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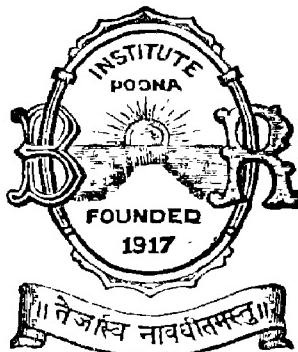
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HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIÆVAL
RELIGIOUS AND CIVIL LAW)

BY

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CHAPTER XIX

DEVAYAJĀ

Devayajña :—As stated in the *Tai. Ar.* quoted above (p. 696) the Devayajña was performed by offering fuel sticks into fire. According to the *Āp. Dh. S. I. 4. 13. 1*, Baud.¹⁶⁸⁵ *Dh. S. II. 6. 4* and Gaut. V. 8-9, the Devayajña consisted in offering into fire offerings (of food or at least a fuel stick) with 'svāhā' uttered after the name of the deities in the dative case. Manu also (III. 70) looks upon homa as devayajña. The devatās to whom homa or devayajña was offered are different according to different grhya or dharma sūtras. For example, Āśv. gr. (I. 2. 2) says that 'they are the deities of the Avnihotra (i. e. Surya or Agni, and Prajāpati), Soma Vanaspati, Agni and Soma, Indra and Agni, Heaven and earth, Dhanvantari, Indra, the Viśve Devas, Brahman'. According to Gaut. they are Agni, Dhanvantari, Visve Devas, Prajāpati, Agni Svistakṛt. Vide Mānavagrhya II. 12. 2 where the deities are different from those in Āsv. gr. and Gaut. In later smṛitis a distinction is made between homa (or devayajña) and devapūjā. Yāj. in I. 100 speaks of the worship of gods immediately after tarpana and then in I. 102 includes homa among the five yajñas. Manu II. 176 also makes this distinction. Medieval writers came to look upon Vaiśvadeva as the devayajña, while others held that homa to gods was different from Vaiśvadeva. Vide Haridatta¹⁶⁸⁶ on *Āp. Dh. S. I. 4. 13. 1*. According to Marici and Hārīta quoted in the *Saṃtimuktāphala* (āhnika p. 383) *devapūjā* is performed after the morning homa or after brahmayajña and tarpana¹⁶⁸⁷ in the noon. In medieval and modern times the ancient idea of homa

1685. अदरहः स्वाहाकुर्यादाकाशात्थेत देवयज्ञं समाप्तोति । चौ. ध. सू. II. 6. 4, दंव-पितृमन्त्रयज्ञाः स्वाध्ययश्च बल्किर्मिति । अग्नायग्रीष्मन्तरार्चिर्वदेवाः प्रजापतिः स्विष्ठुद्दिति होमः । गौ. V. 8-9. The mantras become सोमाय वनम्पतये स्वाहा, अश्वीषोमाभ्यां स्वाता and so on , when स्वाहा is said the offering is thrown into the fire.

1686. वैश्वदेवोक्तपकार्णिर्वच देवयज्ञः केचिद्वैश्वदातुतिभ्य पृथग्भूमिसामाहृतिं मन्यन्ते । देवेभ्यः स्वाहैति च मन्त्रमिच्छान्ति । देवयज्ञेन यद्येऽहति संकल्पमिच्छुन्ति । वयं तु न तथंति गृह्य एवावाच्चाम । हरदत्त on आप. ध. I. 4. 13. 1.

1687. अथ देवपूजनम् । तत्र प्रानहोमानन्तरमिति कोचित् । विधेया देवतापूजा प्रानहोमानन्तरम् । इति मरीचिस्मरणात् । ब्रह्मयज्ञपतर्पणानन्तरमित्यर्थे । तथा च हारीतः कुर्वीत देवतापूजा जपयज्ञादनन्तरम् । इति । स्मृतिसूक्ताफल (आह्विक p. 383).

receded far into the back-ground and its place was taken by an elaborated procedure of *devapūjā* (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Rgveda and the other Vedas, there is worship of Agni, the Sun, Varuna and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Rgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Rg. VIII. 17. 8 as 'tuvigrlva' (with a powerful or thick neck) and 'vapodara' (having big or capacious belly) and 'subāhu' (having well-shaped arms). Rg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Rg. X. 96. 8 Indra is spoken as having dark green (*hari*) hair and beard and in X. 105.7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle).¹⁶⁸⁸ In Rg. II. 33. 5 Rudra is said to be 'ṛdūdara' (whose abdomen is soft), 'babhrū' (of brown colour) and 'suśipra' (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (*kṛtti*). In Rg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth ('brhac-charīra' and 'yuvā'). In Rg. III. 53. 6 Indra is asked to go home at once after drinking Somas, as he has a charming wife and delightful house. In Rg. X. 26.7 god Pūṣan is said to shake his beard. In Rg. IV. 53.2 Savitr is said to put on a yellowish *drāpi* (armour) and in Rg. I. 25. 13 Varuna is said to wear a golden *drāpi*. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphoric. But there are two passages of the Rgveda that cause much more difficulty than the above. Rg. IV. 24. 10 asks 'who will'¹⁶⁸⁹ purchase this

1688. तुविर्यावो वपोदरः सुबाहुरन्धसो मदे। हन्द्रो वृत्राणि जिघते ॥ क्र. VIII 17. 8; हरिष्मकाशर्हस्तिकेश आयसस्तुरपेये यो हस्तिपा अवर्धत । क्र. X. 96. 8; चत्रं यथक्षेषु हन्नाय दस्यवे हिरीमशो विरिमान । अकतहन्तुतं न रजः ॥ क्र. X. 105. 7.

1689. क इमं वृशभिर्मेन्द्रं कीणाति धेसुभिः । यदा वृत्राणि जङ्गनदधेन मे पुनर्वदत् ॥ क्र. IV. 24. 10; महे चन लामदिवः परा ह्युल्काय देयाम् । न सहस्राय नासुताय बज्जिवो न शताय दशामष ॥ क्र. VIII. 1. 5.

my Indra for ten cows and might return it after he (Indra) has killed enemies ? Rg. VIII. 1. 5 says ' O Indra ! I shall not give thee for even a great price, not even for a hundred, a thousand or an *ayuta* (ten thousand)'. It may be argued that here there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brähmanas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage ' may the hotṛ priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant.¹⁶⁹⁰ One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Rg VII. 21. 5 Vasistha prays to Indra ' may the *śiśna-devas* not overwhelm our *rta*' (religious order or practices); similarly in Rg. X. 99. 3 the prayer is ' may he (Indra) striking (or killing) the *śiśnadevas* overcome them by his form or power '. Scholars are sharply divided in opinion about the meaning of the word¹⁶⁹¹ ' *śiśnadeva*' . Some hold that it denotes people who were worshippers of the phallus (*vide* Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV. 19) quotes

1690. होता यदस्येशस्वतीः । तिसो देवीः हिरण्ययीः । भारतीरुहतीर्महीः । तै. बा. II. 6. 17. The three devis are Bhāratī, Idṛ and Sarasvatī.

1691. मा शिश्वदेवा अपि गुर्जंते नः ॥ ऋ. VII. 21. 5 ; प्रतिष्ठश्वदेवां अभि वर्पसा भूत् ॥ ऋ. X. 99. 3 ; मा शिश्वदेवाः अवद्वा चर्याः शिश्वं इत्थते अपि गुर्जंते नः सरथं वा यज्ञं वा । निरुक्त IV. 19.

Rg. VII. 21. 5 and explains that the word means 'those who do not observe rules of *brahmacarya* (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Rg. VII. 104. 14 (= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here '*anṛta-devāḥ*' is practically the same as '*drogha-vācaḥ*' in the fourth pāda. In the Tai. Up. I. 11. 2 we have the words '*māṭrdevo bhava, pitṛdevo bhava*', where all that is meant is that 'one should be devoted to the parents'. Therefore '*sīśna-deva*' could hardly mean 'those who worship phallus as god'. In Rg.¹⁶⁹² X. 87. 2 Agni is invoked as follows 'with thy tongue reach the *mūradevas*, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Rg. VII. 104. 24 Indra is called upon to kill male and female *yātudhānas* (evil spirits or sorcerers) and it is added 'may the *mūradevas* perish bereft of their necks and may they not see the sun rising up from the horizon'. Yāska in commenting on Rg. X. 4. 4 explains '*mūra*' as '*mūḍha*' (stupid)¹⁶⁹³. It is possible to take '*mūra*' as meaning 'mortal' or 'perishable' (since the root '*mr̥*' assumes the form '*mr̥lyā*' as in Rg. VII. 104. 15). From the above quotations it is clear that the Rgvedic poets knew of low people who practised witchcraft, who were *mūradevas* (i. e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Rg. X. 27. 6, X. 48. 7, X. 86. 1).

Phallic emblems have been found in the ancient ruins at Mohenjo-daro (*vide* Sir John Marshall's work, vol. I. pp. 58-63). Except these finds the earliest known *lingas* so far discovered do not go beyond the first century B. C. But centuries before Christ the worship of images had become widespread in India. According to Haradatta on Āp. gr. 20. 1-3, where the offerings to

1692. आ जिह्या मूरदेवान्तभस्त्र क्रव्यादो वृक्षत्यपि धत्स्वासन् ॥ ऋ. X. 87. 2 and अथर्वदेव VIII. 3. 2 (सायण renders मूरदेवान् रक्षसान्); पराचीषा मूरदेवाऽङ्गुणीहि परासुतुपो अभि शोऽनुच्छानः ॥ ऋ. X. 87. 14 (=अथर्वदेव VIII. 3. 13 with slight variation at end); ते गीवास्तो मूरदेवा जदन्तु भा ते दृशन्दूर्यमुच्चरन्तम् ॥ ऋ. VII. 104. 24 (अथर्वदेव VIII. 4. 24).

1693. मूरा अमूर न यं चिकित्ये महित्वमग्ने त्वमङ्ग चित्से (ऋ. 10. 4. 4.); मूढः वर्त्म अमूढः त्वमसि न वर्त्म विजः महित्वमग्ने स्वं त वेत्वा । निरक्ष VI. 8.

Īśāna, his consort and his son 'Jayanta' (the conqueror Skanda) are described, images of these three are worshipped. The Mānava-grhya¹⁶⁹⁴ II. 15. 6 prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the Baud. gr. II. 2. 13 when describing the ceremony of Upaniskramana (taking the infant child out of the house for the first time) it is said that the father after performing homa goes out of the house, worships the images outside (the house), feeds the brāhmaṇas, makes them pronounce benedictions and then brings back to the house the infant.¹⁶⁹⁵ The Laugāksi grhya (18. 3) speaks of devatāyatana (a temple). Gaut. (IX. 13-14) forbids a man from answering calls of nature in front of images or from stretching one's feet towards them and (IX. 66) requires a man to circumambulate a temple (devatāyatana) that he may meet on his way. The Śān. gr. IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II. 6. 6 mentions a *deva-kula* (god's house). Āp. Dh. S. (I. 11. 30. 28) has a similar rule. Manu (II. 176) directs the brahmācārin to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of the images of gods and brāhmaṇas (VIII. 87). Vide also Manu III. 117 and IX. 285. The Viṣṇu Dh. S. (23. 34, 63. 27) mentions the images of gods (devatārcā) and speaks of the worship of Bhagavat Viṣṇudeva as an image. In Vasiṣṭha XI. 31, Viṣṇu Dh. S. 69. 7, 30. 15, 70. 13, 91. 10 the word 'devatāyatana' or 'devāyatana' occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the Mānava, Baudhāyana and Śāṅkhyāyana grhyasūtras and the dharmasūtras of Gautama and Āpastamba to a later date than the 5th or 4th century B. C. Pāṇini, whom no scholar will place later than 300 B. C. (though there are some who

1694. यद्यर्चा दशेद्वा नश्येद्वा प्रपत्तेद्वा प्रभजेद्वा प्रहसेद्वा प्रचलेद्वा...एताभिजुङ्कुष्ठयात्...इति दृशाहृत्यः । मानवगृह्ण II. 15. 6.

1695. अथोपनिषद्कल्प बाल्यानि चित्तियाण्यस्यर्थं... ... स्वान् गृहानानपति । चौ. घ. सू. II. 2. 13. This is quoted in the संस्काररत्नमाला p. 887 where चित्तियाणि is explained as देवताः.

place him several centuries earlier), teaches¹⁶⁹⁶ that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is e. g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevaka' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere ksatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Ādiparva 70. 49, Anusāsana 10. 20-21, Āśvamedhika 70. 16 speak of devatāyatanas (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trembling and shedding tears. Khāravela, king of Kalinga (latter half of 2nd century B. C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sarvadevāyatana-saṅkhāra-kāraka' (one who looked after the preservation and repair of all temples). In Kautilya's Arthaśāstra II. 4 (variously assigned to different dates from 300 B. C. to 250 A. D.) it is stated that in the centre of the capital shrines of Aparājita, Apratihata, Jayanta, Vaijayanta and temples of Śiva, Āśvins, Vaiśravana, Lakṣmi and of Madirā (wine?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B. C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans

1696. जीविकार्थे चापण्ये । पा. V. 3. 99; अपण्य हृत्युत्त्यते । तच्चेदं न सिध्यति शिष्यः स्फन्दः विशाख इति । किं कारणम् । मौर्यैर्हरण्यार्थमिरच्चाः प्रकल्पिताः । भवत्साहु न स्यात् । यास्तदेताः संशयति पूजार्थस्तासु भविष्यति । महाभाष्य vol. II. p. 429; द्वीर्घनासिक्यवर्चा दृष्टनासिक्यवर्चा । महाभाष्य vol. II. p. 222 (on पा. IV. 1. 54); 'वासुदेवासुनाम्यां दुर्' पा. IV. 3. 98; अथवा नेत्रा क्षत्रियालया । संज्ञेवा तत्रभवतः । महाभाष्य vol. II. p. 314; vide E. I. vol. 20 p. 80 and 'Vaiṣṇavism and Saivism' by Dr. R. G. Bhandarkar (1913) pp. 3-4.

or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from sūdras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his *nirvāṇa*. He was only represented at first by symbols. If modern chronology about Buddha's ministry is to be followed¹⁶⁹⁷ (he was born about 563 B. C. and died about 483 B. C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B. C.¹⁶⁹⁸ The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15-23. *Vide also* Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B. C. image worship should have been copied from the sūdras by the brāhmaṇas. The sūdra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B. C., as the *Puruṣasūkta* shows. He had been serving the brāhmaṇas for centuries before that date and brāhmaṇas could in the times of the sūtras partake of food cooked by him and could take sūdra women in marriage. So, if the worship of images was a practice borrowed from the sūdras, it should have prevailed at least a thousand years before 400 B. C. The fact that the *devalaka* brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

1697. See 'History of Buddhist thought' by Dr. E. J. Thomas (1933) for these dates.

1698. *Vide* Mr. O. C. Ganguly's paper 'the antiquity of the Buddha Image' in *Ostasiatische Zeitschrift Neues Folge XIV*, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.

Manu, as that of priests officiating at the śrauta or grhya sacrifices had in his day; besides such men must have neglected the principal duty of a brāhmaṇa (viz. study of the Veda) and so they were looked down upon. Even in the times of the Brāhmaṇas the simple grhya sacrifices were being raised to the level of śrauta rites, which were gradually becoming less and less frequent. The Ait. Br. (11. 8) prescribes that when a man takes up an offering to a deity and is about to say 'vasat' he should contemplate upon that deity for whom the offering is meant.¹⁶⁹⁹ This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The Nirukta devotes some space (VII. 6-7) to the consideration of the question of the form of the deities referred to in the Vedic *mantras*.¹⁷⁰⁰ Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthromorphic form, (3) they may partake of both characters, i. e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of *avatāras*. When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of ahimsā, the various upāsanās and the philosophy of the Absolute set forth in the Upaniṣads), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

The literature on the subject of image-worship is vast. The principal topics are: the substances from which images are made, the principal deities of which images were or are worshipped, the proportions of the various limbs in manufacturing images, the consecration of images and temples, the ritual of image worship. The subject of consecration of images and temples will be dealt with later on under the topic of Pratiṣṭhā.

In the Brāhmaṇihīra (chap. 58, where images of Rāma, of Viṣṇu with eight or four or two arms, of Baladeva, Ekānamīśa, Sāmba, Brahmā, Skanda, Śiva, Girijā as half of Śiva's body, Buddha, Jina, the Sun, the Mātṛs, Yama, Varuṇa, Kubera are described); in the Matsyapurāṇa chap.

1699. यस्यै देवतायै द्विरुद्धिं स्यात्सां इयायेष्वद्वक्तिरिण्यन् । ऐ. आ. 11. 8, quoted by शंकराचार्य on वेदान्तसूत्र I. 3. 33.

1700. अथाकाराचिन्तनं देवतानाम् । पुरुषविधाः स्तुरित्येकम् । अपुरुषविधाः स्तुरित्यपरम् । अपि वा उभयविधाः स्तुः अपि वा अपुरुषविधानामेव सतामेते कर्मात्मानः स्तुः । निरुक्त VII. 6-7.

258-264; in the *Agnipurāṇa* chap. 44-53, the *Viṣṇudharmottara* (III. 44 ff.) and other purāṇas, in the *Mānasāra*, the *Caturvarga-cintāmani* of Hemādri (*Vratākhaṇḍa* vol. II part 1, pp. 76-222), in several *āgama* works, in the *Devatāmūrti-prakarana* of sūtradhāra *Mandana* of the 15th century (ed. by Upendra Mohan Sāṅkyatīrtha, Calcutta, 1936) and similar works elaborate rules are given on *pratimālakṣaṇa* (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, several of them illustrated with plates and photographs, have been published on this subject.¹⁷⁰¹

Medieval digests like the Sm. C., the *Smṛtimuktāphala*, the *Pūjā-prakāśa* devote considerable space to the subject of *devapūjā* (image-worship) in its various aspects, the last work containing 382 pages in print on this subject. A very concise statement of only a few topics is attempted below.

1701. Besides the Annual Reports and Memoirs of the Archaeological Survey of India, the following is a modest list of such works :

Ars Asiatica (in French), some volumes of which such as vol. III (on Śaiva sculpture), vol. X (on Ajanta), vol. XV (about images at Mathura) are specially useful ; Ludwig Bachhofer's ' Early Indian Sculpture ' in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A.D.); Brindaban Bhattacharya's ' Indian Images ' vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattachari's ' Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum ' ; Rai Bahadur Chanda's ' Medieval Indian Sculptures in the British Museum ' (1936); ' Ancient India ' (from the earliest times to the Guptas as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates ; A. K. Coomarswamy's ' History of Indian and Indonesian Art ' ; A. Foucher's ' Beginnings of Buddhist Art ' (1917 translated by L. A. Thomas and F. W. Thomas) and ' L' Arte Gréco-Buddhique du Gandhāra ' (in two vols. 1905 and 1918) ; O. C. Gangoly's ' South Indian Bronzes ' (1915, with 95 full page illustrations and 45 smaller plates) ; T. A. Gopinath Rao's ' Elements of Hindu Iconography ' (in 4 parts, containing quotations from purāṇas, *śilpaśāstras* and other works and numerous illustrations) ; Grünwedel's ' Buddhist Art in India ' (English translation by Agnes C. Gibson revised by James Burgess, 1901) ; E. B. Havell's ' Indian Sculpture and Painting ' (London, 1908), ' the Ideals of Indian Art ' (London, 1911), ' Hand-book of Indian Art ' (London, 1920) ; H. Krishna Sastry's ' South Indian Images of Gods and Goddesses ' ; Nihar Ranjan Ray's ' Brahmanical Gods of Burma ' (1932) ; V. A. Smith's ' History of Fine Art in India ' (1911, with hundreds of illustrations) ; ' Mūrtivijñāna ' (in Marathi) by G. H. Khare (1939, Poona).

The word 'devapūjā' ¹⁷⁰² occurs in the Vārtika on Pāṇini I. 3. 25. The digests try to show that, just as *yāga* (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so *pūjā* also is *yāga*, as therein also there is giving up (or dedication) of materials to a deity. ¹⁷⁰³

The next question is; who are entitled to perform *devapūjā*. Men and women of all varnas and even the untouchables were to worship Viṣṇu who incarnated himself as man-lion, according to the Nṛsiṁhapurāṇa and Vṛddha-Hārīta ¹⁷⁰⁴ (VI. 6 and 256). All the male members of a joint undivided family are to perform separately saṁdhyā, brahmayañjā and agnihotra (if they have consecrated the śrauta and grhya fires) but devapūjā and vaiśvadeva will be only one for the whole family. ¹⁷⁰⁵ The time for devapūjā is after tarpana at noon and before vaiśvadeva; but some place it after vaiśvadeva. According to Dakṣa II. 30-31 all *devakārya* (duties and ceremonies in honour of gods) must be performed in the first half of the day.

One of the peculiar tenets of Hinduism is *adhibhāra-bheda* (difference in rights, duties, ceremonies and worship dependent on difference in intellectual, emotional and spiritual equipment). Not every one was capable of the same discipline and regimen. Image worship was not absolutely necessary for everybody and the ancient writers never thought that when they worshipped an image they were simply paying homage to a material object. They believed that they contemplated the One Supreme Spirit in the form of the image or symbol before them, which helped ordinary people to concentrate their mind on the Godhead to the exclusion of other external and engrossing objects and pursuits.

1702. उपदेवपूजासंगतकरणयोः । वार्तिक on पा. I. 3. 25 उपान्मन्त्रकरणे. Vide महाभाष्य vol. I. p. 281 which shows that this वार्तिक was read somewhat differently by others even so early.

1703. यजतिचोदना द्रव्यदेवताक्रियं समुदाये कृतार्थत्वात् । तदुक्ते श्वरणाजुहोति-रासेचनाधिकः स्यात् । ज्ञ. IV. 2. 27-28, on which शब्द र distinguishes between याग, होम and दान as follows यजतिदद्वातिजुहोतिपु सर्वेषूत्सर्गः समानः । तत्र यजति-देवतामुहुतिश्च उत्सर्गमात्रं, जुहोतिरासेचनाधिकः, दद्वातिरुत्सर्गपूर्वकः परस्वत्वेन संबन्ध इत्येष एषां विशेषं हृति ।, तत्र पूजा नाम देवतोद्देशेन द्रव्यत्यागात्मकत्वाद्याग एव । पूजा-प्रकाश p. 1.

1704. ब्राह्मणाः क्षत्रिया वैश्याः ख्यियः शूद्रान्तर्यजातयः । संपूज्य तं सुरभेष्टं भक्त्या सिंहस्वपुर्धरम् । सुख्यन्ते चाशुभैर्द्वयैर्जन्मकांटिसमुद्धरैः । चृत्सिंहपुराण quoted in पूजाप्रकाश p. 1, शूद्रकमलाकार p. 33.

1705. Vide शाकल quoted in the च्यवहारमध्यूक्त p. 133.

According¹⁷⁰⁶ to Nārada, the Bhāgavata-purāṇa XI. 27. 9 and Vṛddha-Hārīta (VI. 128-129) Hari is to be worshipped in water, in fire, in the heart, in the sun, on the altar, in brāhmaṇas and in images. Śātātpā¹⁷⁰⁷ says 'the gods of ordinary men are in water, those of the knowing are in heaven, of the ignorant and of those of small intelligence are in wood and clay (i.e. images) and of the yogin in his own self (or heart)'. God is worshipped in fire by throwing oblations, in water by throwing flowers, in the heart by contemplation and in the orb of the sun by japa.

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa (XI. 27. 12) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental¹⁷⁰⁸. The Matsya-purāṇa (258. 20-21) adds 'lead and bronze' to the above eight of the Skanda. *Vide* also Vṛddha-Hārīta VIII. 120. Among stones the Śālagrāma stone (a black stone containing fossil ammonite found in the Gāndakī river near a village called Śālagrāma) and the stone from Dvārakā marked with a cakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārīta (VIII. 183-189) highly extols Śālagrāma-pūjā. It is stated by Vṛddha-Hārīta that only dvijas can worship Śālagrāma and not śūdras. According to several purāṇa passages quoted in the Pūjāprakāśa (pp. 20-21) even women and śūdras can perform

1706. साकारा विकृतिर्ज्ञेया तस्य सर्वं जगत्स्मृतम्। तूजाध्यानादिकं कार्यं साकारस्यैव शस्यते॥ विष्णुधर्मोर्त्तर III. 46. 3; नारदोपि। अप्स्वग्रौ हृदये स्वर्ये स्थणिडले प्रतिमासु च। पद्मस्थानेतु हरे: सम्यगर्चनं मूलिभिः स्मृतम्॥ quoted in पूजाप्रकाश p. 10 and स्मृतिसु. (आह्लाक p. 384); अग्निधान III. 29. 2 has the same words. 'हृदये प्रतिमायां वा जले सवित्रमण्डले। बहू च स्थणिडले वापि चिन्तयेद्विष्णुमस्ययम्॥ वृद्धहारीत VI 128-129; अर्चायां स्थणिडलेऽग्रौ वा सूर्ये वाप्सु हृदि द्विजे। द्वयेण भक्तियुक्तोचेत् स्वयुगं मामायथा॥ भागवत XI. 27. 9; *vide also* वृद्धहारीत VIII. 91-92.

1707. अप्तु देवा मनुष्याणां दिवि देवा मनीषिणाम्। काष्ठलोष्टु मूर्खाणां युक्तस्यात्मनि सेवता॥ शातातप in आह्लाकप्रकाश p. 382; अग्रौ कियावता देवो दिवि देवो मनीषिणाम्। प्रतिमास्वत्यङ्गज्ञीना योगिनां हृदये हरिः॥ quoted in पूजाप्रकाश p. 8 (this is चुसिंहपुराण 62. 5 and अग्निधान III. 29. 3); हविवाग्रौ जले युष्मैर्यानीर्वा हृदये हरिम्। अर्चन्ति सूर्यो नित्यं जपेन रविमण्डले॥ स्मृतिसु. (आह्लाक p. 384).

1708. रत्नजा हेमजा चैव राजती ताम्रजा तथा। रौतिकी वा तथा लौही शैलजा ब्रूमजा तथा॥ अधमाधमा विज्ञेया सूर्यमयी प्रतिमा च या। सर्वकामप्रदा चैव रत्नदा चोत्तमात्मा॥ स्कन्दबुशुराण quoted in पूजाप्रकाश p. 11; शैली दारुमयी लौही लेप्या लेप्या च सैकती। मनोमयी मणिमयी प्रतिमाइविधा स्मृता॥ भागवतपुराण XI. 27. 12, quoted in पूजाप्र. p. 116.

the worship of Śālagrāma¹⁷⁰⁹, but they should not touch it. Similarly they are not to worship *lingas* established in the past by sages &c. This worship of Śālagrāma is comparatively ancient. Śamkarācārya in his commentary on the Vedāntasūtra speaks in several places of Śālagrāma¹⁷¹⁰ being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāna-lingas from Narmadā in Śiva worship, Śālagrāma in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Ganeśa worship. The Rājatarangini (II. 131 and VII. 185) refers to the establishment of Bānalingas¹⁷¹¹ of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 aṅgulas and not more; but an image to be established in a temple should be up to sixteen aṅgulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (i. e. $\frac{2}{3}$ of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23–25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various *avalūras*, Śiva in his various forms, Durgā, Ganeśa and the Sun.¹⁷¹² The

1709. शालग्रामशिला यत्र यत्र द्वारवतीशिला । उभयोः संगमो यत्र तत्र सुकैर्ण संशयः ॥ नारद quoted in स्मृतिसु. (आह्वाक p. 384); vide also पूजाप. p. 11 and आचाररत्न p. 78a quoting स्कन्दपुराण. द्विजानामेव नान्येषां शालग्रामशिलार्चनम् । बृहद्हारित VIII. 190.

1710. एवमणीयस्त्वा दिग्गुणगणोपेत ईश्वरस्तत्र हृदयपुण्डरकि । निचाय्ये द्रष्टव्य उप-दिश्यते यथा शालग्रामे हरिः । शंकर on वेदान्तसूत्र I. 2. 7; vide also on I. 2. 14 and I. 3. 14. (where he says यथा शालग्रामे विष्णुः संनिहित इति तदत). Vide शूद्र-कमलाकर p. 35 'नृतनलिङ्गार्च शालग्रामादौ तु स्पर्शरहिता पूजा शूद्रादैः कार्या' and p. 37 quotes a passage from the भविष्यपुराण which allows even म्लेच्छाः to worship Devī and *Lingas* made of clay or sand (पार्थिवलिङ्गः).

1711. स्थाने स्थाने जलान्तरं वहुसंस्थैर्निवेशितैः । अनयक्षर्मदाभिङ्गः शिषलिङ्गैस्तर किंचिः ॥ राजतरङ्गिणी II. 131.

1712. आदित्यमन्तिकां विष्णुं गणनाथं महेश्वरम् । पञ्चयज्ञपरो नित्यं गृहस्थः पञ्च पूजयेत् ॥ संशयः quoted in स्मृतिसु. (आह्वाक p. 384). Vide पूजापकाश p. 239 where a verse is quoted which supports the diagram in the text 'शम्भौ मध्यगते एर्गिनहरभूदेव्यो हरौ शंकरेभास्येनागम्भुता रघौ हरागणज्ञाजाम्बिकाः स्थापिताः । देवाणां विष्णु-हरैकवन्दरवयो लम्बोदरेऽजेव्यरेनार्याः शंकरभागतोऽतिसुखदा व्यस्तास्तु ते हानिदाः ॥'. This verse is quoted in the आचाररत्न (p. 81a) as from the यमलग्नकाश of बोपद्येव.

worship of these deities (called pañcāyatana-pūjā) is said to have been popularised by the great Śāṅkarācārya. In modern times these five devatās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions :

East				
Viṣṇupañcā-yatana	Sivapañcā-yatana	Sūryu-pañcā-yatana	Devī-pañcā-yatana	Ganeśa-pañcāyatana
Śāṅka- Ganeśa ra 2 Visnu 1 Devi 5	Visnu Sūrya 2 3 Śāṅkara 1 Devi Ganeśa 5 4	Śāṅka- Ganeśa ra 2 Sūrya 1 Devi Visnu 5 4	Visnu Śāṅka- ra 2 3 Devi 1 Sūrya Ganeśa 5 4	Visnu Śāṅka- ra 2 3 Ganeśa 1 Devi Sūrya 5 4
North				

West

In medieval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known *avatāras* are Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha (man-lion), Vāmana (dwarf), Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalkin. There are faint glimmerings of the theory of *avatāras* and of these forms even in the earliest Vedic Literature. In Rg. VIII. 17. 13¹⁷¹³ it is said that Indra was the grandson of the sage Śringavṛṣa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Rg. IV. 26. 1 the sage Vāmadeva exclaims¹⁷¹⁴ 'I was Manu and I was also the Sun'. This is referred to in the Br. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the

1713. यस्ते सृष्टवृषो नपात् प्रणपात्कुण्डपाठ्यः । न्यस्मिन्दध आ मनः ॥ ऋ. VIII. 17. 13. निरुक्त VIII. 5 explains 'नपात् इति अनन्तरायः प्रजाया नामधेयम् ।'. सापण takes नपात् to mean दुत्र here.

1714. अहं महुरभवं सूर्यथाहं कक्षीर्वां ऋषिरस्मि विशः ॥ ऋ. IV. 26. 1; ब्रह्म वा इदमय आसीत्तदात्मानमेवावेत् । अहं ब्रह्मस्मीति । तस्माच्चत्सर्वमभवद्यो यो देवाणां प्रत्यक्षाद्यत स एव तद्भवत्थर्थीर्णां तथा महुल्याणां तस्मैतत्प्रश्नविर्वासिमवेदः प्रतिपेक्षेऽहं महुरभवं सूर्यव्येति । बृह. उप. I. 4.10; शास्त्रबृहश्च तूष्णवेशो वासदेवचत् । वेदान्तसूत्रम् I. 1.30.

Sun could be born on the earth as a human being (i. e. there was an avatāra of the Sun). There is another sense in which this passage of the Rg and that of the Br. Up. are understood in the Vedāntasūtra I. 1. 30 viz. that Vāmadeva had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the avatāra of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide Sat. Br. I. 8. 1. 1-6 (S. B. E. vol. 12, pp. 216-218).¹⁷¹⁵

The tortoise avatāra was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words *kūrma* (tortoise) and *kaśyapa* mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (Sat. Br. VII. 5. 1. 5, S. B. E. vol. 41, p. 390).¹⁷¹⁶ The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the Sat. Br. XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) 'a boar called Emūsa raised the earth up and he was her lord Prajāpati.'¹⁷¹⁷ In the Rg. Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūsa (VIII. 77. 10). The Tai. Ār. X. 1 refers to this myth. In the Kāṭhaka S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. Br. I. 1. 3. Some elements of the story of the destruction of Hiranyakasipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that 'he would not slay him by day or by night, with the dry or moist

1715. स औं व उत्थिते नावमापेदे तं स मस्य उपन्यापुष्टे तद्य शृङ्गे नावः पां प्रति-
मुमोच तेनैतसुतरं गिरिमतिदुम्बावः । शतपथबा. I. 8. 1. 5. Vide an interesting and
learned article by Prof. Macdonell in J. R. A. S. 1895 pp. 165-189 on the
mythological basis of some of the incarnations.

1716. स यत्कूर्मो नाम । एतद्वै रूपं कृत्वा पञ्चापतिः पञ्जा असूजत यद्सूजताकरोत्स व-
करोत्समात्कूर्मः कडपो वै कूर्मसत्सादाहुः सर्वाः पञ्जाः काइयत्य इति । शतपथबा.
VII. 5. 1. 5.

1717. इयती ह वा इयमग्र पुधिध्यास प्रावेशमात्री तामेभूष इति वराह उज्जापान
सोऽस्याः पतिः पञ्जापतिः । शतपथ XIV. 1. 2. 11; उद्भूतासि वराहेण कृष्णेन शत-
आहुना । भूमिधृद्यर्थी लोकधारिणी । है. आ. X. 1, वराह may in the Rg.
mean 'a boar-like cloud demon' or 'a boar'. Vide मिहक V. 4.

or with the palm or with the fist, or with staff or bow &c.' (Sat. Br. XII. 7. 3. 1-4, S. B. E. vol. 44, pp. 222-223). Sat. Br. XII. 7. 3. 4 quotes Rg. VIII. 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters.¹⁷¹⁸ In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Diksitar) there is a reference to the Narasimha avatāra. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counter-part in the Rgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast.¹⁷¹⁹ Vide Sat. Br. I. 2. 5. 1 for the Dwarf incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āngirasa imparted a certain instruction to Kṛṣṇa, the son of Devakī.¹⁷²⁰ This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

We saw above that according to Patañjali Vāsudeva was not a mere kṣatriya but an incarnation of God. Patañjali quotes a quarter of a verse which speaks of Kāṁsa being killed by Vāsudeva and refers to painted shows wherein the party of Vāsudeva were dressed in black and of Kāṁsa in red (vide Mahābhāṣya, vol. II. p. 36 and p. 119). Patañjali also speaks of Ugrasena as a member of the Andhaka clan and Viśvakṣena as a Vṛṣṇi and of Baladeva also (Mahābhāṣya, vol. II. p. 257 on Pāṇini IV. 1. 114) and of Satyabhāmā (vol. I. p. 111) and Akrūra (vol. II. p. 295). So the main story of Kṛṣṇa and persons connected with his ministry on earth as gathered from the Mahābhārata, the Harivamśa &c. were known to Patañjali and to some extent also to Pāṇini. The Besnagar Inscription of Heliodorus (E. I. vol. X. Appendix p. 63 No. 669) shows that even Greeks became devotees of Viṣṇu. The Eran Stone

1718. नमुचेरात्मस्य व्युटायां रात्रावत्पुरित आदित्ये न विश्वा न नक्तमिति शिर उद्बवासयत् । तस्मादेतत्पिणाभ्यनूक्तम् । अपां केनेन स्मृथः ॥ इति । शतपथबा. XII. 7. 3. 3-4; क्र. VIII. 14. 13 is अपा केनेन नमुचे: शिर हन्दोदर्षतयः । विश्वा यद्यजयः स्मृथः ॥

1719. इदं विष्णुर्विचक्नने वेधा निवधे पदम् । समूहलमस्य पांसुरे ॥ ब्रीणि पदा विचक्नमे विष्णुगोपा अदाभ्यः । क्र. I. 22. 17-18; vide also Rg. I. 154. 1-4, I. 155. 4, VI. 49. 13 &c.; न ते विष्णो जायमाने न जातो देव महिम्नः परमस्तमप । उद्दस्तम्ना नाकसुखं दृहत्तं दाधर्थं पाचीं ककुभं पृष्ठिभ्याः ॥ व्यस्तम्ना रोदसी विष्णवेते दाधर्थं पृथिवीमभितो मयूरैः ॥ क्र. VII. 99. 2-3.

1720. तत्त्वेतद्ग्रेर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स वश्वद । छाल्होग्य उप. III. 17. 6. Vide 'Vaiṣṇavism and Saivism' by Sir R. G. Bhandarkar p. 11 on Kṛṣṇa.

Inscription (vide Gupta Inscriptions p. 158 No. 36) refers to the Boar Incarnation. The Bhāgavatapurāna II. 4. 18 declares that even Kirātas, Hūṇas, Andhras, Pulindas, Pukkasas, Ābhīras, Suhmas, Yavanas, Khasas and others and even sinners, when they throw themselves on the mercy of Viṣṇu as devotees, are purified. It may therefore be assumed that the theory of the avatāras of Viṣṇu (whether ten or less or more) had been prevalent some centuries before the Christian era.

In the Mahābhārata and the Rāmāyaṇa it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of dharma.¹⁷²¹ In the Śāntiparva (339. 103-104) the avatāras are stated to be ten and they are the same as now accepted except that Hamsa is mentioned instead of Buddha and Kṛṣṇa is called Sātvata. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkandeya (47. 7) speaks of Matsya, Kūrma and Varāha incarnations and in 4. 53-56 begins with Varāha and mentions Nṛsiṁha, Vāmana and Māṭhura (i. e. Kṛṣṇa). The Matsya (47. 39-45) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bhṛgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa (chap. 285. 6-7) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparākṛta on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th (avatāra). The Nṛsiṁha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Vārāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti¹⁷²² (X. 145-146) enumerates ten avatāras, includes Hayagrīva in them (in place of Buddha) and expressly says that Buddha should not be worshipped. In the Rāmāyaṇa (Ayodhyā-

1721. Vide Hopkins' 'Epic Mythology' 1915, pp. 209-219 and Indian Historical Quarterly, vol. XI. p. 121 f. for detailed information on the avatāras of Viṣṇu; note the following : असति निग्रहार्थाय धर्मसंरक्षणाय च । अवतीर्णो मदुद्याणामजाता यदुक्षये ॥ वनपर्व 272. 71 ; वहीः संसरमाणो वै योनीर्वर्त्तमि सत्तमः । धर्मसंरक्षणार्थाय धर्मसंस्थापनाय च ॥ आप्यमेधिकपर्व 54.13; भगवद्वितीता IV. 7-8, वनपर्व 272. 61-70, 276. 8. &c.; अयोध्याकाण्ड I. 7, उत्तरकाण्ड 8. 27; हंसः कूर्मश्च मत्स्यश्च पादुर्भावाद् द्विजोत्तमः । वराहो नारसिंहश्च वामनो राम एव च । रामो दाशरथिर्भव सात्त्वतः कलिं तरेव च । शास्त्रिपर्व 339. 103-104.

1722. मत्स्यं कूर्मं च वाराहं नारसिंहं च वामनम् । श्रीरामं चतुर्भवं च कृष्णं कलिनमस्यम् ॥ हयग्रीवं जगद्योनि पूजयेद्बैष्णवोत्तमः । नार्चय-द्वार्गवं कृष्णं सर्वत्रापि च कर्मसु ॥ वृद्धहारीत X. 145-146.

kānda 109. 34) Buddha is reviled as a thief and an atheist.¹⁷²³ This passage may be an interpolation. In the Bhāgavatapurāṇa there are three different lists of avatāras at I. 3 (where 22 avatāras occur in which Buddha, Kalkin, Vyāsa, Balarāma and Kṛṣṇa are separately enumerated), II. 7 (where besides the well-known avatāras, Kapila, Dattatreya and others are mentioned), and at VI. 8 Buddha and Kalkin are both mentioned in verse 17.¹⁷²⁴ The Kṛtyaratnākara (pp. 159-160) quotes a passage from the Brahmapurāṇa about a vrata on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Śākyadharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Pusya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Śākyas and gifts of garments should be made to Śākyas ascetics. The same work (pp. 247-248) quotes a passage of the Varāhapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No. 26 of the Archæological Survey of India, it is stated (p. 5) that in an inscription from South India of about the 7th century A. D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras (...narasiṁhatha Vāmanah Rāmo Rāmaśca Kṛṣṇaśca Buddhah Kalkī ca te daśa).¹⁷²⁵ From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A. D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A. D.) did not admit that he was an avatāra. In his Tantravārtika (p. 195 on Jaimini I. 3. 4) Kumārilabhaṭṭa says that the Śākyas texts were promulgated by Buddha and others that had strayed from the path of the three Vedas and

1723. यथा हि चोरः स तथा हि डुङ्गस्तथागतं नास्तिकमत्र विद्धि । अयोध्याकाण्ड 109. 34.

1724. अवतारा शासंखयेया हरे: सर्वगिर्थेद्विजा: । भागवत I. 3. 26 ; अष्टाविंशतिमे प्राप्ते विष्णुः कलियुगे सति । शाक्यान् विनष्टधर्माश्च शुद्धो भूत्वा प्रवर्तयत् ॥ ब्रह्मपुराण quoted in कृत्यर. p. 159 ; 'स्थापयेत्तत्र सौचर्णी शुद्धं भूत्वा विचक्षणः । तपायेवं तु संपूर्ज्य ब्राह्मणाय निवेदयेत् ॥ शुद्धोदनस्य डुङ्गोभूत् स्वयं पुत्रो जनार्दनः । मुक्त्वा राज्यं अधियं सोप्त गर्ति परमकां गतः ॥ वराहपुराण quoted in कृत्यर. pp. 247-248.

1725. मत्स्यः कूर्मो वराहश्च नरसिंहो ऽपि वामनः । रामो रामश्च कृष्णश्च शुद्धः कल्को च ते दक्षः ॥ वराहपुराण IV. 2 ; the inscription in the memoir 26 (p. 5) contains the verse in this form. Vide 'Vaisṇavism and Śaivism' pp. 41-42 for the incarnations of Viṣṇu.

that acted contrary to the Vedas and asks¹⁷²⁶ the question "what assurance is there that one, who, himself being a *kṣatriya*, transgressed the dharma laid down for *kṣatriyas* and betook himself to the profession of a religious teacher and accepted gifts, would impart instruction in dharma that would not lead to confusion? It has been said 'one should leave at a distance a person who does acts contrary to the other world. How can one who deceives himself confer benefit on another'?"? The Br̥hatśamihīra (60. 19) states the persons who are to hold the office of worshipper in the temples of several deities, viz. the Bhāgavatas for Viṣṇu, the Magas (*sākadvīpiya brāhmaṇas*) in temples of the sun, *dīvījas* smeared with ashes in Śiva temples, those who know the group of mātṛs in the temples of the Mother Goddesses, brāhmaṇas in the temples of Brahmā, Buddhists in the temples of Buddha who was good to all and whose mind was full of peace, naked ascetics in the temples of Jinas; whoever is a devotee of a particular god should worship that god according to the procedure prescribed in his own cult.¹⁷²⁷

1726. शाक्यादिवचनानि कतिपयदमदानादिवचनवर्जे सर्वाण्येव समस्तचतुर्दशविद्यास्थानविरुद्धानि ब्रथीमार्गाभ्युत्थितविरुद्धाचरणेषुद्धाविभिः प्रणीतानि । ... स्वधर्मातिक्रमेण च येन क्षत्रियेण सता प्रवक्तुत्वपतिग्रहौ प्रतिपक्षौ स धर्मसाविष्टसुपदेशयतीति कः समाधासः । उक्तं च परलोकविरुद्धानि कुर्वाणं दूरतस्त्वयजेत् । आत्मानं योतिसंधते सोन्यरमै इयात्कथं हितः । हिति । तत्त्वार्थिक p. 195. The verse परलोक &c. is शान्तिपर्व 143. 13, the first half being somewhat different (though the sense is the same). A ब्राह्मण alone was entitled to accept gifts and propound dharma. Vide Manu X. 1.

1727. विष्णोर्भागवतान्मगांश्च सवितुः शम्भोः सभ्रमद्विजान मातृणामपि मातृमण्डहर्विदो विष्णव विदुर्ब्रह्माणः । शाक्यान्मवंहितस्य शान्तमनसो नदाजिनानां विदुयेण वेवसुपाधितः स्वविधिना तैस्तस्य कार्या क्रिया ॥ वृहत्संहिता 60.19. Vide Wilson's Viṣṇupurāṇa vol. V. p. 382 where an analysis of the Bhaviṣyapurāṇa (last 12 chapters) is given. Sambha being cursed built a temple of Śiva and brought 18 families of Magas from Sakadvīpa, with whom the Bhojas (a sub-division of Yādavas) entered into matrimonial alliances, whence the Magas came to be called Bhojakas. In the Harṣacarita IV Bāna speaks of a Bhojaka astrologer called Tāraka who predicts on Harṣa's birth his greatness and the commentator states that 'Bhojaka' means 'Maga'. Vide Sherring's 'Hindu Tribes and Castes' vol. I. pp. 102-103 where he describes the Sākadvīpi brāhmaṇas as Magadha brāhmaṇas and not as Magas. For Sun-worship and the Magas, vide 'Vaiṣṇavism and Śaivism' pp. 151-155. Vide Weber's essay on the Mugavyakti of Kṛṣṇadeva for the Magabrahmaṇas and E. I. vol. II. p. 330 ff, the Govindapura stone inscription of the poet Gaṅgādhara, who was a Maga, in śaka 1059 (1137-38 A. D.), where it is said that the Magas were sprung from the

(Continued on next page)

Kṣemendra (about 1066 A. D.) in his Daśavatāra-carita and the Gitagovinda of Jayadeva (about 1180-1200 A. D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A. D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India.¹⁷²⁸ The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which as stated by A. Schweitzer in 'Indian thought and its development' (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brāhmaṇas, nor the existence of an individual soul nor the Supreme Soul, he believed in *karma* and *punarjanma* and in release from *samsāra* by renunciation and desirelessness. When his followers deified Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the *raison d'être* for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A. D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecution of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śāsāṅka who persecuted the Buddhists (vide Beal's 'Records of the eastern world,' vol. I p. 212, vol. II. p. 42, 91, 118, 121), of Mihirakula, of a Pāṇḍya king (in the 11th

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sun's own body, were brought from Śakadvipa by Sāmba, the son of Kṛṣṇa, and that the first Maga was a Bhāradvāja. Vide also E. I. vol. IX. p. 279 the Ghatiyāla Inscriptions (near Jodhpur) of Pratihāra Kakkaka written by Mātrravi, a Maga, in samvat 918 (861-62 A. D.) and Bhaviṣyapurāṇa, chap. 139-40 for further details, such as growing beards, being called Bhojakas &c. Bhīṣmaparva' chap. 11 describes Śakadvipa and verse 36 speaks of the country of Maṅgas (Magas?).

1728. Vide the first *astapādī* of the Gitagovinda प्रलयपथोधिज्ञे धूत-चामसि वेदम् । निन्दसि यज्ञाचिरेहव श्रुतिजातम् । सदपहवप दृशितपञ्चाधातम् । केशव धूत-इदाशरीर जय जगदीश हरे ॥

century) who persecuted the Jainas. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka's Rock Edict No. 12). The father of the great emperor Harṣa was a worshipper of the Sun, while Harṣa's elder brother Rājyavardhana was a Buddhist and Harṣa, though himself a Śaiva, speaks of his brother with greater reverence than of his own father (vide the Madhuban copperplate inscription in E. I. vol. VII p. 155 and I p. 67). Vide Barth's 'Religions of India' pp. 133-134, Farquhar's 'Outlines of the Religious Literature of India' pp. 169, 175 for general religious tolerance in ancient India.

Rāma and Kṛṣṇa were worshipped as avatāras of Viṣṇu at least several centuries before Christ. Kālidāsa in the Raghuvamśa (XI. 22) and the Meghadūta indicates that he regarded Vāmana as an avatāra of Viṣṇu as much as Rāma was. Similarly the Varāha and Narasimha avatāras are frequently spoken of in the Kādambarī. The Trimūrti i. e. the conception of the triune combination of Brahmā, Viṣṇu and Śiva into one God-head is also an ancient one. The Mahābhārata (Vanaparva) gives expression to the idea that Prajāpati creates the world in the form of Brahmā, sustains it in the form of the great Purusa and annihilates it in the form of Rudra. Hopkins in his 'Epic Mythology' p. 231 holds that this is a solitary passage about Trimūrti and is a late one and that the Mahābhārata in general has no doctrine of Trimūrti, but rather of the equality of Viṣṇu and Śiva. Kālidāsa in his Raghuvamśa (X. 16) and Kumārasambhava (II. 4)¹⁷²⁹ breathes the same belief. The temples of Brahmā are now very few and far between, the most well-known being that at Puskarā (Ajmer). There is a temple of Brahmā in the Idar State and another at Sādhi in the Padra Taluka of the Baroda State. The Padmapurāṇa (Srṣṭikhaṇḍa 17) shows that the worship of Brahmā had declined at that time owing, it is said, to the curse of Sāvitri.

Śiva worship appears to be the most ancient worship that is still prevalent. Sir John Marshall's work on Mohenjo-daro (vol. I. pp. 52-53 and plate XII No. 17) shows a figure that is most probably of Śiva as a great *yogin* surrounded by the

1729. सृजते ब्रह्मद्युर्तिस्तु रक्षते पौरुषी ततुः । शौद्धीभावेन शमयेत्तिष्ठोऽवस्थाः प्रजापतेः ॥ वनपर्व 272. 48; नमस्त्रिमूर्तये तृष्णं प्राक् स्टैः केवलात्मने । गुणत्रयविभागाय पश्चात्तद्व-
क्षेपेत्युषेः ॥ कुमारसंभव II. 4. It is noteworthy that the three aspects of creation, preservation and destruction are ascribed by Kālidāsa to Brahmā here and not to Viṣṇu.

elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paśupati). *Vide* also the Preface to vol. I. p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (*vide* first verse of the Mālavikāgnimitra and Kumārasambhava VII. 28). Śiva is often spoken of as Pañcatunda (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tatpurusa and Isāna (*vide* Tai. Ār. X. 43-47, Viṣṇudharmottara III. 48.1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two.¹⁷³⁰ *Vide* Vanaparva 39. 76 and 189. 5-6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśāsanaparva 149. 14-120 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 285. 74 ff.

About the images of the sun the Matsyapurāṇa (11. 31 and 33) enjoins that in painting pictures of the sun or in temples of the sun the feet of the sun are not to be drawn¹⁷³¹ or shown.

About Ganeśa a few words have already been said (at pp. 213-216). Ganeśa came to be worshipped even by the Jainas. *Vide* Ācāra-dinakara (composed in *sāmavat* 1468) published in the Kharataragaccha-granthamālā (part II, 1923), where on p. 210 there is the procedure of consecrating an image of Ganeśa even for Jainas and 'Journal of Indian History', vol. 18 for 1939 p. 158 for different types of Ganeśa figures one of which has 18 arms. For a figure of Ganeśa with sweetmeats (of about 500 A. D.) *vide* 'Ancient India' by Codrington (Plate XXXIX). The Ācāradinakara says that images of Ganeśa may have two, four, six, nine, 18 or 108 arms. The Agnipurāṇa chap. 71, the Mudgalapurāṇa and Ganesapurāṇa deal with Ganeśa worship, but their dates are uncertain. The Vārahapurāṇa chap. 23 narrates a fantastic story of the birth of Ganeśa. The Ganapatyatharvāśīra (Anan. ed.) identifies Ganeśa with supreme Brahma.* The worship of the images of planets is

1730. शिवाय विष्णुस्त्राय चिष्णवे शिवसापेण। वनपर्व 39. 76; यस्त्वा वेति स मा वेति यस्त्वामतुं स मामतुं। नायपोरन्तरं किञ्चिन्मा ते धूद्वजद्विरच्यथा॥ ज्ञानिति. 343. 131; एकं निन्द्वति यस्तेषां सदनिव स स निन्द्वति। एकं प्रशंसमानस्तु सर्वानेव प्रशंसति॥ बाल्य. 66.114.

1731. तस्माच्च धर्मकामार्थी चित्रेष्वायतनेषु च। न काचित्कारयेत्पादौ वेवदेवस्य धीमतः॥ मल्लयुपुराण 11. 33; *vide* अपरार्क p. 570 for a similar rule quoted from the देवधिपुराण and पश्चापुराण.

* *Vide* a learned monograph on Ganeśa by Alice Getty with a poetic Introduction by Prof. A. Foucher and many plates (1936, Oxford).

comparatively ancient. Yāj. I. 296-298 prescribes that the images for the worship of the nine *grahas* (planets) viz. the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu (the last two are the nodal points) should be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bronze. Yāj. then prescribes the details of the worship of the planets such as the clothes to be gifted, the flowers, incenses, offerings, and the mantras (from the Vāj. S.), the fuel-sticks, the food, and the fee. The Mit. on Yāj. I. 297 quotes nine verses from the Matsyapurāṇa, chap. 94, concerning the details of the images of the nine planets.

About Sarasvati, the goddess of learning, so early a writer as Dandin (not later than 600 A. D.) says that she was 'sarvāuklā' (all white).

Another deity whose worship is very popular in the Deccan is Dattatreya. His worship cannot have originated later than the first centuries of the Christian era. In the Jābālopanisad, he is referred to as a paramahāṁsa and there is an Upanisad named after him. Vanaparva 115, Anusāsana 153, Śānti 49. 36, say that he conferred boons on Kārtavīrya. Mārkandeyapurāṇa (chap. 16-19) gives the story of his birth, calls him a yogin and asserts that he was offered wine and meat by his devotees (19. 10-12). The Bhāgavata IX. 23. 23, Matsya 47. 242-246 and other purāṇas also refer to him. In the Śiśupālavadha of Māgha he is spoken of as an *avatāra*.

The Viṣṇudharmasūtra¹⁷³² chap. 65 contains one of the earliest detailed description of devapūjā (of Vāsudeva or Viṣṇu). "After having well bathed and washed his hands and feet and performed ācamana (sipping of water) he should worship Lord Vāsudeva who is without beginning or end, before an idol or on the sacrificial ground. Having given animated form in his mind to Viṣṇu with the mantra 'may the Aśvins who possess life give thee life' (Maitrāyanī Sam.

1732. अथातः सुस्नातः ... मम्यच्चयेत् (quoted above)। अथिवोः प्राणस्तौ च इति जीवदानं दृच्छा उक्तं मन इत्यबुद्धाकेनावाहने कृत्वा जाग्रुम्यां पागिम्यां शिरसा च नमस्कारं कुर्यात्। आपो हि ष्ट्रेति निसुभिर्बद्धं निवेदयेत्। हिरण्यवर्णां इति चतुर्दशिः पाद्यम्। फौ न आपो धन्यन्या इत्याचमनीयम्। इदमापाः प्रवहते इति स्नानीयम्। रघुञ्जसेषु बृषभस्य वाज इत्यछलेपनालंकारोऽपि। तुषा सुषासा इति वासः। पुष्पावतीरिति पुष्पम्। धूरसि धूर्वैति धूपम्। तेजोसि शुक्रमिति दोपम्। दधिकाण्णं इति मधुरूपकम्। दिरण्यगर्भं इत्यवामिनेवद्यम्। चामरं ध्यजनं मात्रां छावं चालासने तथा। सावित्रीपैष तत्सर्वं देवाय विनिवेदयेत्॥ एव मम्यच्च च जपेत् सूक्तं वै पौरवं ततः। ततेव शुद्धयादाजयं य इच्छेच्छाच्चतं पदम्॥ विष्णुधर्मसूत्र 65. The text of Sā. II. 7. 7 is रघुञ्जसेषु बृषभस्य वाजे.

II. 3. 4) and having invited Viṣṇu with the *anuvāka* 'yuñjate manah' (Rg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras 'āpo hi &c.' (Rg. X. 9. 1-3), he must announce the *arghya* (water respectfully offered for washing the hands); with the four mantras 'hiranyavarnāḥ' (Tai. S. V. 6. 1. 1-2) the *pādya* (water for washing the feet); with 'may the waters of the plain propitiate us' (Atharva I. 6. 4), the 'ācamaniya' (the water for sipping); with Rg. I. 23. 22 the water meant for the bath (should be offered); with 'in chariots, in axles, in the strength of bulls' (Tai. Br. II. 7. 7) unguents and ornaments; with (Rg. III. 8. 4 'yuvā suvāsāḥ') a garment; with 'endowed with flowers' (Tai. S. IV. 2. 6. 1) a flower; with 'thou art a slayer, slay the enemies' (Vāj. S. I. 8) incense; with 'thou art lustre, thou art bright' (Vāj. S. XXII. 1) a lamp; with 'dadhikrāvno' (Rg. IV. 39. 6) a *madhuparka* (honey mixture); with the eight mantras 'hiranya-garbhaḥ' (Rg. X. 121. 1-8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatrī at the same time. After having thus worshipped Him, he must mutter the Purusasūkta. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Rg. X. 90)." The Baud. gr. parīṣeṣasūtra II. 14 describes¹⁷³³ the daily worship of Mahāpuruṣa (i. e. Viṣṇu). "A man after bathing should cowdung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three vyāhṛtis repeated separately and together: then he should utter the words 'this kūrca (bundle) of darbhas is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this'. Then he should cleanse a vessel with water to the accompaniment of the Gāyatrī, should pass kuśa grass across

1733. अथाते महापुरुषस्याहरहः परिच्छर्याविधिं व्याख्यास्थामः। स्नातः शुचिः शुचो समे देशे गोमयेनोपलिष्ट्य देवस्य प्रतिकृतिं कृत्वा क्षत्पुष्ट्यर्थालाभमर्च्येत्वा सह पुष्टोदकेन महापुरुषमावाहयेत्। औं भुः पुरुषमावाहयामि औं भूभुवः स्यः पुरुषमावाहयामीत्यावाह्य केशवं तर्प्यामीति द्वादशनामधेयैष्याहृतिभिः प्रदक्षिणसुदकं परिषिद्धय एषाहृतिभिः पुरुषसुद्धासयेत्...ओं भुः पुरुषसुद्धासयामि-इत्याविभिः 'प्रयातु भगवान् महापुरुषः क्षेमाय विजयाय एनः सन्दर्शनाय च' हति । प्रतिमास्थानेवावाहनोद्भासनवर्जमहरहस्त्वाक्षत इत्याह भगवान् षोथायनः । षोथा गृह्णेष्वद्बृत्त II. 14. This whole chapter is quoted by the स्मृतिचन्द्रिका I. pp. 199-200, स्मृतिशु. (आहौक p. 386), पूजामकाश pp. 140-142 (in all with variations).

the water poured therein, should then utter the Gāyatri mantra over it and should then turn it towards the sun with the syllable 'cm' till he desires (or till he is tired); from that water he offers water for washing the feet (pādya) with Rg. I. 22. 18 (trīṇī padā &c); then after having put aside the stale flowers to the accompaniment of the vyāhṛtis, he should offer arghya with the verse Rg. I. 22. 17 (idam Viṣṇur) and should offer ācamanīya with the verse 'divo vā Viṣṇo' (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Rg. X. 9. 1-3 (āpo hi sthā &c), with the four verses 'hiranya-varṇāḥ' (Tai. S. V. 6. 1. 1-2), with the anuvāka beginning with 'pavamānah suvarjanāḥ' (Tai. Br. I. 4. 8) and with the mantra 'brahma jaññānam' (Tai. S. IV. 2. 8. 2), with the Vāmadevi ṛk (Rg. IV. 26. 1), with the 'yajub-pavitra' (i. e. Tai. S. I. 2. 1 1). Then he satiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Keśava and others) with the vyāhṛtis; he offers a garment with the syllable 'om', yajnopavita with the sacred Gāyatrī, ācamanīya with Rg. I. 22. 17, sandalwood paste with the verse 'gandhadvārām' (Tai. Ār. X. 1), whole grains of rice (akṣata) with the verse 'Irāvati' (Rg. VII. 99. 3), flowers with Rg. I. 22. 20 (tad Viṣṇoh), incense (dhūpa) with the Gāyatrī, a lamp with the mantra 'uddipyasva' (Tai. Ār. X. 1) and cooked food is offered with the formula 'devasya tvā'; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from 'trīṇī padā' to 'sumṛdikā bhavantu nah' (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Rgveda, Yajurveda, Sāmaveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i. e. Viṣṇu) by uttering¹⁷³⁴ the three vyāhṛtis (in such formula as 'om bhūḥ purusamudvāsayāmi) and adding 'may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.' In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. grhya-śesasūtra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

1734. Vids above (note 507) for the twelve names of Viṣṇu. The उद्घासन will be in four formulae viz. ओऽस्तु पुरुषसुहासयामि । ओऽस्तु पुरुः, ओऽस्तु पुरुः, ओऽस्तु भूमुखः स्वः पुरुः.

are substituted and some of the mantras are different. A few differences will be found in the text quoted below. It is stated therein that when the worship is of a *linga* immovably fixed then there is no invocation to come and no bidding of good-bye.¹⁷³⁵

In the *Pūjāprakāśa* (pp. 97-149) and other digests the methods of *devapūjā* according to Śaunaka, Gṛhyapariśiṣṭa, Rgvidhāna, Viṣṇudharmottarapurāṇa, Bhāgavatapurāṇa, the Narasimhapurāṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S. and of Baudhāyana cited above that *devapūjā* contains certain items and stages in the whole procedure. These are called *upacāras* (ways of service). They are usually stated to be sixteen. They are : āvāhana, āsana, pādya, arghya, ācamanīya, snāna, vastra, yajñopavīta, anulepana or gandha, puṣpa, dhūpa, dīpa, naivedya (or upabāra), namaskāra, pradaksinā and visarjana or udvāsana. In different works, the items differ. Some add bhūṣana (ornament) after yajñopavīta and tāmbūla (or mukhavāsa) after pradaksinā or naivedya (Vṛddha-Hārīta VI. 31-32 and *Pūjāprakāśa*, p. 98). Therefore some speak of 18 *upacāras*.¹⁷³⁶ Some omit āvāhana, add svāgata (welcome) after āsana, madhuparka after ācamanīya, and some have stotra (hymn of praise) and pranāma (bow) as distinct *upacāras*, while others hold that these latter two are one and that pradaksinā is part of visarjana (vide *Pūjāprakāśa* p. 98). If a person cannot afford to offer vastra (garment) and alamkāra (ornament), he could

1735. अथातो महादेवस्याहरहः परिचर्यावीधि ग्यारुदयास्यामः । स्नातः पुष्पोद्धेन केन महादेवमावाहयेत् आयातु भगवान्महादेव हति । यो उद्दो अग्नो हति पञ्चुषा पात्रमभिमन्त्रय अथ मात्रमनीयं दत्त्याभिषिञ्चति-आपो दि इति च ज्ञातज्ञाने, कद्बद्धाय, त्वरितरद्वं, धामदेव्यं, आपो वा हृदम-हति च । अद्विस्तर्पर्यति मर्व देवं तर्प-पात्रम् इत्यटाभिः । औं नमो भगवते रुद्राय उपर्यकाय हति वस्त्रयज्ञोपवीते दद्यात् । भवाय देवाय नमः-इत्यटाभिः पुण्याणि दद्यात् । त्वरितरद्वेण गन्धपुण्यधूपकीर्णं दद्याति । 'उपर्यकं' हति परिवेकं दद्यात् । असुतोपस्तरणमसीति प्रतिपदं कृत्वा हविरपिद्वज्ञं सर्वे स्वातु चतु कञ्चमूलफलाणि दद्यात् । सुदूरं मनवेक्षमाण आसीनो हविरद्वासयाणि हति निवेद्य-सद्वर्त्य असुतापिधानमसीति प्रतिपदं कृत्वा उपर्यकमित्याच्चमनीयं दद्यात् । लिङ्गस्थानेष्वावाहणोद्वासनवर्जमहरहः रथस्त्रयनमित्याच्चक्षत इत्याह भगवान् बोधायनः । वौ. शृणु-शोषसूत्र II. 17. This occurs in स्मृतिच. I. 204-205, स्मृतिशु. (आङ्गिक p. 392), पूजाप्रकाश pp. 194-196 (with variations in all).

1736. Vide नरासेहपुराण 62.9-13 quoted in अपरार्क pp. 140-141; अग्निधाम III. 31. 6-10; also स्मृतिच्च० I. pp. 199, परा. मा. I. 1. p. 367, नित्याचारपद्धति of विद्याकर pp. 536-37, सस्काररत्नमाला p. 27, आचाररत्न p. 71b quoting आत्मारचिन्तामणि for the 16 उपचारः.

perform only ten out of these 16 upacāras viz. from pādya to naivedya; if he cannot afford to offer even ten he may offer only five (pañcopacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no āvāhana and visarjana and so the items become 14 or one may offer in their place only a handful of flowers with mantras.¹⁷³⁷ Those who can repeat the Purusasūkta (Rg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛsimhapurāṇa 62. 9-13). Those who cannot repeat that hymn and women and śūdras should simply say 'Sivaya namah' or 'Visnave namah' (adoration to Siva or Visnu). Vṛddha-Hārita (XI. 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XI. 208).¹⁷³⁸ After each of snāna, vastra, yajñopavita and naivedya, ācamana is to be offered as part of that upacāra¹⁷³⁹ (vide Nṛsimhapurāṇa 62. 14). The names of some of these upacāras occur even in the Āśv. gr. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmaṇas invited at śrāddha such as āsana, arghya, gandha, mālyā (flowers), dhūpa, dīpa and āchādāna (i. e. vastra). Farquhar is not right when he says in his 'Outlines of the Religious literature of India' p. 51 that the sixteen upacāras 'are so distinct in character from the sacrificial cult as to betray alien origin.' When image-worship became general items offered to invited brāhmaṇas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

A few words have to be said in connection with some of the 16 upacāras.

As regards the water to be employed in devapūjā and rites for the Manes, the Visnu Dh. S. (66. 1) prescribes that it should not have been brought the night before (but it must be drawn

1737. Vide नित्याचारपद्धति p. 549. In the Mandhata plates of Jayavarman II. dated samvat 1317 (1250-51 A. D.) pañcopacārapūjā is mentioned (vide E. I. vol. IX. pp. 117, 119). प्रतिष्ठितप्रतिमायामावाहनविसर्जनयोरभावेन चतुर्दशोपचारैव पूजा । अथवावाहनविसर्जनयोः स्थाने मन्त्रपूष्पालिदानश्च । चूतनप्रतिमायां तु षोडशोपचारैव पूजा । सं. र. मा. p. 27.

1738. नमोन्सेन शिवेनैव शीर्णां पूजा विधीयते ॥ विरक्तानां च शूद्राणामेवं पूजा प्रकीर्तिता ॥ पुराण quoted by शूद्रकमलाकर p. 34.

1739. अत्राच्च मन्त्रे पृथगुपचारो न भवति स्नानवस्त्रोपधीतोपहारो सराणायाच्च मनानां तत्त्वद्वक्त्वं प्रणाममपद्यक्षिणे च स्तोत्राविसर्जनाह्नेनपचारारम्भतर्जते । अते उपचारेषु न वोद्धशत्-प्र्याप्तातः । पूजाप्रकाश p. 128.

that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Pūjāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kusa grass, milk, dūrvā grass, honey, barley grains and white mustard seeds (Matsyapurāṇa 267. 2 quoted in the Pūjāprakāśa p. 34). It is further said that arghya is offered to the image of Visnu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, uśīra grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called pañcāmyṛta (five ambrosial things) viz. milk, curds, clarified butter, honey and sugar.¹⁷⁴⁰ The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the pañcāmyṛtasnāna the following Vedic verses are repeated in order; 'āpyāyasva' (Rg. I. 91. 16), 'dadhikrāvno' (Rg. IV. 39. 6), 'ghṛtam mimikse' (Rg. II. 3. 11), 'madhu vātā' (Rg. I. 90. 6), 'svāduḥ pavasva' (Rg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasi) are mixed up, as that plant is deemed to be the favourite of Visnu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ācamana by the worshipper and members of his family and friends and is called tirtha (it is also sprinkled over one's head).¹⁷⁴¹ As regards the unguents to be offered (anulepana or gandha) numerous rules are laid down

1740. क्षीरेण पूर्वं कुर्वीत वृक्षा पश्चात्पूलेन च । मधुना चाथ खण्डेन क्रमो झेयो दिव्य-
क्षणैः ॥ द्विसिंहपुराण quoted in the पूजाम्रकाश p. 84.

1741. ग्यासः । देवदेव जगत्काय शङ्खचक्रगदाधर । देवहि देव ममानुजां भवत्तीर्थिनिषे-
षणैः ॥ हृतयुजुङ्गा ततो लब्धया पिषेत्तीर्थमयोपहृत् । अकालमृत्युहरणं सर्वप्रयाधिविनाशनम् ।
शिष्योः पाद्वेदुक्ते तीर्थं शिरसा धारयाऽयहृत् । हृति मन्त्रं समुच्चार्यं सर्वदुष्टश्चापहृत् ।
तुलसीमिनिषं तीर्थं पिषेन्मूर्धना च धारयेत् । quoted in स्मृतिसु. (आष्ट्विक p. 389).

(vide Pūjāprakāśa pp. 39-41). The Viṣṇu¹⁷⁴² Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjāprakāśa (pp. 42-49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S.¹⁷⁴³ (66. 5-9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant ; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e. g. the Sm. C. I, pp. 201-202 and the Pūjāprakāśa p. 51 quote many verses of the Narasimhapurāṇa, some of which arrange vanamallikā, campaka, aśoka, vāsanti, mālatī, kunda &c. in an ascending order among flowers and the jātī flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrvā and twentyfive flowers as favourites with Viṣṇu. Vide Vṛddha-Hārīta VII. 53-59 for the flowers that may be used in Viṣṇu-pūjā and Vṛddha Gautama p. 563. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālyā' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjāprakāśa, pp. 27 and 90). The Sm. C. (I. p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the naivedya offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the nirmālyā of Viṣṇu, never falls off (from heaven).' The Madanapārijāta (p. 303) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth ; viz. arka flowers, karavīra flowers, bilva leaves, flower of drona, leaves of apāmārga, flower of kuśa, śami leaves,

1742. चन्दनसूरगमदवारकपूरकुञ्जमजातीफलवर्जमधुलेपनं न दद्यात् । विष्णुधर्म-
द्व 66. 2.

1743. लोहगच्छ । नागच्छ । न कण्टकिजम् । कण्टकिजमपि शुच्छ शण्मित्क द
दद्यात् । रक्तमपि कुञ्जमं जलजं च दद्यात् । विष्णुधर्मसूत्र 66. 5-9.

blue lotus leaves, dhattūra flower, śami flower, blue lotus, which is the best (vide Pūjāprakāśa, p. 210). The Madanaparijāta, p. 303 quotes from the Devipurāna verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered.¹⁷⁴⁴ Lamps are to be fed with ghee or in its absence with sesame oil.¹⁷⁴⁵ Camphor is to be burnt before the image. There is a ceremony called ārātrika (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pūjāprakāśa, pp. 75 and 87. For naivedya no food is to be offered which is declared unfit in the sāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild boar nor fish. The general rule is stated by the Rāmāyaṇa as ' whatever food a man eats the same is the food to be offered to his deities'.¹⁷⁴⁶ The Sm. C. (I. p. 203) quotes the Padmapurāna to the effect that naivedya should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāsa leaves or on lotus leaf. The naivedya is offered with the formula set out below.¹⁷⁴⁷ According to the Brahmapurāna quoted by Aparārka, pp. 153-154 and Pūjāprakāśa (p. 82) the naivedya offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātṛs, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas (Bhāgavatas), those whose bodies are smeared with ashes, to Magas, to the Sāktas, to women, to the poor.¹⁷⁴⁸

1744. पुष्पाभावे कलं शस्तं फलाभावे हु पलुचम् । पलुचस्थाप्यभावे हु सलिलं ग्राह-
मिष्यते ॥ पुष्पाद्यसंभवे देवं पूजयेत्सितपङ्कुलैः ॥ quoted in the पूजाप्रकाश p. 65.

1745. न चूतैलं विना किञ्चन दीपार्थे । विष्णुधर्मसूत्र 66. 11. नाभर्य नैवेद्यार्थे । न
भद्रे आपि अजामहिषीक्षीरे । पञ्चनस्मत्स्थिवराहमांसानि च । विष्णुधर्मसूत्र 66. 12-14.

1746. यदृशः पुरुषो भवति तदकारात्स्य देवताः ॥ अयोध्याकाण्ड 103. 30 and
104. 15. सेषाविधिं on मनु V. 7 quotes this.

1747. औं प्राणाय स्वाहा । औं अपानाय स्वाहा । औं उदानाय
स्वाहा । औं समानाय स्वाहा । औं ब्रह्माणे प्राणाय स्वाहा । नैवेद्यमध्ये प्राणानार्थे पानीर्थं समर्पयामि ।
ओं प्राणाय स्वाहा ब्रह्माणे स्वाहा । उत्तरापोशनं समर्पयामि । इस्तप्रकालनं समर्पयामि ।
मुखप्रकालनं समर्पयामि । करोद्धर्तनार्थे चक्षदनं समर्पयामि । मुखापासार्थे पूर्णीफलताम्बूलं
समर्पयामि ।

1748. विमेयश्वाय तदेवं ब्रह्माणे पञ्चिवेत्तिम् । वैष्णवं सात्पत्तेन्यश्च भस्माक्षेम्यश्च
शास्त्रभवम् ॥ सौरं मग्नेयः शाकेभ्यो देवीभ्यो पञ्चिवेत्तिम् । अन्यथा द्वयं मातुन्यो पञ्चिविचि-
त्तिमेष्यते ॥ शूतमेतपिशाचेभ्यो यसद्विनेषु निक्षिपेतु ॥ अपरार्क pp. 153-154 and पूजाप्रकाश
p. 82. अपरार्क reads सौरं गोत्यश्च and शूना निशापयेत while the पूजाप्रकाश reads
शाकपेत्यस्ताचिने पञ्चिवेत्तिम् for शास्ते ॥ वाचिन is ब्रह्म.

One may also partake of the *naivedya* offered by oneself and the Smṛtimuktāphala (āhnika, p. 390) quotes Rg. I. 154. 5 in support. After *naivedya*, *tāmbūla* is to be offered to the God worshipped. In the ancient *grhya* and *dharma sūtras* no mention is made of *tāmbūla* or *mukhavāsa* (materials that will render the breath fragrant). *Tāmbūla* was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the smṛtis, *Saṁvarta* 55 quoted in the *Kṛtyaratnākara* p. 560, *Laghu-Hārlita* (Ānand. 39), *Laghu-Āśvalāyana* (Ānand.) 1. 160-61 and 23. 105, *Auśanasa* (Jivānanda, part I. p. 509) refer to the chewing of *tāmbūla* after dinner. In the *Raghuvarīśa* VI. 64 Kālidāsa describes betelnut plants surrounded by betel creepers. The *Kāmasūtra* I. 4. 16¹⁷⁴⁹ states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of *tāmbūla* for rendering his breath fragrant should set about his daily business. *Vide* also *Kāmasūtra* III. 4. 40, IV. 1. 36, V. 2. 21 and 24, VI. 1. 29, VI. 2. 8 for other references. In the *Bṛhat-saṁhitā* of Varāhamihira (77. 35-37) the virtues of *tāmbūla* and its ingredients are described. In the *Kādambarī* (para 85) the royal palace is compared to the house of a dealer in betel leaves (*tāmbūlika*) in which *lavali*, cloves, cardamom, *kāṅkola* are stored. The Par. M. I. part 1. p. 434 quotes four verses from *Vasistha* (not found in the printed *Dharmasūtra*) about the cutting off of the two ends of *tāmbūla* leaves before eating them. In the *Vratakhaṇḍa* (of *Caturvargacintāmāni*, vol. II. part I, p. 242) Hemādri quotes Ratnakōśa to the effect that *tāmbūla* means betel leaves, betel nut and *chūnam*; while ' *mukhavāsa* ' means these together with cardamom, camphor, *kakkola* berries, pieces of *copra* and *mātulūṅga*. The *Nityācārapaddhati*¹⁷⁵⁰ (p. 549) quotes verses showing that *tāmbūla* comprised nine ingredients viz. betel nut, betel leaves, *chūnam*, camphor, cardamom, clove, *kāṅkola*, *copra*, the *mātulūṅga* fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and *mātulūṅga* is omitted. Thus the thirteen ingredients of *tāmbūla* are

1749. स पातरस्थय छतनियतकृत्यो गृहीतदत्तथावनः ... षट्कुदर्जे सुखं गृहीतसुख-
प्राप्तताम्बूलः कार्याण्यद्युतिष्ठेत् । कामसूत्र I. 4. 16.

1750. भूषोप्याचम्य कर्तव्यं ततस्ताम्बूलभक्षणम् । मार्कण्डेयपुराण 29.39, quoted in
स्तुतिच. I. p. 225; क्षुकादिव्यं गच्यकर्त्तुमेलकां तथा । लग्नं चैव कक्षोलं लाग्नेकेलं
एपकक्षं ॥ मातुलूङ्कं तथा एकं वाम्बूलाङ्गान्यमूले वै ॥ इति नवाङ्कं ताम्बूलं प्रधानतया
क्षयात् । नित्यांचारपद्धति p. 549.

made up. The *Astāṅgasamgraha*¹⁷⁵¹ of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (catechu). In modern times tāmbūla is said to be of 13 *gunas*, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a subhāṣita quoted below.

Pradakṣīṇā (going round the image with the right hand always turned towards the image) and namaskāra constitute only one upacāra (item of worship) according to many. The namaskāra to the image is either *astāṅga* (with eight limbs) or *pañcāṅga* (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.¹⁷⁵² There are other definitions of the *astāṅga* namaskāra. These several parts of the worship of images have been judicially noticed in *Ram brahma Chatterji v. Kedar Nath* 36 Calcutta Law Journal 478 at p. 483 (where the normal type of the continuous worship of an idol is described) and *Pramatha Nath Mullick v. Pradyumna Kumar Mullick* 52 Cal. 809 at p. 815 (P. C.).

In modern times it is the practice to perform in homage to the sun twelve namaskāras or any multiple of twelve and repeat the following twelve names of the sun in the dative preceded by 'om' and followed by 'namah': Mitra, Ravi, Sūrya, Bhānu, Khaga, Pūṣan, Hiranyagarbha, Marici, Āditya, Savitr, Arka and Bhāskara. There is another method of these namaskāras called Trīcākalpanamaskāras in which after 'om' certain mystic syllables and their combinations in twos and

1751. एविवैशायसौगन्धयमिद्द्यन् वक्त्रेण धारयेत् । जातीलबङ्कपूरकङ्गोलकदुक्षैः सह ॥ ताम्बूलीनां किसलयं हृष्टं पूण्यफलान्वितम् । द्विपत्रमेकं पूर्णं च सच्चारीखदिरं च तत् ॥ अटाङ्गसंग्रह I. 3 (विनव्याध्याय) । 'ताम्बूलं कदुतिक्लुष्टणमधुरं भारं कषायादिवतं वातां कफनाशानं कुमिहरं द्वृग्दिधिविद्वासकम् । वक्त्रस्याभरणं चिष्ठिकरणं कामाग्रिसंदीपनं ताम्बूलस्य सखे अयोदश गुणाः स्वर्गेषि ते दुर्लभाः ॥' सुभाषित.

1752. दोर्यैः पद्म्यैः च जानुग्यासुरसा शिरसा तथा । मनसा वचसा इष्टव्या प्रणामोऽष्टाङ्ग ईरितः ॥ quoted from व्यास in स्मृतिशु. (आद्विक p. 389) and पूजाप्र. p. 88; पद्म्यैः कराम्यां शिरसा एवाङ्गां प्रणातिः स्मृता । पूजाप्र. p. 88; उरसा शिरसा इष्टव्या मनसा च विषयापि च । पद्म्यैः कराम्यां चाच्चा च प्रणामोऽष्टाङ्ग उच्यते ॥ एुराण quoted in स्मृतिच० I. p. 204, which पूजाप्र. p. 88 reads मनसा अद्वया तथा ॥

fours together with certain mantras are repeated with the twelve names (vide foot-note for illustrations).¹⁷⁵³

The Pūjāprakāśa (pp. 166-188) mentions 32 aparādhas (lapses) which should be avoided while engaged in worship or while one is about to perform Viṣṇupūjā and the atonements for these. These 32 aparādhas (offences) against proper etiquette for worship are referred to in the Varāhapurāna (130. 5).

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his 'Vaisnāvism and Śāivism' has shown how Rudra is described as the supreme deity even in the Rg., how in the Tai. S. IV. 5. 1-11 there are eleven *anuvākas* (called Rudras) which contain a sublime eulogy of Rudra (and also in Vāj. S. 16) and how numerous Śāiva sects and doctrines arose in course of time (p. 119 ff). Pāṇini teaches the formation of Bhavāṇī, Śarvāṇī, Rudrāṇī and Mrdāṇī from the four names of Śiva (IV. 1. 59). In the sacrifice called Śūlagava in the grhya sūtras Rudra is worshipped as the supreme deity. The Āsv. gr. IV. 9.17 mentions twelve names of Rudra and adds¹⁷⁵⁴ (IV. 9.27-29) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya (vol. II. pp.387-388) on Pāṇini V. 2. 76 speaks of a 'Śiva-bhāgavata' (a devotee of Śiva). Vedāntasūtra II. 2. 37 is directed, according to Śāmkara, to the refutation of the Pāśupata sect of Śāivas. In the Sāntiparva 284. 121-124 the Pāśupatas are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāna (pūrvārdha, chap. 16) speaks of the

1753. ओं ह्रां उद्यज्य मित्र महः ह्रां ओं मित्राय नमः । ओं ह्रीं आरोहन्तुतरां द्विं छ्रीं ओं रवये नमः । ओं न्हूं हृद्रोगं मम सूर्ये न्हूं सूर्याय नमः । ओं न्हैं हरिमाणं च नाशय न्हैं भानये नमः । ओं न्हौं हृकेषु मे हरिमाणं न्हौं खगाय नमः । ओं ह्रः रोपणाकासु वध्मसि ह्रः पृष्ठे नमः । ओं ह्रां...भास्कराय नमः । ओं ह्रां छ्रीं उद्यज्य मित्रमह आरोहन्तुतरां द्विं ह्रां ह्रां ओं मित्रविभ्या नमः । ...अर्कभास्करान्ध्या नमः । ओं ह्रां ह्रीं न्हूं ह्रैं उद्यज्य...तिवद् । हृद्रागं...नाशय ह्रां छ्रीं न्हैं ओं मित्रविभ्यमात्मुप्यो नमः । &c.

1754. सर्वाणि ह या अरय नामघेयानि । सर्वाः सेनाः । सर्वाण्युच्छ्रयणानि । आश्व. ग्र. IV. 9. 27-29.

sāstras of the Saiva sects, of Kāpālas, Nākulas¹⁷⁵⁵ (Lākulas?), Vāmas, Bhairavas, Pāsupatas as meant for deluding the world. The Varāhapurāna (chap. 70-71) is also directed against Pāsupatas. The Pāsupata brāhmaṇas are stated in the Kādambarī to have surrounded the minister Śukanā-a (para 90). Śiva was worshipped in the form of the *liṅga* or as an image. It is believed that 14 crores of *liṅgas* were established by Bāna, an Asura devotee of Śiva, in various spots and these are called Bāna-*liṅgas* (Nityācārapaddhati, p. 556) and the Bāna-*liṅgas* (white stones) found in the Narmadā, the Ganges and other holy rivers are only like them. In the Kādambarī (para 130) Bāna speaks of sand *liṅgas* on the Acchoda lake and in another place of a *linga* made of pure mother-o'pearl. The Kūrmapurāna (pūrvārdha chap. 26) describes the origin of *Linga* and its worship and the Vāmanapurāna 46 lauds the several holy places where ancient *liṅgas* are established. The famous twelve Jyotir-*liṅgas* are; Omkāra at Māndhātā, Mahākāla at Ujjayini (modern Ujjain), Tryambaka (near Nasik), Dhṛṣṇeśvara at Elora, Nāganātha (towards the east of Ahmednagar), Bhīmā-Samkara (at the source of the Bhīmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viśveśvara at Benares, Somanātha in Kathiawar, Vaidyanātha near Parali Mallikārjuna on the Śrīsaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjāprakāśa (p. 194) quotes Hārīta prescribing that Maheśvara may be worshipped by means of the mantra of five syllables (namah Śivāya) or by the Rudra¹⁷⁵⁶ Gāyatrī or by

1755. About Laknūsa, Pāsupata or Kālamukha, vide 'Vaiśnavism and Saivism' p. 119 ff. In the Vāyupurāṇa 23. 221-224 it is said in a prophetic strain that Śiva would assume the form of Nakulī (Lakuli?) and the place where he will appear will be called the holy place of Kṣayārohana. Vide E. L. vol. II. p. 124, vol. XII. p. 337, vol. XIV. p. 265 for the Lākula doctrine, its ācāryas and other information. For the Kāpālikas, vide Bhandarkar's 'Vaiśnavism and Saivism' pp. 117, 127. A grant of Nāgavardhana, nephew of Pulakesi (610-639 A. D.), was made providing for the worship of Kāpaleśvara and the maintenance of Mahāvratins. Yāma 29 quoted in Par. M. II. part 1 p. 335 prescribes the penance of Krcchra for eating at a Kāpālika's house. The Karpūramāñjari (about 900 A. D.) I. 22-24 contains a caricature of Kaula (i. e. Kāpālika) practices.

1756. ऋत्र्यायत्री is तत्पुरुषाय विश्वहे महादेवाय धीमहि । तस्मै रुद्रः प्रशोदयत्॥ त्रै. आ. X. 1 and काठकसंहिता 17. 11. It closely resembles the famous Gāyatrī verse, particularly the words 'dhimahi' and 'pracodayat' are the same in both.

' om' or by the mantra 'īśanah sarva-vidyānām' (Tai. Ār. X. 47), or by the Rudra mantras (viz. Tai. S. IV. 5. 1-11) or by the mantra 'tryambakam yajāmahe' (Rg. VII. 59. 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head.¹⁷⁵⁷ The Smṛtimuktāphala (āhnika p. 393) quotes verses from the Smṛitiratna and the Ratnāvali about the merit secured by bathing the *linga* with cow's milk, curds, clarified butter, honey, sugarcane juice, *pāñcāgavya*, water in which camphor and *aguru* are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāna in the Kādambarī (para 54) refers to the fact that queen Vilāsavatī went to worship Mahākāla at Ujjayinī on the 14th.

The worship of Durgā has prevailed from ancient times.¹⁷⁵⁸ She is worshipped under various names and aspects. In the Tai. Ār. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Kena Upanisad (III. 25) Umā Haimavatī is mentioned as imparting to Indra the knowledge of the Great Being. The various names of Durgā are Umā, Pārvatī, Devī, Ambikā, Gaurī, Candī or Candikā, Kālī, Kumārī, Lalitā &c. The Mahābhārata (Virāṭparva 6 and Bhīṣma 23) contains two hymns addressed to Durgā in which she is stated to be Vindhya-vāsinī and fond of blood and wine, and in Vanaparva 39. 4 it is stated that Umā became a kirātī when Śiva became a kirāta to test the prowess of Arjuna. In the Kumārasambhava Kālidāsa speaks of Pārvatī, Umā, Aparṇā and derives the latter two words (I. 26 and V. 28). Yāj. I. 290 speaks of Ambikā as the mother of Vināyaka. The Devlmāhātmya in the Mārkandeyapurāṇa (chap. 81-93) is the principal sacred text of Durgā worshippers in Northern India. E. I. vol. 9 p. 189 shows that about 625 A. D. Durgā was invoked as a supreme goddess. Bāna in his Kādambarī gives a graphic description of the temple of Candikā and refers to offerings of blood made to her (para 28), to her trident (trisūla) and her slaughter of Mahisāsura. The Kṛtyaratnākara (p. 351) quotes verses from the Devīpurāṇa that the 8th of the bright half of a month is sacred to Devī (and particularly of Āśvina),

1757. इस्ते बाहीं तथा कण्ठे मूर्द्दिन रुद्राक्षधारणात् । अवध्यः सर्वेषूतानां रुद्रवाह्नि-
चोरुचि ॥ स्कन्दपुराणा quoted in पूजाम् p. 194.

1758. Vide B. C. Muzumdar on the worship of Durgā in J. R. A. S. for 1906 pp. 355-362.

that a goat or a buffalo may be sacrificed for her.¹⁷⁵⁹ These bloody rites are still continued in the Kālī temple in Bengal and a few other shrines of Durgā. In Bengal the worship of Durgā in Āsvina has been most popular.¹⁷⁶⁰ Raghunandana in his *Durgārcana-paddhati* gives an elaborate description of the worship of Durgā in Āsvina. Durgā is also worshipped as Śakti. The influence of Śakta worship has been great throughout India and will be briefly surveyed later on.

In modern times devapūjā differs considerably from the ritual of the ancient works of Visnu and Baudhāyana; it also differs from province to province and caste to caste. A brief analysis of the devapūjā practised by brāhmaṇas in Western India is given below: Ācamana; prānāyāma; adoration to Mahāganapati and certain other deities; twelve names of Ganeśa, hymn of praise to Ganeśa, Gaurī, Visnu; mention of the place and the time with astronomical details about the day, the naksatra &c.; then the saṅkalpa of performing devapūjā with sixteen upacāras; contemplation on Gaṇapati with Rg. II. 23. 1 (*ganānām tvā*); āsanavidhi with an invocation to the earth; nyāsa (mystical sanctification of the body) of the sixteen verses of Rg. X. 90 on sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantra ('*apavitrah pavitro vā &c.*'); dhyāna (contemplation) of Visnu, Śiva, Ganeśa, the sun's disc, Durgā holding a bunch of flowers in one's folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Rg. X. 90 to one's favourite deity; final benediction.¹⁷⁶¹ When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from āvahana to namaskāra to one deity or the principal deity and then the same upacāras to the other deity or deities one after

1759. स्वमासरुधिरैर्दन्तेऽवी तृष्णति वै भृशम् । महिषीठागमेषाणां धर्मिणे तथा दृष्टः । एवं भानाम्लेष्यापीः पूज्यते सर्वदस्तुमिः । अङ्गष्टकालङ्घैऽथ किंनरैः चर्चैः शक्तैः । भविष्यत्पुराण quoted in कृत्यरत्नाकर p. 357.

1760. Vide 'Durgāpūjā' by Pratapchandra Ghosh (1871) for a detailed description of Durgāpūjā in Bengal.

1761. The benediction is अनेन यथाज्ञानेन कृतपूर्वाराधनेन असुकदेवता प्रीयता न मम । तत्सद् ब्रह्मार्पणमस्तु ।

another. This method is called *kāṇḍānusamaya*. The other method occurs when āvāhana is done for the several deities in order, then āsana for all, then pādya for all and so on up to namaskāra. This is called *padārthānusamaya*. This method is generally preferred. Vide the com. of Nārāyaṇa on Āśv. gr. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9-11 for detailed explanations of these.

From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of devapūjā and several mystical postures of the hands and fingers such as the mudrās and the nyāsas began to occupy the minds of the worshippers.¹⁷⁶² The Bhāgavata-purāṇa XI. 27. 7 says that devapūjā is of three kinds viz. Vaidikī, Tāntrikī and niśrā. The first and the third are for the three varṇas and Tāntrikī for śūdras.

1762. चैदिकस्तान्त्रिको मिथु हस्ति वै त्रिविधो मत्वः । चर्याणामीदिसतेनैव विधिना
मी समर्पयेत् ॥ भागवत XI. 27. 7 quoted in पूजाप्रकाश p. 115. Vide also दृद्धहारीत.
VIII. 37 and XI. 77.

CHAPTER XX

VAISVADEVA

Vaiśvadeva.—(offering of cooked food to all Gods).

Daksa (II. 56) says that in the 5th part of the day a householder has to allow distribution of food according to his ability to the gods, Manes, men and even insects. Vaiśvadeva is to be offered according to Śātātapa (quoted by Medhātithi on Manu V. 7 and by Aparārka p. 142) in the grhya fire if one has preserved it, or in the ordinary fire. If no fire is available one may offer it even in water or on the bare ground. Laghu-Vyāsa II. 52 says the same.

Some medieval works like the Smṛtyarthasāra and the Par. M. (I. part 1, p. 389) state that vaiśvadeva really comprises the three daily sacrifices viz. devayajña, bhūtayajña and pitryajña. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods.¹⁷⁶³ But in the ancient grhyasūtras the three yajñas are kept distinct. In the Āsv. gr. III. 1 the five daily sacrifices are enumerated, but only one, the brahmayajña, is thereafter described in detail and we have to understand that Vaiśvadeva has already been dealt with under homa in Āsv. gr. I. 2. 1-2 and that I. 2. 3-10 is concerned with bhūtayajña or baliharana, out of which the 7th sūtra contemplates an offering to Viśve-devas and sūtra 10 an offering of cooked food to pitrs. The Sān. gr. II. 14 speaks of Vaiśvadeva, while Gobhila gr. I. 4. 1-15, Khādira gr. I. 5. 22-35 speak of baliharana only. Pāṇini VI. 2. 39 teaches the accent of 'ksullaka-vaiśvadeva' (as a compound). Vaik.¹⁷⁶⁴ VI. 17 expressly says that devayajña is the homa to the gods offered with cooked food meant for all the gods. According to Gautama (V. 9) the deities of vaiśvadeva are Agni, Dhanyantari, Viśve-devas, Prajāpati and Svistakṛt (Agni). According¹⁷⁶⁵ to Manu (III. 84-86) the deities are Agni,

1763 एते देवयज्ञभूतयज्ञपितृयज्ञा वैश्वदेव उच्यते । स्मृत्यर्थसार p. 47; त एते देवयज्ञ-भूतयज्ञपितृयज्ञाख्योपि वैश्वदेवशब्देनोच्यन्ते । यत्र चिष्ठे देवा हृष्णमते तद्वैश्वदेविकं कर्म । देव-यज्ञे च गतनाम सुखयद् । पितृयज्ञे उत्तिर्ण्यायेन । परा. मा. I. part 1 p. 389.

1764. पक्नालेन वैश्वदेवेन देवेन्यो होमो देवयज्ञः । वैश्वानसस्मार्त VI. 17.

1765. In offering food one will have to say अग्नये स्वाहा, सोमाय स्वाहा, अग्नीष्मांस्यां स्वाहा,...अग्रये स्त्रिष्टुक्ते स्वाहा. In modern times the formula is अग्नये स्वाहा अग्रय इवं न मम and so on.

Soma, Agnisoma, the Viśve-devas, Dhanvantari, Kuhū, Anumati, Prajāpati, Dyāvāprthivi, (Agni) Svistakṛt. The Śān. gr. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gr. II. 9 the deities are Brahmā, Prajāpati, Grhyā, Kaśyapa and Anumati; while the Viśnu Dh. S. 67. 1-3 (quoted in the Gr. R. p. 278) states that Vaiśvadeva is to be offered to Vāsudeva, Saṃkarsana, Aniruddha, Puruṣa, Satya, Acyuta, Agni, Soma, Mitra, Varuna, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumati, Dhanvantari, Vāstospati, (Agni) Svistakṛt. Vide Bhār. gr. III. 12, Mānava gr. II. 12. 1-2, Kāṭhaka gr. 54, Vaik. III. 7 for other lists of deities in Vaiśvadeva. It is on account of this divergence that digests like the Madanapārijāta (p. 317) say that Vaiśvadeva is of two kinds, viz. what is common to all smṛtis like that of Manu and secondly what is stated in one's own grhyasūtra. The Sm. C. (I. p. 212)¹⁷⁶⁶ says the same.

All ancient smṛtis say that Vaiśvadeva is to be performed twice, once in the morning and then in the evening. Vide Āśv. gr. I. 2. 1, Vas. Dh. S. XI. 3, Manu III. 121, Viśnu Dh. S. 59. 13, Gobhila II. 34. But in later times it came to be performed only once in the morning and the saṃkalpa includes both in one statement.¹⁷⁶⁷ The verses 'juṣṭo damūnā' (Rg. V. 4. 5) and 'ehyagna' (Rg. I. 76. 2) are used in invoking Agni, then the verse 'catvāri śringā' (Rg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one's meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one's left hand on one's heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobalan fruit, presses it with one's right thumb and offers it with the right hand to Sūrya, Prajāpati, Soma Vanaspati, Agni-soma, Indrāgni, Dyāvāprthivi, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra 'mā nastoke' (Rg. I. 114. 8) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

1766. वैश्वदेवं प्रकुर्वीत रवजायाविहिनं यथा । ज्यास quoted in स्मृतिच । I. p. 212.

1767. The संकल्प in modern times is ममोपात्तहृतेत्कथयद्वारा शीपरमेष्वर-शीत्यर्थमात्माजसंस्कार-पञ्चदूनाजनितदोषपरिदृशार्थं प्रातर्बैवदेवं सार्यैवदेवं च सह मन्त्रेण करिष्ये ।

offered to Agni to bestow intelligence, memory, fame &c. as set out below.¹⁷⁶⁸

Medieval digests like the Mit. (on Yāj. I. 103) discuss the question whether vaiśvadeva is *puruṣārtha* only (i. e. recommended to men for effecting some beneficent consequence to them) or whether it is *purusārtha* as well as a rite for effecting a *samskāra* (unseen or spiritual result) of the food cooked. In the latter case food will be *pradhāna* (the principal matter) and vaiśvadeva will be secondary; but in the former case (i. e. if it were only *puruṣārtha*) food will be secondary and Vaiśvadeva principal. Relying¹⁷⁶⁹ on Āsv. gr. I. 2. 1 some say that vaiśvadeva is meant as a *samskāra* of food and relying on Āsv. gr. III. 1. 1 and 4 others say that it is *purusārtha*. The Mit. declares that vaiśvadeva is *purusārtha* only, as Manu (II. 28) holds that the human body is rendered fit for spiritual knowledge by the daily *yajñas* and by other sacrifices and that if vaiśvadeva is not *purusārtha* alone, each time food is cooked in the day (on account of the sudden advent of many guests) vaiśvadeva would have to be performed several times in the day; but Manu III. 108 forbids a fresh vaiśvadeva in such a case. Sm. C. (I. p. 213) and Par. M. (I. 1. p. 390) hold the same view. The Smṛtyarthasāra p. 46 and Laghu-Āśvalāyana I. 116 hold the view that vaiśvadeva is both for the *samskāra* of the householder and also of the food.¹⁷⁷⁰

There was divergence of view on other questions viz. whether vaiśvadeva was to be performed before śrāddha or after it and whether food for vaiśvadeva was to be separately cooked from that meant for śrāddha. Aparārka p. 462 sets out the conflicting views on the first question and says that for vaiśvadeva there are three options, viz. it may be performed immediately after food is ready, or it may be offered after *baliharana* or it may be performed after śrāddha is finished. The Madana-

1768. यज्ञायुषं जगद्देवरिति ललाटे । कश्यपस्य उयादुषनिति कण्ठे । अगस्त्यस्य त्रयादुषमिति नाभौ । यद्देवामा यज्ञायुषमिति दक्षिणस्कन्धे । तन्मे अस्तु यज्ञायुषमिति वामस्कन्धे । सर्वमस्तु शतादुषमिति शिरसि । औं च मे स्वरक्ष मे यज्ञोप च ते नमश्च । यत्ते न्यूनं तस्मै त उपयत्तेतिरिक्तं तस्मै ते नमः । अग्रये नमः । स्वस्ति । अद्बूद्धे मेधा यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलय । आयुष्यं तेज आरोग्यं देहि मे हृष्यवाहन ।. The words औं च मे तस्मै ते नमः occur in आश्व. औं. च. I. 11. 15.

1769. अथ सायंप्रातः सिद्धस्य हविष्यस्य शुद्धयात् । आश्व. ग्र. I. 2. 1.; अथातः पञ्च यज्ञाः । तानेतानहरहः कुरुतीति । आश्व. ग्र. III. 1. 1 and 4.

1770. गृहस्थो वैश्वदेवार्थं कर्म प्रारभते दिवा । अक्षस्य चात्मनवैव छुसंस्कारार्थमित्यते ॥ स्वत्पर्यसार p. 46; छुस्त्वर्थं चात्मनोऽक्षस्य वैश्वदेवं समाप्तेत् । लघवाच्चलाप्तम् I. 116.

pārijāta p. 320 and Br̄hat-Parāsara p. 156 hold that vaiśvadeva must be performed before śrāddha. Vide Smṛtimuktāpala (āhnika pp. 406-407) also; on the other hand Anusāsana-parva (97. 16-18) directs that on śrāddha day, pitṛ-tarpana comes first, then offering of bali, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghu-Āśvalāyana I. 117-119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Āp. Dh. S.¹⁷⁷¹ II. 6. 15. 12-14 prescribes that there is to be no homa of *ksāra* and *lavana* (vide note 723 above) and also of food that is mixed up with inferior food (like *kulattha* &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the gr̄hya or ordinary fire towards the north of the fire and offer the food in the ashes. The Smṛtyarthasāra¹⁷⁷² p. 47 states that cereals like gram and māsa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparārka p. 145). If he could afford no food, he was to offer fruits, roots or even water.¹⁷⁷³ He who has no gr̄hya fire may offer vaiśvadeva food into the ordinary fire with only the *vyāhṛitis* and the rest may be left for crows.

Āp. Dh. S. (II. 2. 3. 1 and 4) says that vaiśvadeva food should be cooked by āryas (persons of the twice-born classes) that are purified (by bathing &c.), or sūdras supervised by āryas may cook the food.¹⁷⁷⁴ Medieval writers remarked, as usual, that the latter rule about sūdras being cooks applied only to another age.¹⁷⁷⁵ Āp. Dh. S. (II. 2. 3. 10-11) further says

1771. न क्षारतवणदाभो विद्यते । तथा वराज्ञसंसूष्टस्य । अहविष्यस्य हाम उदीच्चिन्-
सुष्ण भस्मापोद्य तस्मिन्चुक्यात्तद्वत्तमहुतं चास्मा भवति । आप. ध. सु II. 6. 15. 12-14.

1772. कोद्रवं चणकं मार्गं मसूरं च कुटित्पक्षम् । क्षारं च लवणं सर्वं वैश्वदेवे विवर्ज-
येत् । स्मृत्यर्थसारा p. 47.

1773. अलामे बेन केनापि फलशाकोदकादिभिः । चतुर्विशातिमत (quoted by
स्मृतिच. 1 p. 212 and स्मृतिहु. (आह्विक p. 398)).

1774. आर्यः प्रयतः वैश्वदेवसंस्कर्तारः स्युः । आर्याधिषिता वा शूद्राः संस्कर्तारः ।
आप. ध. सु II. 2. 3. 1 and 4.

1775. यत् तेनोक्तं-आर्याधिषिता संस्कर्तारः स्युः-इति तत्पात्रविषयम् ।
पात्रपात्राद्यु शूद्रस्य पञ्चनार्दिक्ययागि च इति कलियुगलिपिद्वयमेतु मध्ये स्मरणात् ।
स्मृतिहु. (आह्विक p. 399).

that when the food is ready i.e. cooked, the cook should announce while standing, to the owner of the house ' it is ready ' and the owner should reply ' it (food) is auspiciously ready, it is food that gives supremacy ; may it not be lost.' If no vaiśvadeva is performed on any day, the householder had to fast the day and night (Gobhila-smṛti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvadeva, when he is not himself in distress or difficulty.¹⁷⁷⁶

It has been stated above (p.158) that the śūdra was to offer all the five yajñas without Vedic or Paurānic mantras, but only with the word 'namah' and he was to use uncooked food for vaiśvadeva. *Vide* Yāj. I. 121 and the Mit. thereon and Āhnikaprakāśa, p. 401.

Baliharana or Bhūtayajña :—Here also there is some divergence between the ancient grhya-sūtras and medieval and modern practice. The Āsv. gr. I. 2. 3-11 deals with this. The deities to whom bali (or part of the food taken out when performing vaiśvadeva) is offered are : to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra's men, to Yama and Yama's men, to Varuna and Varuna's men, to Soma and Soma's men (these are offered in the several quarters¹⁷⁷⁷), to Brahman and Brahman's men in the middle, to the Viśve-devas, to all day-walking beings, to the Rakṣases—towards the north ; *svadhā* to the pitṛs (Manes)—with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āsv. adds that if *baliharana* is performed by night then the words ' to all night-walking beings ' are used instead of ' to all day-walking beings '.

Gobhila gr. I. 4. 5-15, Pār. gr. II. 9 and other grhya sūtras, Āp. Dh. S. II. 2. 3. 15-II. 2. 4. 9, Gautama V. 10-15, differ considerably from the above in several respects. But for want of space no reference can be made to these differences.

In bhūtayajña, bali is to be¹⁷⁷⁸ offered not into fire but on the ground, which is to be wiped with the hand and sprinkled

1776. अकृत्वा वैश्वदेवं तु यो भुज्ञकेऽनापदि दिजः । स मूढो नरकं याति कालस्फ्रमचाकृतिराः ॥ यम quod in सभृतिच० I. p. 213.

1777. इन्द्र, यम, वरुण and सोम are the presiding deities of the east, south, west and north respectively.

1778. बलीनां तस्य तस्य देशे संस्कारो हस्तेन परिसूज्यावेहय न्युप्य पञ्चात्मरेष्यचनम् । आप. ध. सू. II. 2. 3. 15 ; देवयज्ञहृतशेषेण शुचिवेशमन्युप्य तत्र कुर्यात् । स्मृत्यर्थसार p. 47.

with water, and then the bali is to be put down and water is poured on it thereafter. *Vide* Ap. Dh. S. II. 2. 3. 15. The Ap. Dh. S. (II. 4. 9. 5-6) prescribes that one should make all including dogs and cāndālas participants in the food cooked for vaiśvadeva and adds the view of some (which he disapproves) that one should not give food to the undeserving.¹⁷⁷⁹ Manu III. 87-93 says that after performing vaiśvadeva one should offer balis in all directions to Indra, Yama, Varuna, Soma and their followers, a bali to Maruts on the door, to waters a bali in water, a bali to the trees in mortar and pestle, a bali to Śrī on the top of the house, to Bhadrakālī at the foot of the house, to Brahmā and Vāstospati in the midst of the house; a bali may be thrown up in the sky to Viśve Devas, to the day-walking beings (when baliharanī is done by day) and to night-walking beings (by night); a bali should be offered to the prosperity of all on the first floor¹⁷⁸⁰ and all the remaining portion of the food for balis should be offered to the manes towards the south; the householder should lightly (so that no dust will get mixed with it) offer on the ground some food to dogs, to outcasts, to cāndālas, to those suffering from loathsome diseases (such as leprosy), to crows and insects. Yāj. I. 103 calls upon the householder to throw food to dogs, cāndālas and crows on the ground.¹⁷⁸¹

These directions to give food even to outcasts, dogs and birds were the outcome of the noble sentiment of universal kindness and charity, the idea that One Spirit pervades and illumines the meanest of creatures and binds all together. The Śān. gr. (II. 14)¹⁷⁸² winds up its vaiśvadeva section with this fine exhortation "let him throw food to dogs, to śvapacas (eaters

1779. सर्वान्वैव॑श्वदेवे भागिनः कुर्वीताश्वचण्डालेभ्यः । नानार्दूष्यो दद्यादित्येके । आप. ध. स. II. 4. 9. 5-6.

1780. Some hold that bali is to be offered on the ground at the top (where the head lies) of the bed of the house-holder and at the other end of the bed. युट्तवास्तु in Manu III. 91 is explained by the शृदस्थरत्नाकर p. 279 as the latrine and privy at the back of the house.

1781. वैवेष्यश्च हुतादभाष्टेषाभृतशर्णि हरेत् । अस्म भूमौ श्वचाण्डालवायसेभृश्च निष्पिते ॥ या. I. 103.

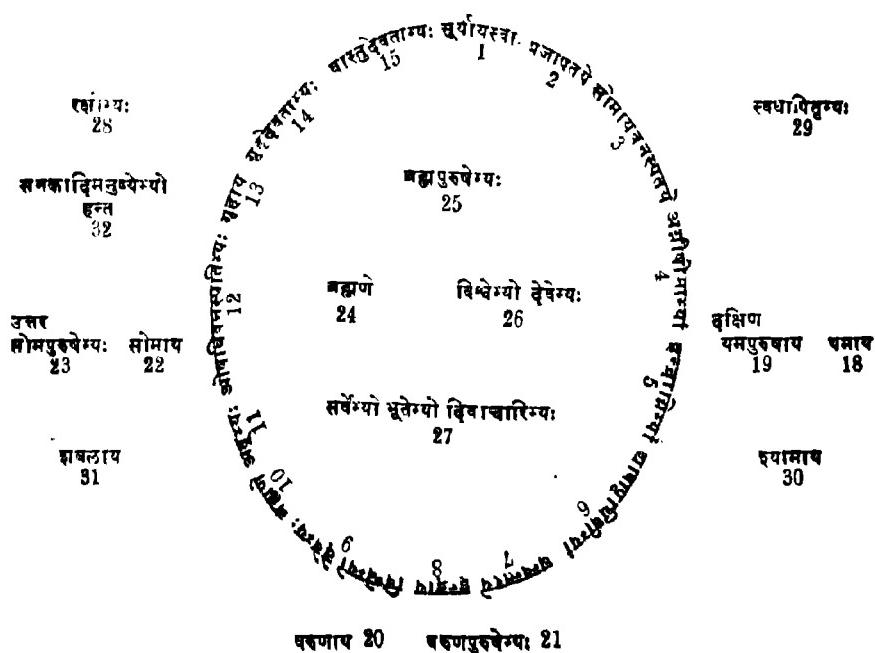
1782. एष्यः श्वप्त्वेष्यश्च वयोग्यश्च वयेऽ भूमाविति नानवत्तमइनीयाज्ञैको न पूर्व मोशमाङ्ग विन्दते अप्रचेता इति । ज्ञा. ग. II. 14. 22-26. Rg. X. 117. 6 is मोशमाङ्ग विन्दते अप्रचेता: सर्वे ब्रवीमि वध इत्य उत्थ । नारेमणं पुदयति नो सस्वार्यं केवलाधो भवति केवलादी ॥. With the last quarter may be compared the भगवत्प्रीता III. 13 'मुक्ते ते त्वं या पापा ये पञ्चम्यात्मकारणात् ॥'. *Vide* also Manu III. 118 and Vigyan Dh. S. 67. 43 for the same idea.

of dog-flesh), to birds on the ground; let him eat nothing without having cut off a portion (to be offered as a bali); let him not eat alone, nor before others (relatives and guests), since the mantra says 'the fool gets food in vain' (Rg. X. 117. 6).' The Mahābhārata (Vanaparva II. 59) says that offering food to dogs, śvapacas and birds on the ground is known as vaiśvadeva, which is performed in the morning and evening. The same verse occurs at Anuśāsanaparva 97. 22-23. Aparārka p. 145 says that vaiśvadeva comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

In modern times the way in which balis are offered and their number are set out in the diagram below. The one drawn is for the morning baliharana. For the evening one the only change necessary would be to put 'agnaye svāhā' (No. 1) in place of 'sūryāya svāhā' and 'naktam-cāribhyah' for 'divā-cāribhyah' in No. 27. The word 'svāhā' is not repeated in the diagram after each name¹⁷⁸² for the sake of space. Manu III. 121 prescribes that bali is offered in the evening by the wife but without mantras (i. e. she is not to repeat the mantras) 'Indrāya svāhā' &c., but only to contemplate on the several deities.

1783.

इन्द्राय स्वाहा 16 इन्द्रपुरुषेभ्यः 17



Pitryajña :—The word occurs in Rg. X. 16. 10, but its exact meaning is not certain. *Pitryajña* may be performed in either of three ways as stated above (on p. 700) viz. by *tarpana* (Manu III. 70 and 283), or by performing *baliharana* in which remnants of bali food are to be offered to the pitrs (Manu III. 91 and Āśv. gr. I. 2. 11) or by performing *śrāddha* daily with food on inviting at least one brāhmaṇa for dinner (Manu III. 82-83). *Śrāddhas* will be dealt with later and the other two (*tarpana* and *baliharana*) have already been dealt with. In this daily *śrāddha*¹⁷⁸⁴ there is no offering of *pindas* (balls of rice) and the several strict rules and procedure of the *pārvanya* *śrāddha* do not apply.

1784. नित्यआज्ञे हु गन्धार्थैद्विजः नम्यर्चं शक्तिः । सर्वान् पितृगणान् सम्यक्
सहैवोद्दिश्य भोजयेत् । आवाहनं स्वधाकारं पिण्डाग्रीकरणादिकथ । ब्रह्मचर्यांश्च नियमो विव्ये
देवतस्तथैव च । नित्यआज्ञे त्यजेवेतान्मोजयमकं प्रकल्पयेत् । अयास in स्वृतिसु । (आङ्गिक
p. 402).

CHAPTER XXI

NRYAJÑA OR MANUŠYA-YAJÑA.

Nryajña or Manuṣya-yajña: (*Honouring guests*).—Manu (III. 70) states that this consists in honouring guests. In the oldest hymns of the Rgveda fire is described as a guest in the house of the sacrificer. In Rg. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (*syonaśr-atithir-na prīnāno*). Vide Rg. V. 1. 8¹⁷⁸⁵ and 9, V. 4. 5, VII. 42. 4 for fire being called *atithi*. In Rg. IV. 4. 10 it is said of Agni 'you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.' Vide Rg. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word *ātithya*. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice.¹⁷⁸⁶ The Tai. S. V. 2. 2. 4 refers to the fact that 'when a guest comes, hospitality in which ghee abounds, is offered to him' and it remarks that 'one who comes in a chariot and one who comes in a cart are the two most honoured among guests.'¹⁷⁸⁷ The Tai. S. (VI. 2. 1. 2) says 'hospitality is offered to all the followers accompanied by whom a king comes'. Vide Ait. Br. II. 9 for almost the same words. The Śān. Br. II. 9 remarks¹⁷⁸⁸ 'when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.' The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him.¹⁷⁸⁹ The Ait. Br. (25. 5) says that a guest

1785. यिंसे विश्वामतिथिर्मातृपीजाम् ॥ अ. V. 1. 9 'Agni is a guest dear to all human groups.' तस्य आता भवति वस्य सखा यस्त आतिथ्यमातुषग्नुजोषत् ॥ अ. IV. 4. 10.

1786. Vide आप. ध. श. II. 3. 7. 2 and 6-10 for comparison of hospitable acts with the three *savanas* and constituent elements of a sacrifice.

1787. तस्माद्बन्धी च रथी च अतिर्णिनाम्पचित्सतमो । ... यथातिथ्य आवताव सर्वेषद्वातिष्ठय क्रियते ताहूमेव तद्रायत्रिया ब्राह्मणस्य । ते. सं. V. 2. 2. 3. and 4. The words तस्माद्बन्धी...तमो are quoted in बौ. श. परिभाषाद्वच II. 4. 20.

1788. स एव उद्विते ऊहोति प्रवसत ऐतमहते देवायातिष्ठये करोति । शो. अ. II. 9.

1789. अथो यथातिथिं ऊहोतिष्ठत्वा परिषेषेति । ते. अ. II. 1. 3.

should not be refused in the evening.¹⁷⁹⁰ The Śat. Br. (II. 1.4. 2. S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with him as guests have eaten'. The Satapatha shows that an ox or a goat was cooked for a guest, either a king or a brāhmaṇa (III. 4. 1. 2). Vide also Ait. Br. 3. 4 for the offering of an ox or barren cow to a king or another deserving person coming as a guest. Yāj. I. 109 also says that a big ox or a goat was to be kept apart for a guest learned in the Veda. But the Mit. and other¹⁷⁹¹ medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a brāhmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words 'this ox is yours') just as one says in humility 'all this house is yours' and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest came. The Ait. Ār. I. 1. 1 remarks 'whoever is good and has attained eminence is a (real) guest, people do not treat with hospitality one who is undeserving.'¹⁷⁹² In the Tai. Up. (I. 11. 2) one of the exhortations of the teacher to the pupil returning home is 'atithi-devo bhava' (honour guests). The same Upanisad says elsewhere (III. 10. 1) "let him never turn away a stranger from his house, that is the rule. Therefore a man should by all means acquire much food, for people say (to the guest) 'there is food ready for him.' If he gives food amply, food is given to him amply". In the Kathopanisad¹⁷⁹³ (I. 7-9) it is said 'a brāhmaṇa entering a house as a guest is (like) fire. People offer this (well-known) appeasement to him. Oh, son of Vivasvat, offer him water (to wash his feet). If a brāhmaṇa guest stays in a man's house without food, he cuts off (destroys) the hopes and expectations, (fruits of) the friendship (of the good), the rewards of sacrifices and charitable acts, sons and cattle.' Then Yama offered to bestow three boons on Naciketas as some penance for allowing Naciketas to remain without food

1790. तस्मादाहुर्न सायमतिथिरपरद्य हृति । ऐ. बा. 25. 5; compare मृश III. 105 अप्णोयोऽतिथिः सायं शूर्येदो गृहमोदिना । .

1791. अत्र यथापि शूर्यगतामोत्तिष्ठुपत्यर्थं गोवधः कर्ताय हृति शूर्यते तथापि कलितुगे मायं धर्मः किं तु युगान्तरे । आद्विकप्रकाश p. 451.

1792. यो चै भवति यः अभृतामश्चुर्वे स वा अतिरिभवति न वाऽसन्तमातिष्ठायाद्विषयते । ऐ. बा. I. 1. 1.

1793. वैष्वानः शविष्टामतिथिर्भास्तुणो शूदान् । तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतो-दक्षम् । कठोप. I. 7; आप. ख. II. 3. 6. 3 echoes the first half. चत्तिष्ठ XI. 13 quotes the first half.

In his house for three days. The Nirukta¹⁷⁹⁴ IV. 5 in explaining Rg. V. 4. 5 (*justo damūnā atithirdurona*) derives the word 'atithi' from the root 'at' to go and also from 'tithi' (day) and 'a' meaning 'comes' (from 'i' with 'abhi'). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Mārk. 29. 2-9. Manu and others say that an *atithi* is so called because he does not stay for a whole *tithi* (i. e. day) and 'an atithi is a brāhmaṇa who stays for one night only as a guest.'

The honouring of guests comes after the offering of bali and Baud. gr. II. 9. 1-2, Vas. XI. 6, Visnupurāṇa III. 11. 55 ordain that after *baliharana* the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests. Others make it a definite time viz. one-eighth of a *muhūrta* (vide Mārk. purāṇa 29. 24-25 quoted in Sm. C. I., p. 217).¹⁷⁹⁵ The Āp. Dh. S. contains a very elaborate treatment of honouring guests (II. 3. 6. 3 to II. 4. 9. 6). Gaut. V. 36, Manu III. 102-103 and Yāj. I. 107 and 111 state that he is called an atithi who belonging to a different village and intending to stay one night only arrives in the evening, that one who has already been invited for dinner is not an atithi properly so called, that a person who belongs to the same village or who is a friend or fellow-student is not an atithi, that one has to honour guests according to one's ability, that guests are to be preferred according to the order of varṇas and that among the brāhmaṇas, the śrotriya and one who has completely mastered (at least one) recension of the Veda is to be preferred. Vas. Dh. S. XI. 6 says that the worthiest are to be honoured first. Gaut. V. 39-42 and Manu III. 110-112 say that a ksatriya is not really an atithi to a brāhmaṇa nor are vaiśyas nor śūdras; but they add that,¹⁷⁹⁶ if a ksatriya comes to a brāhmaṇa's house as a guest (i. e. as a traveller who has no food with him and about the time of taking food) he should be treated to a meal after brāhmaṇa guests take their food and vaiśya and śūdra guests should be given food

1794. अतिथिः अन्यतितो शृहान् भवति । अन्येति तिथिषु परकुलानि इति च । निरुक्त IV. 5.

1795. अथ ऐश्वदेवं हुत्वा तिथिमाकाक्षेवागेद्वैष्टकालम् । अग्ने वोद्धृत्य दधात् । विज्ञायते यज्ञो वा एव पञ्चमो यदतिथिः । गौ. श. II. 9. 1-3 and भरद्वाजपूर्णा III. 14 ; vide मस्तु III. 94 also. सुहृत्स्याटमं भागसुवीक्षये द्यतिरिध्बवेत् ॥ मार्कोद्देवपुराण 29. 25.

1796. ब्राह्मणस्यानन्तिरिथरब्राह्मणः । भौजते तु क्षत्रियस्योर्वै ब्राह्मणेन्यः । अन्यान् भूतयैः सहात्मस्यार्थम् । गौ. V. 39-42.

by a brāhmaṇa householder along with his servants and thereby he should show his kindness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaiśvadeva, even including cāndalas, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that, in the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535-536) calls upon a householder to treat even a cāndala with consideration. Parāśara (I. 40) and Śātāntapa went so far¹⁷⁹⁷ as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Śāntiparva 146. 5 says that even an enemy when he comes to one's house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 162 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārīta (8. 239-240) states the humane rule 'if a traveller is a śūdra or belongs to a pratiloma caste (such as a cāndala) and comes to one's house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jivānanda part 2) says the same about a cāndala or śvapāka being given cooked food. Baud. gr. II. 9. 21 enjoins welcome to all travellers including cāndalas.

The guest is to be shown honour by going out to meet him, by offering him water to wash his feet, by giving him a seat, by lighting a lamp before him, by giving food and lodging, by personal attendance on him, by offering him a bed and by accompanying him some distance when he departs. Vide Gaut. V. 29-34, 37, Āp. Dh. S. II. 3. 6. 7-15, Manu III. 99, 107 and IV. 29, Dakṣa III. 5-8, Vanaparva 200. 22-25 and Anuśāsana 2 highly extol hospitality. Anuśāsana 7. 6 says 'the host

1797. मियो वा यदि वा द्वेष्यो मूर्खः पण्डित एव च। वैच्चदेवे तु संप्राप्तः सोत्तिथिः स्वर्गसंक्रमः ॥ पराशर I. 40, शातान्तप् quoted in स्मृतिच्छ. I. p. 217 (reads श्रुतो वा यदि वा द्वेष्यो मूर्खः &c.).

should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees'.¹⁷⁹⁸ Ap. Dh. S. (II. 2. 4. 16-21) says that if a brāhmaṇa that has not studied the Veda or a ksatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house).¹⁷⁹⁹ Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vanaparva II. 54 and Udyoga 36. 34), Ap. Dh. S. II. 2. 4. 13-14, Yāj. I. 107, Baud. gr. II. 9. 21-23 say that¹⁸⁰⁰ if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37-38) says that guests of the brāhmaṇa, ksatriya and vaiśya castes should be respectively greeted with the words *kuśala*, *anāmaya* and *ārogya* and the śūdra also with *ārogya*. Vide Manu II. 127 also and note 831 above.

The motive of this injunction to honour guests was clear, viz. universal kindness. Other motives were added by smṛtis in order to emphasize the observance of this duty. The Śān. gr. II. 17. 1 says "Even if a man constantly gathers grass (i. e. maintains himself by collecting the grains that fall in a field when the crop is taken away) and performs agnihotra, a brāhmaṇa guest who stays in his house without receiving the honour (due as a guest) takes away the (merit) of all his good

1798. चक्षुर्दद्यान्मनो दद्यात् वाचं दद्याच्य दद्यताम् । अतुवजेतुपासीत स यज्ञः पञ्च-दक्षिणः ॥ अनुशासन 7. 6.

1799. जाग्राणायामधीयानायासनसुवक्रमस्तिति वेदं न प्रसुचिष्ठेत् । राजन्यवैश्यौ च । शूद्रमन्यागतं कर्मणि नियुज्जयात् । अथात्मै दद्यात् । वासा धा राजकुलादाहृत्यातिथि-वक्ष्यद्वै पूजयेतुः ॥ आप. ध. स. II. 2. 4. 16-21 ; अत एव जायते शूद्राणामतिथीनां पूजार्थं ब्रीहापादिकं राजा धार्मे ग्रामे स्थापयित्यामिति । हरदत्त on आप. ध. स. II. 2. 4. 21.

1800. काले स्वामिनावकाशात्यन्ते न प्रस्ताचक्षीयाथाताम् । अभावे सुमिछदकं तुणात्ते कहयाणी वागियेतानि वे सतोगारे न क्षीयन्ते कवाचनेति । आप. ध. स. II. 2. 4. 13-14 ; वौ. स. II. 9. 22-23 ओषधिविभागस्तु विभवता कार्योऽभावे शूमि कवाचनेति हानेतात् परं व्युत्तोऽस्यावक्षणे ।

works".¹⁸⁰¹ Manu III. 100 says the same. Āp. Dh. S. II. 3. 6. 6 says that by honouring guests one secures heaven and freedom from misfortune.¹⁸⁰² Vide also Āp. Dh. S. II. 3. 7. 16. One verse quoted in numerous works like the Viṣṇu Dh. S. 67. 33, Śāntiparva 191. 12, Viṣṇupurāṇa III. 9. 15, Mārkandeya 29. 31, Brāhmaṇapurāṇa 114. 36 is 'when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder's merit (punya)'. The Vāyupurāṇa (71. 74) and Brāhmaṇa-Parāśara (Jivānanda, part 2, p. 99) say that *yogins* and *siddhas* (those who have attained transcendent powers) wander over this earth in various forms for the benefit of men; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then Baud. Dh. S. (II. 3. 15-18) declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a śrotriya.

Parāśara (I. 46-47) says that the brahmacārin and the ascetic are the masters of food (i. e. their claim is the first); if one eats without giving to these one should perform the penance of cāndrāyana. When a *yati* comes as a guest, one should give water in his hand, then food and then again water. The food becomes as big as Meru (mountain) and the water as the sea. Laghu-Viṣṇu (II. 12-14) highly eulogises a *yogin* as a guest and Dakṣa VII. 42-44 and Vṛddha-Hārīta 8. 89 say that if a *yati* stays as a guest in a householder's house for a single night, the latter's accumulated sins are destroyed and when a *yati* takes food at a man's house it is Viṣṇu himself who is fed.¹⁸⁰³

If after some guests have been fed another guest or a batch of guests arrives, then the householder should have food cooked

1801. तृणान्पञ्चुड्डतो नित्यमग्निहोत्रं च ऊहतः । सर्वे सुकृतमादते ब्राह्मणोनवितो षष्ठन् ॥ शा. गृ. 11. 17. 1.

1802. तस्य पूजार्था शान्तिः स्वर्गश्च । आप. ध. सू. II. 3. 6. 6 ; vide विष्णुधर्म-सूत्र 67. 32 also. अतिथिर्घर्स्य भग्नाशो गृहात्मातिनिर्वत्ते । स दृश्वा दुष्कृतं तस्मै पृथग्मादाय गच्छति ॥ मार्कण्डेय 29. 31. सिद्धा हि विप्रलयेण चरन्ति पृथिवीमिमाश्च । तस्मादतिथिमाया-न्तमभिगच्छत् कृताञ्जलिः ॥ वायुपुराण 71. 74 ; योगिनो विविधैर्वैद्यमान्ति धरणीस्तते । भराणामुपकराय से चाज्ञातद्वर्लिपिः । तस्मादभ्यर्थ्यर्चयेत्प्राप्तं आद्विकालेतिथिं द्विजः ॥ वृहत्परामर्त्तम् p. 99 (Jivānanda, part 2).

1803. पतिर्घर्स्य गृहे शुद्धके तस्य शुद्धके हरिः स्वर्गम् । वृद्धहारीत 8. 89 ; संखितं पद्मगृहस्त्रेन पापमामरणान्तिकम् । निर्वहस्तेव तत्सर्वमेकरात्रोवितो यतिः । दक्ष VII. 43.

again, but in such a case no fresh *vaiśvadeva*s and *baliharana* are necessary. Vide Manu III. 105 and 108. It has been already shown from the Śatapatha that the householder is not to partake of meals before the guests, but rather after the guests. The Āp. Dh. S. II. 3. 7. 3 states¹⁸⁰⁴ 'he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house'. Manu III. 114 (= Visnu Dh. S. 67. 39) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while Gautama V. 23 says that these should be fed at the same time as the guests. Manu III. 113, 116-118, Visnu Dh. S. 67. 38-43, Yāj. I. 105, 108, Āp. Dh. S. II. 4. 9. 10,¹⁸⁰⁵ Baud. Dh. S. II. 3. 19 say that one should feed one's friends, relatives and one's servants and then the householder and his wife should dine, that one should not stint one's servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering *yajña* to gods, beings, pitṛs and guests, he really eats. Manu III. 285 (= Vanaparva II. 60) says that '*vighasa* is what is left after brāhmaṇas and guests have partaken and *amṛta* is what is left after being offered in sacrifice and one should always eat these.' Baud. Dh. S. (II. 3. 68 and 21-22) says¹⁸⁰⁶ "all beings subsist on food, the Veda declares 'food is life'; therefore food should be given, as food is the highest offering. One should not take food without giving it to others" and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

1804. ऊर्जे पुष्टे प्रजा पश्चनिष्ठापूर्तमिति दृहाणामश्नाति यः पूर्वोऽतिथेरइनासि । आप. ध. स. II. 3. 7. 3.

1805. ये नित्यभाक्तिकास्तेषामनुपरोधेन संविभागो विहितः । आप. ध. II. 4. 9. 10, Baud. Dh. S. II. 3. 19 (practically the same).

1806. अस्ते श्रितानि भूतानि अस्ते प्राणमिति श्रुतिः । तस्मादद्यं प्रदातव्यमन्तं हि परमं हविः । न स्वेव कदाचिददत्त्वा भूतीति । अथात्यचाक्षणीतौ क्षेत्रकाबुद्धाहरन्ति । ये मात्रवत्त्वा पितृदत्ततामयो भूत्यातिथीनां च तुह्यजनस्य । संपत्तमश्नन्विषमति मोहात्तमद्यहं तस्य च मृत्युरस्मि । औ. ध. स. II. 3. 68, 21-22. 'अस्ते प्राणः' occurs in ऐ. आ. 53. 1 and 'अस्ते प्राणमश्नमपानमाहुः' in ते. आ. II. 8. 8.

without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

Āp. Dh. S. (II. 4. 9. 2-4) says¹⁸⁰⁷ that when the guest departs, the host should accompany him to the place where his conveyance is drawn up and if he has no conveyance, then till the guest gives him leave to go or if the guest forgets to give leave, the host should turn back from the boundary. Vas. Dh. S. XI. 15 and Yāj. I. 113 speak also of accompanying the guest till the boundary, and Aparārka explains that the boundary may be that of the host's house site, or of his field or of the village according to the eminence of the guest. Śāṅkhā-Likhita¹⁸⁰⁸ prescribe that the host should accompany the guest till he reaches a public garden or public hall, a *prapā* (place where water is distributed gratis), a tank, a temple, a sacred (or big) tree (like the fig tree) or a river and then should go round the guest and say the words 'farewell till we see each other again.' It is in accordance with this that in the fourth Act of the Śākuntala Kanya's pupil reminds his teacher that one should accompany one's dear relative up to some reservoir of water.

1807. यानवन्तमायानात् । यावक्षादुजानीयादितरः । अपतीभायां सीमो निवतेत् । आप. ध. सू. II. 4. 9. 2-4.

1808. समेत्य न्यायतो निवतेत् । आरामसभाप्रपातद्वाग्मेवगृहमहाद्वृमनदीनामन्यतर-स्मिन् प्रदक्षिणं कुर्याद्वाच्चसुत्सूज्य पुनर्दर्शनायेति । शास्त्रलिखित p. 292.

CHAPTER XXII

BHOJANA

Bhojana (taking one's meals) :—Dakṣa (II. 56 and 68) states that in the fifth¹⁸⁰⁹ part of the day the householder should make according to his capacity the gods, pitṛs, men and even lower animals (lit. insects) participants (in food) and after doing that, he should himself partake of the remainder of the food cooked. Thus he was to take his meals during one hour and a half after noon. Bhojana is one of the most important subjects treated of in Dharmasāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and taboos about food. The principal subjects to be dealt with under this head are: how many times food was to be taken; the kinds of foods and drinks allowed or forbidden; what causes food defilement; flesh-eating and drinking wine; whose food was to be eaten; etiquette and ceremonies before taking food, at the time of taking it and after taking it.

Great importance was attached to purity of food from very ancient times. In the Chāndogya Up. (VII. 26. 2) occurs this passage ‘when there is purity of food, then the mind becomes pure, when the mind is pure then follows firm remembrance (of the real Self), when the last is secured all knots (that bind the soul to the world) are loosened.’¹⁸¹⁰

The several matters about bhojana found in the Vedic literature will be first briefly set out. From Rg. VI. 30. 3 it appears that food was taken, while sitting ('the mountains sank

1809. पञ्चमे च तथा भग्ने संविभागे यथार्हतः । देवपितृसचुद्याणां कीटानां चोप-
दिश्यते ॥ संविभागं ततः कृत्वा गृहस्थः शेषभूमवेत् । इक्ष ॥I. 56, 68. The first verse
is quoted by अपरार्क p. 143.

1810. आहारशुद्धौ सत्यशुद्धिः सत्यशुद्धः श्रुता स्मृतिः स्मृतिलभ्ये सर्वग्रन्थीनां विम-
मोक्षः । छान्दोग्य VII.26.2. शंकराचार्य explains आहार in a far-fetched way as
आहृत्येऽप्याहारः शब्दादिविषयविज्ञानं &c. It is remarkable that on Vedāntasūtra III. 4. 29 Śaṅkara connects this clause with allowed and
forbidden foods ‘एव च सति-आहारशुद्धौ सत्यशुद्धिरित्येवमादि-भृष्टाभृष्टविभाग-शास्त्र-
मध्यापितं भवति’. On या. I. 154 (p. 221) अपरार्क quotes a long passage from
Hārīta in which we read ‘तस्मा शुद्धिर्विर्यपार्थपरिमिताहारः स्पाद् । आहारशुद्धौ सत्य-
शुद्धिरित्याचार्याः ।’.

down just as men sit down to take food'). 'A person was to take food¹⁸¹¹ only twice a day' says the Tai. Br. I. 4. 9. and the Śat. Br. II. 4. 2. 6. There were certain *taboos* about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmaṇa-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a dīksita (one initiated for a Vedic sacrifice) till the performance of *vapāhoma* by him. Rg. I. 187 (vv. 1-7) is a hymn in praise of food. The story of Uṣasti Cākrāyana in the Chāndogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another's food and the Vedāntasūtra (III. 4. 28-31, sarvānnānumatiś-ca prāṇātyaye tad-darśanāt) is based on this episode in the Chāndogya. In the Ait. Ār. V. 3. 3¹⁸¹² it is stated that 'one who knows this (i. e. the Mahāvrata) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.' The sages are said in the Kausītaki Br. (12. 3) to have told Kavasa who sat in their midst that they would not eat with him as he was the son of a *dāsi*. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

Manu V. 4 declared that death overtakes brāhmaṇas on account of four causes, viz. absence of Vedic study, giving up the performance of proper duties and actions, laziness and blemishes attaching to the food taken. The Gr. R. p. 347 quotes verses to the effect 'food is the filth of men, everything is centred in food, the evil deeds of men resort to their food. Whoever eats the food of another partakes of that man's sin.' Therefore elaborate regulations are laid down about everything relating to food. Āp. Dh. S. I. 11. 31. 1, Vas. Dh. S. XII. 18, Viṣṇu Dh. S. 68. 40, Manu II. 5 say that one should face the east when taking food and the Viṣṇu Dh. S. 68. 41 and Āp. Dh.

1811. तस्मादु सायंप्रातराइयेत् स्पादत् । शतपथ II. 2. 2. 6 : तस्माद् हिरण्यो मनुष्ये-म्य उपह्रियते । तै. आ. I. 4. 9. The first is quoted by विश्वस्त्र (on या. I. 114); स निर्यासोऽभवत्तस्माज्ञिर्यासस्य नाइयं ब्रह्माहृत्याये द्विष बणोऽथ खलु य एव लोहिसो यो वा वश्वनाज्ञिर्येषति तस्य नाइयं काममन्यस्य । तै. सं. II. 5. 1. 4 ; तस्माद्वत्सं जाते दक्षं रांत्रीन् दुष्टान्ते । तै. आ. II. 1. 1.

1812. नैदविदनिदविदा । सप्तहितोऽस तद् मुखीत न सप्तमादी स्पाद । ऐ. आ. V. 3. 3.

S. II. 8. 19. 1-2 allow a man to face the south, except when the diner's mother is alive. Manu II. 52 (= Anusāsanaparva 104. 57) states 'one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.' This means that one who eats facing any one of these directions secures the benefit specified. The Vāmanapurāna and Viṣṇupurāna quoted in Gr. R. p. 312 disallow the south and west. One must take one's meals in private in a place screened from public view. The Sm. C. quotes¹⁸¹³ verses of Devala, Uśanas and the Padmapurāna to the effect 'one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them'. One may¹⁸¹⁴ eat in the company of one's sons, younger brothers, dependents &c. Some writers went so far as¹⁸¹⁵ to recommend that 'one should take one's food alone and not in the company of even one's relatives or other brāhmaṇas, since who can know the secret sins a person in whose company one eats is guilty of'? The conception underlying this uncharitable view was stated by Brhaspati to be that 'when several persons sit down to dinner in a continuous row, the sins one of them is guilty of attach to the others in the same row'. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine *bhayyas* have ten hearths. The place where one takes one's food should be freshly cowdunged and pure. Ap. Dh. S. (I. 5. 17, 6-8) says that one should not take one's food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel.

1813. आहारं तु रहः कुर्याजाहारं चैव सर्वदा। गुप्तो हि लक्ष्म्या शुक्लः स्यात्प्रकाशे शीघ्रते अभिया॥ वेष्टल quoted in स्मृतिच॒. I. p. 221; मेधुनं सततं गुप्तमाहारं च समाचरेत्। अनुशासन 163. 47; नादस्वा सूष्टमशनीयाङ्ग बहूनो च पश्यताद्। नाशनीरुच-हृशभैव नरा नैकस्य पश्यतः॥ उड़ानम् in स्मृतिच॒. I. p. 226; बहूनो मेधमाणानां नैकस्मिन्बहुषताद्। चिष्ठण्डधर्मसूत्र 68.

1814. पात्रेष्वज्ञानुस्तपेषु पुत्रभृत्यानुजैः सह। भूम्यां पात्रं प्रतिष्ठाप्य सौनेनाऽप्य तु भक्षयेत्॥ ब्रह्मपुराण quoted in गृह. र. p. 311.

1815. अप्येकपद्मकर्यां नाशनीयाद् ब्राह्मणैः स्वजनैरेति। कोहि जानाति किं कस्य प्रब्लृशं पात्रकं भवेत्॥ आदिपुराण quoted in स्मृतिच॒. I. p. 227 and परा. मा. I. 1. p. 429. एकपद्मकस्तुपविष्टानां दुष्कृतं यद्वात्मनाम्। सर्वेषां तत्समं तावद्यावस्थपक्षकिर्त्तनं भिष्टते॥ ब्रह्मपुराण quoted in स्मृतिच॒. I. p. 228.

or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gr. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104. 61-62 and Atri in Jivānanda, part 1, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth.¹⁸¹⁶ All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (e. g. *vide* Baud. Dh. S. II. 7. 2, Laghu-Hārīta 40). Vṛddha-Manu quoted by the Sm. C. I. p. 223¹⁸¹⁷ requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Samvarta 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛti (II. 33) says the same and adds¹⁸¹⁸ that the evening meal may be taken till one *prabara* and a half (i. e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Āp. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gr. R. p. 311) the mandalas (figures) for brāhmaṇas, ksatriyas, vaiśyas and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śankha (in Sm. C. I., p. 221), Laghu-Sātātapa 133, Atri (Jivānanda chap. V. 1, p. 7) in the case of the śūdra water is to

1816. पञ्चादीं भोजनं कुर्यात्प्रसुतां माननारिथतः । हस्ता पादां तथैवास्यमेषु पञ्चादीता मता ॥ व्यास in स्मृतिच । I. p. 221; *vide* मेधा on मनु II. 53 quoting व्यास 'पञ्चादीं भुजते नित्यं तेषु बत्त्यास्यह हरेः ।'; *vide* शान्तिर्घ 193. 6 for पञ्चादीं भोजनं भुज्यात्.

1817. अभिन्दूभक्षयेभित्यं वाग्यतेजमकुत्सयन् । पञ्चग्रासं महामौनं प्राणाद्यात्यात्म हि तत् ॥ वृद्धमनु in स्मृतिच । I. p. 223.

1818. क्वचिभिष्वर्यानमुक्तं विमाणं मर्त्यवासिनां निश्यम् । अहनि च तथा तमस्त्रिम्याः सार्थपहरयामान्तः ॥ गोभिल II. 33 quoted in शृ. ए. p. 313, आद्विकम्. p. 462; ओ. ए. ए. II. 7. 36 is 'अन्तरा प्रातरात्रां च सायमाहं तथेव च । सबोपवासी भवति यो च युद्धके कवाचनं ॥' (*quoted in* शृ. ए. p. 321); *vide* अद्यशासन 93. 10; शान्ति 193. 10, 221. 10 for similar words.

be sprinkled on the ground below his plate. The reasons for drawing a mandala are stated by these authorities to be that the Adityas, Vasus, Rudras, Brahmā and other gods partake of only that food which is offered after a mandala is made and that evil spirits and goblins carry away the flavour of the food when no mandala is made. The person taking his food should sit on a low wooden stool having four feet or on a seat made of wool or of the skin of a goat (which latter is said to be the best by Āp. Dh. S. II. 8. 19. 1). One should not sit on a seat of cowdung cakes (dried), or of clay, or of the leaves of aśvattha or palāśa or arka plant or a seat made by joining two planks together or on a shattered one or partly burnt one or on one made fast with iron (nails). *Vide Smṛtyarthasāra* p. 69. The vessel or plate from which one is to eat is to be placed on the mandala drawn on the ground. The vessel from which to eat may be of gold, silver, copper, lotus or palāśa leaves (*vide Veda-Vyāsa* III. 67–68, *Paithīnasi* quoted in *Āhnika-prakāśa* p. 467). A copper vessel is forbidden to householders who should use bell-metal (*kāṁsyā*) vessel. Āp. Dh. S (II. 8. 19. 3) says that a copper plate with gold in the centre¹⁸¹⁹ is recommended. But a bronze plate for eating from, *tūmbūlu* and a luxurious bath with oil &c., were not allowed to an ascetic, a brahmacārin and a widow.¹⁸²⁰ Hārīta (quoted by Sm. C. I. p. 222) stated that one was not to eat in an iron or earthen vessel, but Āp. Dh. S. (I. 5. 17. 9–12)¹⁸²¹ prescribes that an earthen vessel not used for cooking may be used as a plate for meals, but if it had been used for cooking food, then it may be used as a plate for food after being baked in fire, that an iron plate scoured with ashes is pure and even a wooden plate may be used provided it is thoroughly scraped from inside. Manu IV. 65 states that one should not eat from a broken vessel, but *Paithīnasi* remarks that there is nothing wrong in eating from a broken plate made of copper, silver, gold, conch-shell, or stone.¹⁸²² Some smṛtis forbade lotus or palāśa leaves, but the

1819. औदुम्बरश्वसः सुवर्णनाभः पशास्तः । आप. ध. स्. II. 8. 19. 3; हरदत्त
explains औदुम्बरः ॥३ ताप्तमयः ॥

1820. ताम्बूलाम्बज्जन चैव कांस्यपात्रे च भोजनम् । यतिथ बहुष्वारी च विधवा च
विपर्जयेत् ॥ प्रचेतस् (quoted in स्मृतिच । I. p. 222.

1821. अनाशीते सृन्मये भोक्तव्यम् । अशीते चेदभिकृष्टे । परिसृष्टं लौहं पशतम् ।
निलिखितं दारुमयम् । आप. ध. I. 5. 17. 9–12.

1822. ताप्तमयतस्तुवर्णगङ्गाशुक्ष्यश्वस्यइमधितानां भिजमाभिजामिति । ऐठीनसि quoted
in स्मृतिच । I. p. 222.

Āhnika-prakāśa p. 467 explains that this prohibition holds good only if the lotus plant grows on dry land (and not in a pond or the like) or when the palāśa is a young plant. Paithinasi (in Sm. C. I. p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the vata, arka, asvattha, kumbhi, tinduka, kovidāra and karañja trees. Vṛddha-Hārīta 8. 250-256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by śāstras, that leaves of palāśa and lotus are not to be used by householders but may be used by ascetics, forest hermits and in śrāddhas and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and brāhmaṇas at śrāddha or use plates prepared from stitched leaves of various trees. Before sitting down to take one's food, one has to perform ācamana (twice) outside the place where one is to eat and has to perform ācamana after taking his meals. This practice was most ancient, as it is attested by the Chāndogya Up. V. 2. 2¹⁸²³ and the Br. Up. VI. 1. 14. The rule is laid down by Āp. Dh. S. I. 5. 16. 9,¹⁸²⁴ Manu II. 53, V. 138 and others also. Vide Devala (quoted in the Smṛtimuktāphala, āhnika, p. 418) for ācamana outside the room for meals. When sitting down to eat a person must wear his sacred thread in the upavita form (Āp. Dh. S. I. 5. 15. 1) and must also have an upper garment,¹⁸²⁵ but should not cover his head (Manu IV. 45 III. 238, Āp. Dh. S. II. 2. 4. 22-23 and II. 8. 19. 12). A darvī (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i. e. these should not be served by the bare hand) but not in giving water or uncooked food (vide Sm. C. I. p. 223 quoting several smṛtis). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. Gaut. IX. 59, Vas. Dh. S. III. 69, Manu II. 5'-55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. Vas. Dh. S. (III. 69-71)

1823. स हांवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्मादा पतव्यक्षिष्यन्तः पुरस्ताचापरिदाचाद्यः परिदधति । द्यान्देश्य V. 2. 2; vide वेदान्तसूत्र (III. 3. 18) and Saṅkara's bṛhadīya for an explanation of the द्यान्देश्य and द्युदः pīsages.

1824. भोक्ष्यमणस्तु प्रयतोऽपि द्विराचामेव द्विः परिमृजेत्सकुपस्मृजेत् । आप. ध. I. 5. 16. 9.

1825. सोत्तराच्छादनश्चैव यज्ञोपवर्ति भुञ्जीत । आप. ध. II. 8. 19. 12; vide Haradatta for several views.

says "he should honour food in the morning and evening by saying 'I like it', by saying 'it was good for eating' in the case of food served in śrāddhas and 'it was perfect' as to food offered in abhyudayika rites¹⁸²⁶ (i. e. in marriage &c.). Kullūka (on Manu II. 54) and the Gr. R. (p. 314) quote verses of the Adipurāṇa (Brahmapurāṇa in Gr. R.) to the effect that on seeing food one should fold one's hands and should bow to it saying 'may this always be ours' and that God Visnu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say 'I sprinkle thee that art *satya* (truth) with *rta* (right order)' (in the morning) and 'I sprinkle thee that art *rta* with *satya*' (in the evening).¹⁸²⁷ According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i. e. Yama), Citragupta and *pretas* (vide Bhavisyapurāṇa quoted in Sm. C. I. p. 224 and Āhnikaprakāśa p. 465).¹⁸²⁸ Others say that these *balis* are offered to *bhūpati*, *bhuvanapati* and *bhūtānām pati*, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth 'sarvebhyo bhūtebhayah svāhā). He should then sip a little water with the words 'thou art the seat of ambrosia (amṛtopastaraṇam-asi) and at the end of the meal the words used are 'thou art the cover of ambrosia' (amṛtāpidhānam-asi). All this has been prescribed from very ancient times and has continued to this day. Yāj. I. 106 calls this sipping of water *āpośana* (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes

1826. रोचत् ह्राति सायं प्रातरसामाच्यमिष्टजपेत् । स्वद्वितयिति पित्र्ये । संपत्तमित्याभ्यु-
दयिकेषु । वसिष्ठ III. 69-71. Compare विष्णुधर्मसूत्र 68. 42, Manu III. 251 and
251 (for स्वदित and संपत्त) and Āp. Dh. S. II. 2. 3. 11.

1827. अस्तं त्वा सर्वयनं परिविज्ञामीति सायं परिविज्ञाति । सर्वं त्वत्तेनं परिविज्ञामीति
वातः । से. वा. II. 1. 11.

1828. अभ्युदयाकं नमस्कारैर्द्युष्मि वृथाह् वलिव्रयम् । शूपतये भुवनपतये भूतानां पतये
तथा ॥ वेदान्यास III. 69; भोजनात्किंचिद्वाग्यं धर्मराजाप वै वलिम् । वृथाय चित्रघुताय
सेतेऽन्यक्षेददुर्जरेत् ॥ भणिष्यत्पुराण (quoted in स्वतिविच्छ. I. p. 224 and आद्विकप्रकाश
p. 465). लग्नाशब्दलायन (I. 155-156) speaks of three *balis* to यम, चित्र and शूत. The औजानसस्त्वति (Jivānanda, part 1. p. 519) refers to चित्रघुतश्चिति; vide
हारित (in स्वतिस्तुकाल, आद्विक p. 421) for वलि for अशपति, भुवनपति and भूतानां
पति and कात्यायनीयभोजनसूत्र for the three वलिः to शूताति &c. and to चित्र,
चित्रघुत and सर्वदूत.

of *prāṇa* preceded by the word 'om' and ¹⁸²⁹ followed by 'svāhā'. These five *prāṇāhutis* are mentioned in the Chāndogya Up. V. 19-23, where *prāṇas* are enumerated in the order *prāṇa*, *vyāna*, *apāna*, *samāna* and *udāna*. The Vedāntasūtra III. 3. 40-41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Bṛhat-Parāśara added a sixth offering to Brahman after the *prāṇāhutis* and this is done in modern times. While the āhutis to *prāṇa* are being offered complete silence (absence of all sound including even 'hum') is to be observed. Baud. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words 'Om bhūr bhuvaḥ svar-om' and then eat further on. Others allow speech after *prāṇāhutis* for refusing food or condiments or for dharma. Vide Sm. M., āhnika p. 423 which quotes Śāṅdilya that 'silence is not necessary at meals for householders and one should show one's solicitude for those who dine with one by talking to them.' Śaunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārīta 8. 263-265 dilate upon the different fingers of the hand that are to be employed in taking the five āhutis to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all āhutis were to be offered with all the fingers. Hārīta quoted in the Sm. C. I. p. 226 states that *mārjana*, offering bali, worship and eating should be done with the tips of fingers. The plate or vessel is to be throughout kept on the ground at a śrāddha dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels.¹⁸³⁰ The diner is not to allow any sound of eating to escape, he is to put

1829. The five प्राणाहृतिः in order are ओऽप्राणाय स्वाहा, ओऽप्राणानाय स्वाहा, ओऽप्राणानाय स्वाहा, ओऽउद्दानाय स्वाहा, ओऽसमानाय स्वाहा. In the विष्णुपुराण the order is प्राणापानसमानोदानव्याप्तिः (vide आद्विकप्रकाश p. 470). These have been mentioned by Baud. Dh. S. II. 7. 3, लक्ष्मान्वद्यायन I. 157, गोपिल in सूतिच्च I. p. 223, ब्रह्मपुराण quoted in आद्विकप्रकाश p. 464. Vide आद्विकप्रकाश p. 469 'पक्षी आहृतिः ब्रह्मणे स्वाहेति'. Vide Tai. Ar. X. 32-35 for असृतोपत्तरणमसि, the प्राणाहृतिः and असृतापिधानमसि.

1830. पञ्चासं च मृत्युवादौ कचिद्देशमनि सङ्कटे । पात्रसुदृधृत्य शेषं तु भक्षयेत्संकराद्यपात् । पित्र्ये कर्मणे मुखाने घूमो पात्रं न चालयेत् । ब्रह्मपुराण quoted in गृह. ए. p. 315, आद्विकप्रकाश p. 463; vide परा. मा I. part 1 p. 417 quoting कूर्मपुराण and शास to the same effect.

each morsel in his mouth with all the fingers including the thumb,¹⁸³¹ he is not to wave his hand. Various rules are laid down in the *Visnupurāṇa* (III. 11. 83-84) and *Brahmapurāṇa* (quoted in Gr. R. p. 224) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (*Baud. Dh. S.* II. 7. 10). Some smṛtis prescribe that while taking each morsel one should say¹⁸³² ' *Govinda*' . At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's haunches and knees tied by a garment (*Visnu Dh. S.* 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (*vide Smṛtimuktāphala, āhnika* p. 425). *Baud. Dh. S.* (I. 1. 21) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But *Baud.* disapproved of these. *Manu IV. 43*, *Visnu Dh. S.* 68. 46 and *Vas. Dh. S.* XII. 31¹⁸³³ say that one should not eat together with one's wife and *Vas. Dh. S.* adds the reason that by so doing the child born has no strength as stated in the *Sat. Br. X. 5. 2. 9*. *Kulluka* and some other commentators on *Manu IV. 43* hold that the prohibition relates to eating in the same dish with one's wife, while, as *Medhātithi* states, others hold that it applies also to eating with one's wife at the same time and place. The *Sm. C.* (I. p. 227) and other digests quote a smṛti verse which allows a brāhmaṇa to eat in the same dish with his brāhmaṇa wife and explain the verse as applying to a brāhmaṇa who is on a journey. The

1831. तूष्णि साकुर्ष्ट कृत्समग्रासं यसेत् । न च शब्दं कुर्यात् । वसिष्ठ XII. 19-20 ; *vide आप. ध. स.* II. 8. 19. 5-6 for almost the same words.

1832. कवले कवले चैव कुर्याद्गिन्दकीर्तनम् । यास quoted in स्मृतिमु. आहृति p. 423.

1833. भार्यया सह नाइनीयादशीर्थवद्यपत्यं भवतीति धार्जसनेयके विज्ञायते । वसिष्ठ 12. 31 ; ' नाइनीयादभार्यया सार्थं न पुत्रेवा कदाचन । वृज्जहारीत 8. 270. बाह्यण्या सह योऽभीयाद्गुच्छिष्ठुं वा कदाचन । न तच दोषं मन्यम्ते नित्यमेव मनीषिणः ॥ आप. 5. 7-8, quoted in the मिता. on च. III. 200, स्मृतिच्च. I. p. 227 ; मिता. and गृह. र. p. 330 ascribe it to अक्षिरदू. The words of the शतपथ are 'तस्माकायाया अन्ते नाइनीयाद्गुर्वान्धास्माजापते' , X. 5. 2. 9.

Smṛtyarthaśāra (p. 69) says that one can eat in the same dish with one's wife at the time of marriage. The Mit. on Yāj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S. VI. 20-21 and Baud. Dh. S. II. 7. 31-32 are 'an ascetic should eat eight morsels,'¹⁸³⁴ a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brahmacārin are able to perform their work by eating, they cannot perform work when they do not eat'.¹⁸³⁵ Āp. Dh. S. II. 4. 9. 12 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33-34 goes further¹⁸³⁶ and says that if a householder (who is āhitāgni) and a Vedic student practise austerities by observing a fast they are guilty of sin, because they thereby cause cessation of agnihotra to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Sabara on Jaimini V. 1. 20 (p. 1301) appears to favour the idea that an āhitāgni may eat several¹⁸³⁷ times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Sankha quoted by Aparārka p. 150). While several brāhmaṇas are taking their meal in a continuous row, if one of them takes ācamana¹⁸³⁸ before the others, or gives the

1834. Vide या. III. 55 for eight morsels for a forest hermit.

1835. The Śāṅgr. II. 16. 5 speaks of the ox, the agnihotrin and brahmacārin in the same way.

1836. गृहस्थो ब्रह्मचारी वा यांडनश्चर्तु तपश्चरेत् । प्राणाद्यिहोत्रलोयेन अष्टकीणां भवेत् सः । अन्पत्र प्रायश्चित्तात् प्रायश्चित्ते तद्वेदं विधानम् । वौ. ध. सू. II. 7. 33-34.

1837. यथा देवदृच्छः प्रातरपूर्वं भक्षयति मध्यनिदेव विविधमासमद्नाति अपराह्ने मोद-कान्भक्षयतीति । एकस्मिक्काहनीति गम्यते । शब्द on जै. V. 1. 20.

1838. एकपङ्क्तस्युपविष्टान् विप्राणां सह भोजने । यदेकोपि त्यजेत्पात्रं शेषमल्लं न भोजयेत् ॥ पराश्वर XI. 8, quoted by अपरार्क p. 1169. Vide Āp. Dh. S. I. 5. 17. 3; Gantama 17. 19. उदकं च तृणं भस्म द्वारः पञ्चास्तथैव च । एमिरक्षरितं कृत्वा पङ्क्तिदोषो न विद्यते ॥ लघुहारित 74; अग्निना भस्मना चैव स्तम्भेन उदकेन च । हारेणात्प्रथमागेण पङ्क्तिभिर्येत पङ्क्तिविदा ॥ अक्षिरक्षू 9. 7; एकपङ्क्तस्युपविष्टा ये न सुक्षमिति परस्परम् । भस्मना कृतमर्यादा न तेऽसंकरो भवेत् ॥ अग्निना भस्मना वापि स्तम्भेनाप्तुदकेन वा । हारसंकल्पेनापि पङ्क्तिभेदः पक्षीतिः ॥ पृष्ठः quoted by अपरार्क p. 476.

remains of his food to the pupil or gets up, the others should leave eating the food in their dishes and also get up and the brāhmaṇa who thus prematurely gets up is called a *brahmāhā* (a murderer of a brāhmaṇa or brahmakanṭaka). These rules are quoted in the Sm. C. (I. p. 227), Gr. R. p. 331, Smṛtimuktā-phala (ahnika p. 427). In order to avoid this awkward position various devices were employed. A *pāṅkti* (row of diners) ceased to be a continuous line if two diners were separated from each other by fire, by ashes, by a pillar, a passage, or a door or by the ground being of a lower level. Aparārka (p. 476) quotes Br̥haspati that even if persons are seated in one row, but they are separated from each other by (streaks of) ashes and they do not touch each other, then there is no intermingling (i. e. persons of different castes also may sit in a row being separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says that one should not sit down to dinner in the same row with undeserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brāhmaṇas following several occupations that were deemed low were not invited at śrāddhas. Gaut.¹⁸³⁸ XV. 28-29, Baud. Dh. S. II. 8. 2, Āp. Dh. S. II. 7. 17. 21-22, Vas. Dh. S. III. 19, Visnu 83. 2-21, Manu III. 184-186, Śāṅkha (in verse) 14. 1-8, Anusāsanaparva 90, 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several other purāṇas contain long lists of those brāhmaṇas who sanctify the company of diners when they sit down for dinner (they are *pāṅkti-pāvanas*) and of those who defile the company of diners by their presence in the row of diners (they are *pāṅkti-*

1838 a. पद्मक्षिपावनः पद्मङ्गविज्ञयेष्टसामिक्षिणाचिकेतश्चिमधुविष्टुपर्णः पञ्चाम्भिः स्नातको मन्त्रवाद्याणविज्ञयेष्टमज्जो ब्रह्मदेवयात्संतान इति । गौ. XV. 29 ; पद्मक्षिपेण पद्मपते स पद्मक्षिपावनः । हरदत्त on गौ. XV. 28. Some of the words are differently explained by the commentators. ज्येष्ठसामिक or -सामन् is one who chants, according to Haradatta, 'udu tyam' (Rg. I. 50. 1.) and ' citram' (Rg. I. 115. 1), which constitute a sāman of the Talavakāras, while the Chandogas hold it to be a different sāman; Medhātithi on Manu III. 185 says they are the sāmans called Jyeṣṭhadohas. The Nāciketa fire is described in Tai. Br. III. 11. 7 and 8, and Kathopaniṣad I. 1. 17-18. Rg. I. 91. 6-8 contain the word 'madhu' at the beginning of each. So one who studies these three madhu verses may be called 'tri-madhu'. Or possibly there is a reference to the Madhuvidyā referred to in Sat. Br. IV. 1. 5. 18 and Br. Up. II. 5. 16. According to Haradatta 'Trisuparna' are either the three verses Rg. X. 114. 4-6 (ekah suparṇah &c.) or the three anuvākas of the Tai. Ār. X. 48-50 (brahmametu mām medhumetu mām).

dūṣakas). A pāṅktipāvāna is one who knows the six āṅgas of the Veda (vide note 775 above), who has studied the Jyesthaśāman, who has kindled the Nāciketa fire, who knows the three madhu verses, who has studied the texts called Trisuparna, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the Mantras and the Brāhmaṇa of his Veda, who has studied dharmaśāstra and who is the son of a woman married in the brāhmaṇa form. Āp. Dh. S. adds 'one who has performed the four *medhas*' (Aśvamedha, Sarvamedha, Purusamedha and Pitṛmedha, according to Haradatta). Manu says that one who understands the meaning of the Veda, one who expounds the Veda, a brahmačārin, one who is a liberal donor (*lit.* one who gives a thousand cows), one who has reached the age of one hundred are all pāṅktipāvanas. Saṅkha states that one who is devoted to Yoga, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all pāṅktipāvanas. Anuśāsana 90. 34 and Vāyu 83. 52-55 include those who study the bhāsyas, those who are devoted to grammar, those who study the purāṇas among pāṅktipāvanas. Among these who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a brāhmaṇa following the profession of arms (Āp. Dh. S. II. 7. 17. 21); those who engage in acts not fit for brāhmaṇas, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by śūdras (Saṅkha XIV. 2-4). Vide Aparārka pp. 453-455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed brāhmaṇa murder.¹⁸³⁹ If while dining one brāhmaṇa touches another, he should give up eating or after finishing his meal he should mutter the Gāyatri verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. यस्त्वेकप्रहृक्तयो विषमे ददाति स्नेहाद्यगदा यदि वार्धतोः। चेदेच वृषभस्यिभिर्व्यगीते तद्ब्रह्माहस्यो मूनयो घटन्ति। चेदस्यासस्त्वति IV. 63 quoted as यम in स्वतिसु (आदिक p. 427). Vide शत्रुस्त्वति 17. 57 for a similar verse.

taining food on the ground, should perform *ścamana*, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (*Yāj.* I. 138), but when not eating food one may drink water with the bare right hand. After finishing one's meal one is to repeat the *āpoṣana* 'amṛtāpidhā-nam-asi' and drink some water, wash one's hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take *tāmbūla*.¹⁸⁴⁰ *Āśvalāyana* (in verse) recommends 16 mouthfuls of water (*gandūsa*) for cleansing the mouth after dinner (*Ahn.* Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of *tāmbūla*.

A person was not to eat everything in his plate; he should leave some remnant¹⁸⁴¹ of food except of curds, honey, ghee, milk and *saktu* (barley or barley flour). What remains was to be given to one's wife, servant or slave (Par. M. I. part 1, p. 422). No one was to give the remnants of one's food to another nor to eat the remnants of another's food, except a child that might eat the remnants of the food of its parents and *guru* (*vide Smṛtimuktāphala, āhnika* p. 431). Remnants of food were not to be given to a *sūdra* unless he was one's dependent (Manu IV. 80, Āp. Dh. S. I. 11. 31. 25-26). Atri (quoted in Sm. C. I. p. 228) says that even on sipping water after dinner one remains impure till one's plate is removed, till the ground where the food was taken is cow-dunged, till after leaving his seat he moves on the ground elsewhere. Vide also Āp. Dh. S. II. 2 4. 24. The plate of a brāhmaṇa may be removed by a brāhmaṇa (but not by any one else) and the plates of the brāhmaṇas invited at a śrāddha repast were to be removed by the person who performed the śrāddha or by his son or pupil, but not by one whose upanayana is not performed nor by the wife nor by any one else (Laghu-Āśvalāyana I. 165-166).

1840. आचम्य च ततः कार्यं दृष्टकाष्ठस्य भक्षणम् । भोजने वृत्तलग्नांश्च निर्हृत्याचम्यं चरेत् । मरीचि quoted by स्मृतिच्च । I. p. 225 ; भृगोप्याचम्यं कर्तव्यं ततस्तामूलभक्षणम् । मार्कण्डेयसुराण 29, 39 quoted in स्मृतिच्च । I. p. 225.

1841. भोजनं तु न निःशेषं कुर्यात्प्राङ्गः कथेचन । अन्यत्र दृथिसक्त्वाज्यं कलं क्षीरं मधुदकात् ॥ पुलस्तय ； न निःशेषकृत्स्यादन्यत्र दृथिमधुसार्पिःपयःसकुर्यः । वसिष्ठः both in स्मृतिषु । (आद्विक) p. 431.

Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojanasūtra of Kātyāyana for the followers of the white Yajurveda, from Hārīta quoted in the Gr. R. pp. 316-17 among the ancient writers and from the Smṛtyarthaśāra pp. 68-69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix.¹⁸⁴²

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Sm. C. I. pp. 228-229, the Smṛtyarthasāra (p. 69), Matsyapurāna chap. 67, Aparārka pp. 151, 427-430. During the period of eclipse one was not to eat anything. Not only so but for 4 praharas (i. e. 12 hours) and 3 praharas (i. e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpana or śrāddha. Then one was to bathe after¹⁸⁴³ the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Rg.V.40.5-9 and it was supposed to be brought about by an asura. The Asura Svarbhānu is said to have pierced the sun with darkness in the Kāthaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Sān. Br. 24. 3 and Tāṇḍya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharvaveda 19. 9. 10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when going to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

Viṣṇu Dh. S. (68. 4-5) prescribes that a man was not to eat when a cow or a brāhmaṇa met with an accident or when the king was in distress (or dead).

1842. Vide Appendix under No. 1842.

1843. चश्चाकेऽपागे नाइनीयात् । स्नात्वा सुक्षयोरस्तीयात् । असुक्षयोरस्तंगतयो-ईदृः स्नात्वा चापेऽप्यहि । विष्णुधर्मसूत्र 68. 1-3.

The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the smṛtis. It would be impossible to do justice to all of them. The following smṛtis deal with this matter at length. Gaut. 17, Āp. Dh. S. I. 5. 16. 17-I. 6. 19; Vas. Dh. S. 14, Manu VI. 207-223, Yāj. I. 167-181. The Śāntiparva chapters 36 and 78, the Kūrmapurāna (uttarārdha chap. 17), Padma (ādikhaṇḍa chap. 56), and several other purānas deal with this topic. Among the digests the Sm. C. II. pp. 418-429, the Gr. R. pp. 334-395, the Madanapārijāta pp. 337-343, the Smṛtimuktaphala (āhnika pp. 433-451), the Āhnikaprakāśa pp. 488-550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhavisyapurāna¹⁸⁴⁴ which states the various reasons for food being forbidden viz. jātidusta or svabhāvadusta (i. e. forbidden on account of its very nature) such as garlic, leek, onion &c.; kriyādusta (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a *palita* (outcast), cāndālas, dogs &c., or because one in a row takes ācamana or rises before others; kāladusta (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; samsargadusta (spoilt by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; sahṛillekha (what causes disgust to the mind) such as faeces &c. To those may be added rasadusta (what has lost its flavour) such as pāyasa or kṣīra on the same day; parigrahadusta (what is forbidden simply because it belongs to a particular individual such as *patita*). Aparārka (p. 1157) says that condemned food, partaking of which is an *upapātaka* (a minor sin), is of six kinds, viz. due to svabhāva, kāla, samparka (same as samsarga), kriyā, bhāva, and parigraha.¹⁸⁴⁵ An example of bhāvadusta given by Aparārka is sugarcane

1844. भविष्यत्पुराणम् । जातिदुर्दृष्टि क्रियादुर्दृष्टि कालाभ्यविद्वितम् । संसर्गाभ्यवुहं च सहृद्देशं स्वभावतः ॥ अपरार्क p. 241. Compare इच्छारत XI. 122-123 भावदुर्दृष्टि क्रियादुर्दृष्टि कालदुर्दृष्टि तथैव च । संसर्गदुर्दृष्टि च तथा वर्जयेद्यज्ञकर्मणि ॥. The following verses exemplify these.

1845. अक्षस्य च निदिवतत्वं स्वभावकाल-संपर्क-क्रियाभाव-परिव्राहे । बोडा भवति । अपरार्क p. 1157.

juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 *bhāvaduṣṭa* means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of Aparārka p. 1157) except *bhāvaduṣṭa*.¹⁸⁴⁶

Before proceeding further some remarks must be made about flesh-eating. In the Rg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Rg. X. 86. 14 Indra is made to say 'They cook for me 15 plus twenty oxen'; *vide* Rg. X. 27. 2. In Rg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Rg. VIII. 43. 11¹⁸⁴⁷ Agni is styled 'one whose food is the ox and the barren cow.' In Rg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Rg. itself the cow is frequently called 'aghnyā' (*vide* Rg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 &c.). The word 'aghnyā' appears to mean 'one that does not deserve to be killed' and the Nirukta (XI. 43)¹⁸⁴⁸ explains it in that way. It should be noted that that word occurs sometimes in apposition to 'dhenu' (as in Rg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Rg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Rg. VI. 28. 1-8 and in Rg. VIII. 101. 15 and 16 where the cow is described to be 'the mother of Rudras, the daughter of Vasus, the sister of Adityas and the centre of nectar' and the sage winds up by praying to the knowing man 'do not kill the cow, that is innocent and is Aditi herself.'¹⁸⁴⁹ In Rg. VIII. 101. 16, the cow is called 'devī'

1846. Some of these words occur in वसिष्ठधर्मसूत्र 14. 28 'अजं रुद्येत मावदुष्टं सहलेखं पुनः तिज्ञामामसां पक्षं च ।'.

1847. यस्मिन्नाथास अवभास उक्षणो वशामेवा अवदृष्टास भावुताः । कीलालपे सोमपूषाय वेधसे हृद्वा मतिं जनये चाहमग्नये ॥ अ. X. 91. 14 ; उक्षाकाय वशाकाय सोम-पृष्ठाय वेधसे । सोमैर्विद्येमाग्नये ॥ अ. VIII 43. 11 ; वि पर्वशश्वकर्त गामिषासिः ॥ अ. X. 79. 6.

1848. अहन्या अहन्तया भवति अथङ्गी इति वा । निरुक्त XI. 43.

1849. माता रुद्राणां दुष्टिता वस्त्रामिति जपित्वोमुत्सुजतेरयुत्स्थयन् । आष. ए. I. 24. 25. In आष. ए. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Rg. VI. 28 should be recited by the owner.

(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the *grhya sūtras* (like *Aśv.* I. 24. 25), Rg. VIII. 101. 15 is prescribed as the mantra when in the Madhu-parka ceremony the cow is let loose by the guest. The *Artharvaveda* (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several *Brāhmaṇa* passages e. g. *Tai. Br.* III. 9. 8. In the *Sat. Br.* III. 1. 2. 21 it is stated that the great sage *Yājñavalkya* was wont to eat the meat of cows and oxen provided it was 'amsala'¹⁸⁵⁰ (tender?). The *Ait. Br.* (6. 8)¹⁸⁵¹ states that the horse, the ox, the goat and ram are sacrificial animals while the *kimpurusa*, *gauramṛga*, *gavaya*, the camel and *śarabha* (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The *Sat. Br.* I. 2. 3. 9 contains a similar prohibition. The *Sat. Br.* XI. 7. 1. 3 declares that 'meat is the best kind of food.' The work of Mr. L. L. Sundara Ram (Madras, 1927) on 'Cow Protection in India' contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that *pañcagavya* prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which *kuṣa* blades had been placed was looked upon as¹⁸⁵² purification for many lapses. *Yāj.* III. 314 mentions the ingredients of *pañcagavya*. The *Baud. gr. śesa-sūtra* (II. 20) contains an elaborate note on the preparation of *pañcagavya*, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. *Parāśara* XI. 28-34, *Devala* 62-65, *Laghushāṭatapa* 158-162,

1850. तस्मादेवनहुवोर्नाशनीयात् । तदु होवाच पाञ्चवत्क्यः । अद्वाप्येवाहमसलं चेज्जवतीति । शतपथ बा. III. 1. 2. 21.

1851. त एत उत्कालमेधा अमेषप पशवस्तस्मादेषां नाशनीयात् । ऐ. बा. 6. 8.

1852. गोमूर्चं गोमयं क्षीरं दधि सप्तिः कुशोदकम् । निर्विष्टं पञ्चगव्यं तु पवित्रं पापनाशनम् ॥ गोपक्षया शृणु गोमूर्चं गोधृष्णारेति गोमयम् । आप्यायस्वेति च भीरं दधिकारणेति च दधिः । तेजोत्तिं शुक्रभित्याजयं देवश्य त्वा कुशोदकम् ॥ पराशर XI. 28-33. The मस्त्य 267. 5-6 (साविडया शृणु &c.) are almost the same as पराशर XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on *Yāj.* III. 314 and by *Aparākṛka* p. 1250.

Matsyapurāṇa 267. 5–6 and other works contain similar rules. Parāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (*kapilā*) cow. There is some difference of view about colours and also about the quantities. According to Parāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri. 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatrī, cowdung with 'gandhadvārām' (Tai. Ār. X. 1), milk with 'āpyāyasva' (Rg. I. 91. 16), curds with 'dadhikrāvno' (Rg. IV. 39. 6), ghee with 'tejosi śukram' (Vāj. S. 22. 1) and kuśa water with 'devasyatvā' (Ait. Br. 37. 3, Vāj. S. 22. 1). The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of 'āpo hi sthā' (Rg. X. 9. 1–3) and then the mantra 'mā nastoke' (Rg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of 'Irāvatī' (Rg. VII. 99. 3), 'idam Visnur' (Rg. I. 22. 17), 'mā nastoke' (Rg. X. 114. 8), and the śāmvati verse (Rg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.¹⁸⁵³ The vessel in which the pañcagavya is to be prepared must be of copper or gold or of palāśa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpati). Visnu Dh. S. 54. 7 and Atri 300 say that a sūdra drinking pañcagavya and a brāhmaṇa drinking surū (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Parāśara XI. 3 and 27 allow sūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digests like Śūdra-kamalākara (p. 42) say that a sūdra can take pañcagavya only as a prāyaś-citta (penance) for a sin and not otherwise. Pañcagavya is also called *bruhmakūrca*. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all mangalas (auspicious things) and darkness does not

1853. परवगस्थितं पापं वृहे तिष्ठति देहिनाम् । ब्रह्मकूर्चो वृहेसर्वे परीक्षाग्रिर्भेन्धनम् ॥ पराशार XI. 37. In the उत्सर्जनप्रयोग the verse now repeated at the time of taking pañcagavya is 'परवग...तिष्ठति मामद्वे । प्राशानं पञ्चगव्यस्य दृहत्वाग्निः...क्षेनम् ॥ २.

leave him. A cow was said to be holy in all limbs except her mouth (Medhātithi on Manu V. 128 quotes 'gāvo medhyā mukhād-ṛte') and so Manu V. 124 requires food smelt or licked by a cow to be purified. Manu XI. 79 says that if one sacrifices one's life in defence of brāhmaṇas and cows one becomes free from the sin of even brāhmaṇa murder. Viṣṇu Dh. S. 16. 18 declares that even an untouchable (*bāhya*) went to heaven by giving his life in defence of brāhmaṇas, cows, women and children. Vide Viṣṇu Dh. S. 3. 45 also. In Gaut. IX. 13-14 the cow is referred to as *devatā*. As early as the 2nd century A.D. we have the collection of the words 'go-brāhmaṇabita' (the welfare of cows and brāhmaṇas) in an inscription of Rudradāman (E. I. vol. VIII. p. 44). Vide Gupta inscriptions p. 89 (for 'go-brāhmaṇa-purogābhyaḥ sarvaprajābhyaḥ'). These words also occur frequently in the Rāmāyaṇa (Bālakānda 26. 5, Aranya 23. 28) and in the Mātayapurāṇa 104. 16. The Kapilā (brown) cow was said to be the most auspicious and meant for providing milk for agnihotra and brāhmaṇas, and the sūdra who used its milk was deemed to go to hell (vide Vṛddha-Gautama p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the Rg. traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (Rg. VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice.¹⁸⁵⁴ These verses are quoted by the Āśv. gr. 3. (I. 1. 4) and explained (vide p. 677 above). The Śat. Br. XI. 6. 1. 3¹⁸⁵⁵ adumbrates the later doctrine that the eater of meat is eaten in the next birth by the animal killed. The Chāndogya Up. III. 17 regards that *tapas*, charity, straightforwardness, *ahimsā* and speaking the truth are the fee (of the symbolic sacrifice). The same Up. (VIII. 15. 1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to *bhūtas* except in the case of sacred rites and reaches the world of *brahma* and does not return to *samsāra*.¹⁸⁵⁶ It appears that the causes that led on to the giving up of flesh at least by some people were

1854. आ ते अग्न ऋचा हविर्द्वादा तदं भरामसि । ते ते भवन्तुक्षण अवभासो चशा उत ॥ ऋ. VI. 16. 47.

1855. ते होत्युरित्यं चा इमे अस्मान्तुष्टिमैल्लोके असत्कृत तात्परमिवमिह प्रतिसचार-मह इति । शतपथ XI. 6. 1. 3.

1856. अहिंसन्सर्वसूताण्यन्यश्च तीर्थेभ्यः...न च पुभरावर्तते । छान्दोग्य VIII. 15. 1.

many, the foremost being the metaphysical conception that one Supreme Entity pervades the whole universe, that all life was one, and that even the meanest insect was a manifestation of the divine Essence and that philosophical truths would not dawn upon the man who was not restrained, free from crude appetites and had not universal kindliness and sympathy. Another motive for the insistence on *ahimsā* was probably the idea of defilement caused by eating flesh (vide note 1810 above about 'ahārasuddhi'). Śāṅkha asks people to give up flesh, wine, onions and garlic because the body is built up on the food eaten.¹⁸⁵⁷ The notion that the eater of flesh would be devoured by the eaten in the next birth had nothing to do with the early stages of the doctrine of *ahimsā*, though by Manu and others that notion was later on exploited to emphasize its importance. Further as the Aryans spread over middle, east and south India animal food became unnecessary owing to the climate and the abundance of corn and vegetables. Though opinions may differ as to the causes, it cannot be gainsaid that the phenomenon of the voluntary giving up of meat by vast populations in the continent of India, when their ancestors had been meat-eaters for ages, is unique in the history of the whole world.¹⁸⁵⁸ We shall find that even when the doctrines of *karma* and transmigration were in full swing, the taking of life for food and in sacrifice was allowed by all the ancient dharmasūtras. Even the Vedāntasūtra (III. 1. 25) does not admit that the killing of animals in sacrifice is impure. The Br. Up. which contains a full statement of the doctrine of transmigration (VI. 2) recommends (VI. 4. 18) to the man who desires that a learned son be born to him the cooking of a mess of the flesh of a bull or ox or of other flesh with rice and ghee.¹⁸⁵⁹ Not only other animals, but even the cow, was on certain occasions killed according to the grhya and dharma sūtras on several occasions e. g. (1) in śrāddhas (Āp. Dh. S. II. 7. 16. 25), (2) for a distinguished guest in Madhuparka (Āsv. gr. I. 24. 22–26, Vas. Dh. S. IV. 8), (3) in the Astakā śrāddha

1857. सुरालश्चनपलाण्डुगुञ्जनमांसादीन्यभक्षयाणि वर्जयेदाहारमयं शरीरम्। शङ्क
quoted by हरदत्त on गो. 23. 1.

1858. Vide Hopkins' fine tribute to the doctrine of '*ahimsā*' in 'Ethics of India' pp. 227–232. Dr. MacKenzie ('Hindu Ethics' p. 113) thinks, not quite rightly, that the doctrine of *ahimsā* was greatly influenced by the ideas of *karma* and transmigration.

1859. अथ य हृष्टेरपुण्ड्रो मे पण्डितो विर्भिः जायेत सर्वमातुरियाविति
मांसोदनं पाच्यित्वा सर्पिमन्तमदीनीयातामीच्चरो जनवितवा औक्तेज वार्षमेण च। बृह. ३.
VI. 4. 18.

(Hir. gr. II. 15. 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Śūlagava sacrifice (Āśv. gr. IV. 9. 10).

In the Dharmasūtras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17. 27-31, Āp. Dh. S. I. 5. 17. 35, Vas. Dh. S. 14. 39-40, Yāj. I. 177, Viṣṇu Dh. S. 51. 6, Śāṅkha (quoted by Aparārka p. 1167), Rāmāyaṇa (Kiskindhā 17. 39), Mārkandeya-purāṇa (35. 2-4) prescribe that one should avoid the flesh of all five-nailed animals except¹⁸⁶⁰ of porcupine, hare, śvāvidh (a boar or hedgehog), iguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village cocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29-31 first forbids the flesh of animals with one hoof only, of camels, of *gavaya* (Gayal), of the village hog, of the śarabha and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (I. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from *upākarma* to *utsarjana*. This shows that even brāhmaṇas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe *anāthyāya* if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāḥa sacrifice. The Mahābhāṣya of Patañjali (vol. III. p. 320) states that the precept 'a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.' Vas. Dh. S. XI. 34¹⁸⁶¹ goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (śramaṇas)

1860. पञ्च पञ्चनसा भद्रया ब्रह्मक्षत्रेण राष्ट्रव। शलयकः श्व। विष्ठो गोधा शजः कूर्मश्व पञ्चमः ॥ किदिकिन्धाकाण्ड 17. 39. वसिष्ठ 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar 'खल्ले तु विवदन्त्यग्राम्यश्वकरे च'. शास्ति 140. 70 is पञ्च पञ्चनसा भद्रया ब्रह्मक्षत्रस्य वै विष्ठः।

1861. नियुक्तस्तु यतिः आदे दैवे वा मासहृष्टजेत् । यावन्ति पष्टुरोमाणि ताहकरक-मृच्छति ॥ वसिष्ठ XI. 34; compare मत्त. V. 35.

abstained from animal food and sexual intercourse (probably as brahmācārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi-Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, *maunas*, *hamsas*, *cakravākas*, tortoises, porcupines, fishes &c.) to be *avadhyā* (not to be killed). The general rule as stated¹⁸⁶² by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyaṇa (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, *homa* and *bali* were to be made. Ancient works spoke of meat offerings to gods and in madhu-parka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasiṣṭha are in two minds about the use of flesh. Manu (V. 27-44) at first contains a permission to kill animals only in madhparka, in sacrifices¹⁸⁶³ and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one's life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yāj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hairs on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

1862. गृहमेधिनो यदशनीयस्य होमा षट्यश्च स्वर्गपुष्टिसंयुक्ताः । आप. ध. द्. II. 2. 3. 12.

1863. मधुपक्षे च यज्ञे च पितृवैतत्कर्मणि । अत्रैव पक्षावो हिंस्या नान्यत्रेत्यवधी-
न्मत्तुः ॥ मत्तु V. 41. This is the same as वसिंग IV. 6, Viṣṇu Dh. S. 51. 64,
Śāṅ. gr. II. 16. 1 (Śāṅ. gr. reads सोमे for यज्ञे).

sacrifices are born again in better forms (of existence) and that *himṣā* (killing of or injury to sentient beings) done according to the dictates of the Veda should be understood as no *himṣā*¹⁸⁶⁴ since dharma shines forth from Veda alone. Though Vasistha Dh. S. (in 14. 39-40) allows the flesh of five five-nailed animals and of animals with one row of teeth (except camels) and also of certain birds and kinds of fish, yet in VI. 5-6 it takes up the same position as that of Manu viz. that *himṣā* was allowed only in sacrifices &c. From V. 46-55 Manu takes up the position of total abstention from killing animals even in sacrifices (they are the same as Visṇu Dh. S. 51. 69-78). In one verse (V. 48 which is the same as Vas. Dh. S. IV. 7) Manu says that no flesh can be had without killing living beings and killing such beings cannot lead to heaven; therefore one should give up flesh. Verses 53 and 56 are very important as they convey that the merit of him who performs a horse-sacrifice every year for a hundred years and of him who does not partake of flesh (throughout life) is equal and that the word *mūṁsa* (flesh) is derived by the wise (from 'mām' and 'sah') as meaning ' he whose flesh I eat to day will devour me in the next world or birth.' Yāj. I. 181 is just like Manu V. 53. Manu winds up the whole discussion (in V. 56) by stating that natural appetites lead men on to eat flesh or to drink wine or to indulge in sexual gratification and there is no sin in indulging in these when they are allowed by the *sūtra* in the case of certain persons and on certain occasions; but abstention in these matters (even on occasions when they are permitted by the *sāstras*) leads to great rewards.¹⁸⁶⁵ From these passages in

1864. This position that injury done to animals or plants according to Vedic precepts is no *himṣā* is an ancient idea. The Mait. S. III. 9. 3 has the words (when a tree is to be cut off for making a sacrificial post the adhvaryu priest places a blade of darbha on the tree at the spot where it is to be cut and then addresses the axe) 'Oh, axe do not injure this tree; the axe is indeed (like) a thunderbolt; he screens the tree from the thunderbolt by placing the darbha in order to effect shimsa ' 'स्वधिते मैनं हिसीति चज्ञो वै स्वधितिर्ब्राह्मावास्ता एतदभ्युद्धात्परिसायै' मै. सं. III. 9. 3. The Nir. I. 16 states that one must understand that there is no *himṣā*, as the express words of the Veda convey that idea.

1865. न मासभक्षणे दोषो न मध्ये न च मैथुने । प्रह्लिदेषा भूतानां निवृत्तिस्तु महाकला ॥ मङ् V. 56. This is quoted by the तत्त्ववार्तिक on p. 191. The real meaning of this is brought out by वृहस्पति ' सौचामण्यो तथा मध्ये कृतौ महयुद्धा-हृतम् । कृतौ च मैथुनं धर्ये चुञ्चोत्पत्तिनिमित्ततः ॥ स्वर्गं प्राप्नोति नैव तु प्रस्परायेन पुञ्जते ॥ ' in सर्वेक्षणाराणण on मङ् V. 50.

Manu, Viṣṇu and Vas. it is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of *ahimsā*, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned *himsā* was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the *Manusmṛti*, general usage was different even in Manu's day is indicated by the fact that in III. 227 Manu says that in śrāddha the performer should get ready various kinds of food including flesh of tempting varieties. Yāj. I. 258-260 states how flesh of various animals when served in śrāddha to the brāhmaṇas invited tends to cause satisfaction to the Manes for long periods. Brhaspati quoted by Sarvajña-Nārāyaṇa explained Manu V. 27 as a *parisaṃkhyā* i. e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions.¹⁸⁶⁶ Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaisnavism tended to wean people from flesh as required by the *Bbāgavata-purāṇa*¹⁸⁶⁷ (VII. 15. 7-8) which is to the Vaisnavas what the Bible is to the Christians. In medieval and modern times all brāhmaṇas avoid flesh (except some brāhmaṇas in northern and eastern India that hold that fish may be eaten); so also do many vaiśyās, particularly those who are Vaisnavas and even among sūdras there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the kṣatriyas have been meat-eaters. The *Mahābhārata* has in several places to say a great deal on flesh-eating. In the *Vanaparva* 50. 4 it is stated that the Pāṇḍava heroes killed with unpoisoned arrows deer and first offered venison to brāhmaṇas and partook of it themselves. In *Sabhā* 4, 1-2 king Yudhiṣṭhīra on the opening of *Mayasabbhā* feasted ten thousand brāhmaṇas with various delicacies including the flesh of wild boars and

1866. 'अत्र च भक्षयेदिति न विधीयते किंतु रागमासभक्षणमनूद्य परिसंख्यायते। यथा मन्वर्थानुवादी बृहस्पतिः-रोगी नियुक्तो विधिना हृतं विभवत्स्तथा। मांसमधाकृद्धर्थे परिसंख्या प्रकीर्तिता ॥' सर्वज्ञनारायण on मनु V. 27 and 56.

1867. 'न व्याधादामिर्णं श्राद्धे न व्याधाद्यर्मतरवचित्। सुन्यकैः स्यात्परा परीतिस्तथा च पशुविस्तथा ॥ एताहाशः परो धर्मो नृणां सञ्चर्ममिष्टताप्त्। भागवतपुराण VII. 15. 7-8.

deer. Vanaparva 208. 11-12¹⁸⁶⁸ offers the consoling thought (that is conveyed by the Rgveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anusāsana 116. 8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anusāsana 116. 16-19 allows flesh of animals killed by hunting to ksatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e. g. Anusāsana 115 highly praises abstention from meat and a few verses of this chapter (e. g. 115. 44-45, 48) are very similar to Manu's (V. 27, 51). Sankha quoted by Aparārka p. 1167 allows the flesh of buffaloes, goats, rams, *ruru* deer, ordinary deer and spotted deer. Hārīta quoted in the Gr. R. p. 375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (*ruru*, *prasata*, *nyāku*, *rksa*), rhinoceros, and large forest boars as permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, *śarabhas*, snakes, *bos constrictor*, rats and mice, cests, mongoose, village hog, dog, jackal, animals of unknown species, *cheetas*, dark-faced apes, monkeys and human beings. Manu V. 51 (= Viṣṇu Dh. S. 51. 74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Āhn. Pr. p. 533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food.

Gaut. 17. 29 and 34-35, Ap. Dh. S. I. 5. 17. 32-34, Vas. Dh. S. 14. 48, Viṣṇu Dh. S. 51. 29-31, Manu V. 11-14, Yaj. I. 172-175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the *cālaka*, parrot, *hamsa*, all birds that dwell in a village (such as pigeons), *baka*, birds that scratch dunghills for food are forbidden; while wild cocks and peacocks were permitted. On Jaimini V. 3. 26-28 Śabara quotes a Vedic text that one who has

1868. यज्ञेषु पश्वो ब्रह्मन् वृथमते सततं द्विजैः । संस्कृताः किल मन्त्रैष्व तेऽपि सर्वग-
मध्यमध्यन् ॥ इत्यपवर्त 208. 11-12. This idea is as old as Rg. I. 162. 21.

constructed the fire altar (*agnicīl*) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

About fish there is no unanimity. Āp. Dh. S. I. 5. 17. 36-37 says 'among fish the *ceta* (long-nosed crocodile ?) is forbidden, so also are fish with snake-like heads, the makara, fish that subsist on dead flesh, fish that have strange forms (such as those that have heads like men, or that look like elephants).' Manu on the other hand regards fish-eating as the worst form of flesh-eating and forbids all fish (V 14-15), but then makes an exception (V. 16) in favour of fish called Pāthina and Rohita if used in rites for gods and Manes and fish called *rājīva*, lion-faced fish and fish having scales. *Vide* Vas. Dh. S. 14. 41-42, Gaut. 17. 36, Yāj. I. 177-178 also.

About milk several rules are stated in the smṛtis. Gaut. 17. 22-26, Āp. Dh. S. I. 5. 17. 22-24, Vas. Dh. S. 14. 34-35, Baud. Dh. S. I. 5. 156-158, Manu V. 8-9, Viṣṇu Dh. S. 51. 38-41, Yāj. I. 170 lay down that the milk of a cow that is *sandhīni*,¹⁸⁶⁹ the calf of which is dead, that gives birth to twins and that has not passed ten days after delivery, from whose udders milk oozes of itself, is forbidden. The milk of sheep and she-buffaloes also is not to be used until the lapse of ten days after delivery. The milk of ewes, of camels and of all animals with one hoof is altogether forbidden. The Mit. (on Yāj. I. 170) notes that even the curds and other products of such milk as is forbidden are also forbidden, but Viśvarūpa thought that only the milk of a cow whose calf is dead, or who is *sandhīni*, or who has not passed ten days after delivery is forbidden and not curds and other products thereof. The milk of even a cow that feeds on impure food should not be used¹⁸⁷⁰ (Viṣṇu Dh. S. 51. 41 and Atri verse 301). In the Vāyupurāṇa even the milk of she buffaloes is forbidden.¹⁸⁷¹ Baud. Dh. S. (I. 5. 159-160) prescribes the penance called Prājapatiya for drinking forbidden milk of all animals except the cow and a fast for three days for drink-

1869. The word 'sandhīni' is explained in three ways as 'a cow in heat', 'that gives milk once a day', 'a cow that yields milk on account of another calf being brought to it, its own being dead'. *Vide* Mit. on Yāj. I. 170.

1870. अजा गायो महिद्यश्च अमेह्यं भक्षयन्ति याः । ब्रुद्धं हर्षये च कारये च गोमयं न विलेपयेत् । अत्रि verse 301.

1871. आविकं मार्गमौष्ट्रं च सर्वमेकशक्तं च यत् । माहिषं चामरं चैव पयो दउर्ये विजानता ॥ शास्त्रपुराण 78. 17.

ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a *kapilā* cow to all except to brāhmaṇas and the Bhavisyapurāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods.¹⁸⁷² The Brahmapurāṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. Ill-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapitha (trees or fruits) at all times' (quoted in Gr. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

Several herbs and vegetables have been forbidden from very ancient times. According to Āp. Dh. S. (I. 5. 17. 25-27) all herbs from which liquors are distilled, *kalañja* (red garlic), *palāndu* (onions), *parārka* (dark garlic) and whatever similar vegetables are not used by respectable people, should not be eaten; and a brāhmaṇa text prescribes that 'kyāku' (mushrooms) are forbidden. Gaut. 17. 32-33 forbids tender leaves (of trees), *kyāku*, *laśuna* and the resins of trees and the red sap flowing from incisions made in the barks of trees. Vas. Dh. S. 14. 33 forbids the eating of *laśuna*, *palāndu*, *kyāku*, *grñjana* (turnip), śleśmātaka, the resins of trees and red sap (as in Gautama). Manu V. 5-6 forbids *laśuna*, *palāndu*, *grñjana*, mushrooms (*kavaka*) and all herbs that spring from impure soil and manure, red resins and red sap (as in Gautama) and *śelu* (śleśmātaka) fruit. Yāj. I. 171 and 176 adds *sigru* and prescribes the penance of cāndrāyaṇa for eating forbidden herbs and vegetables. The great difficulty is to find out the modern equivalents of some of the herbs and vegetables. According to a verse quoted in Gr. R. p. 356 from the Smṛtimāñjari there are ten varieties of *palāndu* of which *grñjana*¹⁸⁷³ is one. Aparārka p. 249 quotes passages from the Brahmapurāṇa forbidding various kinds of herbs and vegetables. Vide also Gr. R. pp. 354-356 for quotations from Devala and others about herbs and

1872. क्षत्रियश्वैव दृक्षस्थो वैयः शूद्रोप्त वा पुनः । यः पिबेत्कापिलं क्षीरं न सततेन्य-स्वपुण्यकृत् ॥ भ्रस्तोकापस्तम्भ quoted in सूतिच । (आद्य p. 423) and परा. मा. I. 2. p. 381; कापिलं यः पिबेत्क्षूद्रो नरके स विपच्छयते । हृतशोषं पिबेत् विमो विमः स्याद्यन्यथा पद्मः ॥ भविष्यपुराण quoted in सूतिच । (आद्य p. 423) and गृह. ए. p. 370.

1873. इसोनो दीर्घपञ्चश्व पिच्छगन्धो महोपधर् । हिरण्यश्व पलाणहृश्व नवतत्त्वः परारिका । गृजनं यदनेऽस्त्वं पलाणहृदेशं जातयः ॥ इति स्मृतिमध्यारीकारालालालवैयक्तश्लोकात् । गृह. ए. p. 356 and आद्य. प्र. p. 514.

vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that laśuna and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine.¹⁸⁷⁴ About asafoetida (*hīṅgu*) Haradatta on Gaut. 17. 32 says 'it is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being red nor a resin nor a sap may be eaten.' The Sm. C. (on śrāddha p. 413) says that some smṛtis forbid the use of *hīṅgu* in śrāddha, while the Ādipurāṇa allows it and therefore there is an option. The Gr. R. p. 354 shows that the round *alābu* (gourd) was forbidden. Vṛddha-Hārīta VII. 113-119 mentions herbs, vegetables and fruits that are forbidden. *Vide* also the Śiṁtimuktāphala (Āhnika pp. 434-435) for quotations as to the names of several roots, fruits and vegetables that were forbidden together with their South Indian names.

Āp. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like māṣa beans) in śrāddha. The Mahābhāṣya says 'when it is declared that māṣa beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them' (vol. I. p. 127).¹⁸⁷⁵ The Gr. R. p. 359 quotes the Brahmapurāṇa¹⁸⁷⁶ forbidding the use of certain cereals generally such as rājamāṣa, sthūlamudga (called 'methi' in Marathi), masūra &c. Śāṅkhā-Likhita¹⁸⁷⁷ quoted in Āhn. Pr. p. 394 allows the employment in offering to gods of all cereals, except kodrava, canaka (gram), māṣa, masūra, kulattha and uddālaka. Vṛddha-Hārīta VII. 110-111 also mentions the corns that are forbidden.

Gaut. 17. 14-16, Āp. Dh. S. I. 5. 17. 17-19, Vas. Dh. S. 14. 28-29 and 37-38, Manu V. 10, 24-25, Yāj. I. 167 prescribe that cooked food which has become sour by being kept for some time or by being mixed with something else should not be eaten nor should stale (over which the day or night has passed) food be eaten, nor food cooked twice (with interval) except curds and butter-milk and except stale articles like vegetables, cakes, fried grain,

1874. एताच्येव व्याधितस्य भिषक् क्रियायामप्रतिविद्धानि भवन्ति । यानि चैवं-प्रकाराणि सेष्वपि न दोषः । सुमन्तु in मिता० on चा. III. 290.

1875. माषा न भोक्तव्या इत्पुक्ते मित्रा अपि न मुज्यन्ते । महाभाष्य vol. 1 p. 127.

1876. राजमाषा: इथूलमुद्गासतभा वृषयवासकौ । मसूरः शतपुष्पाश्च कुष्म्बः श्रीनिकेत-नम् । सस्यान्येताच्यभव्याणि न च देयानि कस्यचित् । ब्रह्मपुराण quoted in गृह. ८. p. 359, आद्वि. प. 516.

1877. आश्चमध्यमाविरोधेन प्रतिनियतानामोषधीनां कोद्रवचणकमाषमसूरकुलस्यो-हालकवर्जे निर्वपणीयम् । शङ्खालिङ्गिती in आद्वि. प. 394 and 404.

porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey ; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14. 37-38, Ap. Dh. S. I. 5. 17. 19 and Yāj. I. 169 say that articles of wheat and *yava* flour and products of milk though stale and unmixed with ghee may be eaten by all dvijātis, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is *jātiduṣṭa* or *svabhāvaduṣṭa*. The rules about not eating stale and sour food illustrate food that is *kūladuṣṭa*. Any article of food which is mixed up with forbidden things like *palāndu* or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided (*vide* Āp. Dh. S. I. 5. 16. 19-20 and 24-29, Manu IV. 207-209, 212, 217, Yāj. I. 167-168). If a dog or an *apapātra* sees food which a man is eating or if a person when engaged in taking his meal sees a cāndāla, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III.239-240) says that a cāndāla, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see brāhmaṇas eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a brāhmaṇa hears the voice of a cāndāla, a *patita*, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voice he has to observe a fast for one day.¹⁸⁷⁸ The rules about not eating food from a house in mourning illustrate food that is *nimittaduṣṭa* (forbidden by reason of an occasion or chance reason); the other rules about food

1878. शुना वा अपपाद्रेण वा दृष्टम् । आप. ध. सू. I. 5. 16. 31 ; उद्दक्षयामपि चाण्डालं श्वानं कुङ्कुमेष च । मुशानो पदि पश्येत तदर्थं तु परिस्तप्तेऽत ॥ व्यास quoted in स्मृतिशु. (आह्वान p. 428), आह्वानक्र. p. 482 ; चण्डालपतितोद्दक्षयावाक्यं शुत्वा हिजो-तामः । मुशानि यासमाचं चेहिनमेकमभोजनम् ॥ कारणायान् quoted in आह्वानक्र. p. 482. हरदत्त explains अपपाद्र as 'चाण्डालालाद्यः' on आप. ध. सू. I. 7. 21. 6 and on आप. ध. सू. I. 5. 16. 31 as 'अपगताः पाष्ठेभ्यः नहि ते पाष्ठे मोक्षन्तं लभन्ते'; on आप. I. 1. 3. 25 'अपपाद्राः प्रतिलोमाः रज्जकाद्यः' । अपगतानि हि तेषां पादाणि पाकाद्यर्थानि चात्मभिर्विनः सह । अपराक्र says (p. 720) 'पतित्वाज्ञातिभिर्बहिर्ज्ञतोपपाद्रितः'.

forbidden because of contact with unclean things or with garlic &c. exemplify *samsarga-duṣṭa* (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of *kriyā-duṣṭa* (forbidden on account of certain actions). The smṛti writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then loudly declare the food to be all right and it may be then used for serving. Vaik.¹⁸⁷⁹ IX. 15 contains a similar direction. Parāśara VI. 71-74 says that cooked food (rice) amounting in quantity to one *drona* or one āḍhaka,¹⁸⁸⁰ if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited *darbha*) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25-26, Yāj. I. 189 and 191 contain similar rules.¹⁸⁸¹

Food cooked only for oneself and not for offering to gods or guests should not be eaten (Gaut. 17. 19, Manu IV. 213). This is called *sainskāra-duṣṭa* (forbidden on account of the absence of purificatory rites) by the Smṛtyarthasāra p. 68. The largest number of injunctions are concerned with *parigrahaduṣṭa* (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The following is a fairly comprehensive list of such persons compiled from Āp. Dh. S. I. 6. 18. 16-33 and I. 6. 19. 1, Gaut. 15. 18 and 17. 17-18, Vas. Dh. S. 14. 2-11, Manu IV. 205-220, Yāj.

1879. व्यक्ताकाशुपहते बहुचे तस्मिन्पुरुषाशनमात्रं तत्रैवोदधृत्य ध्योद्य एवमानः सुवर्जनं ह्वति भस्मजलैः प्रोक्षय दर्भालेकया स्पर्शयित्वा गृहीयात् । वैखा. स्मार्त IX. 15.

1880. According to पराशर (VI. 70) 2 प्रथ्य^a are equal to an आडक and 32 प्रथ्य^a are equal to a द्वोण. Others define differently. According to अपरार्क p. 305 and हेमाद्रिब्रतखण्ड part 1 p. 57, 2 पल=प्रसूत, 2 प्रसूत=कुडव, 4 कुडव=प्रस्थ, 4 प्रस्थ=आडक, 4 आडक=द्वोण, 2 द्वोण=कुम्भ and 8 कुम्भ=खारी. Vide मितां on या. III. 265 and 274 also.

1881. वैद्यव्वोणां विवाहेतु यज्ञेतु यज्ञतेतु च । काकैः व्यभिच्छ संस्कृतमर्जनं तत्र विसर्जयेत् ॥ तत्सादकमपोदधृत्य शेषं संस्कारमर्हति । वासिष्ठ 14. 25-26.

I. 160–165, Veda-Vyāsa III. 50–54, Brahmapurāṇa quoted by Aparārka pp. 1177–79 and other works :—one who has not kept the sacred (śrauta and grhya) fires, a miser (who stinted even his parents, children, wife through greed), one imprisoned (or fettered), a thief, an impotent person, a wrestler (or one who subsists by going on the stage), a vaina i. e. a worker in bamboo (or nāṭa according to Viśvarūpa), a singer, an actor, an *abhiṣasta* (one charged with having committed a mahāpātaka), a usurer, a courtesan, a *sāṅgha* or a *gāṇa* (group or band of roguish brāhmaṇas or others), one who is initiated for a Vedic sacrifice (till he has not bought soma or has not offered an animal to Agni and Soma ; vide Āp. Dh. S. I. 6. 18. 23–26 which quote the Ait. Br.), a physician (who subsists by the practice of medicine), a surgeon, a fowler, a hunter (for selling flesh), one suffering from an incurable disease, one who is irascible or cruel, an unchaste woman, a *matta* (one intoxicated or puffed up by wealth and learning), an enemy, an *ugra* (one ferocious in look or words or a man of that caste), *patita* (an outcast), *vrātya* (vide pp. 376–379 above), a hypocrite (or swindler), one who eats the remnants of others' food (or of a śūdra), a woman whose husband is not living and who has no son, a goldsmith, a hen-pecked husband, one who serves as a priest to the whole village, a vendor of weapons, a blacksmith, a niśāda, a tailor, a *śvavṛtti* (one subsisting by keeping dogs, or one who does menial service), a king,¹⁸⁸² a king's *purohita*, a *rajaka* (a washerman or dyer), an ungrateful person, one who makes his livelihood by killing animals, a distiller or seller of liquors, one who stays in the same house with his wife's paramour, one who sells the *soma* plant, a back-biter, a liar, an oil-presser, a bard, a son-in-law (as long as he has no son or child),¹⁸⁸³ a sonless man (Mit. on Yāj. III. 290 quoting Likhita), one who starts a sacrifice without studying the Veda, a woman sacrificer, a carpenter, one who makes his living by astrology, one whose duty is to ring bells (for reminding the king of the time or awakening him), a grāma-kūṭa (a village officer, Aparārka p. 239), a *parivitti*, a *parivividāna*, the husband of a śūdra woman or of a remarried widow, the

1882. मह. IV. 218, अङ्गरस् 117, अत्रि 304, आप. 9. 28 (in verse) say 'राजां तेज आदते'.

1883. स्वप्नात अपजा तावक्षाशनीयात्तद्युहे पिता । अत्रि 305 ; 'विल्पुं जामातरं मन्येत्स्य मन्दुं न कारयेत् । अपजायो तु कन्यायां नाशनीयात्तस्य चै गृहे ॥' आदित्यपुराण quoted by अपरार्क p. 239 ; लघ्वाच्च. I. 175 'ब्राह्मणो नैव मुखीयाऽ दुहित्रज्ञं कदाचन !' (without qualifications) ; vide लघ्वाच्च. 15. 80 also.

son of a *punarbhū*, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that *āśrama*, a lunatic, one who has sat down at his debtor's house in *dharma*. Manu IV. 222 prescribes a fast for three days if a brāhmaṇa partakes of the food of these unknowingly, but the *kṛcchra* (Prājapatyā) for knowingly doing so. Baud. Dh. S. II. 3. 10 prescribes the *japa* of Rg. IX. 58 (*tarat sa mandi*) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Visnu Dh. S. 56. 6 do the same.

The next question is whose food may be taken. Great fluctuations have occurred in the usages during the last two thousand years or more in this matter. Gaut. 17. 1 says 'a brāhmaṇa may eat at the houses of all *dvijātis* (the three higher varnas) who are well-known to be performing the peculiar duties of their *varṇa* or *āśrama*'. Gaut. 2. 41, Baud. Dh. S. I. 2. 18-19, Āp. Dh. S. I. 1. 3. 25 allow a brahmacārin to beg for food at the houses of men of all varnas, except those who are *apapātra* and *abhiṣṭasta* (suspected of mahāpātakas). Āp. Dh. S. I. 6. 18. 9 first prescribes for a brāhmaṇa who has returned from his teacher's house that he should not eat in the houses of the ksatriya and other varnas (as a general rule), then he gives the opinion of some that he may take food from members of all varnas except śūdras, provided they abide by the rules for their *varṇa*. He also notices that even śūdra's food may be eaten if he serves a *dvijāti* in virtue of his duty to do so. Even Veda-Vyāsa III. 56 expressly declares that all *dvijātis* who know each other's families may partake of food at each other's houses.¹⁸⁸⁴ Āp. Dh. S. I. 6. 19. 2-12 raises the question as to whose food may be eaten and names several sages who differed in their views. Kanva said that one may eat the food of only him who wishes to give (and so requests), Kautsa thought that one may eat the food of him only who is holy (*punya*); Vārsyāyāni said that one may accept from whoever is liberal enough to give; Eka, Kunika, Kārva, Kutsa and Puskarasādi held that alms (food) offered by a pure man may be eaten; Vārsyāyāni said what is offered by any body without asking may be accepted; according to Hārita one should not accept food which is offered after an express previous announcement 'I shall give you such and such a kind of food.' Apastamba's own view appears to have been (I. 6. 19. 9-11) that one should accept the food of him whose conduct is religious and who

1884. धर्मोन्योन्यमेऽयाता द्विजास्तु विदितान्वयाः । वेदाण्यास III. 56.

desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Āpastamba and others a brāhmaṇa was allowed to take food prepared in the houses of ksatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa's field on the system of paying half of the crops to the latter, a family friend, one's cowherd, one's barber, one doing personal service i. e. a dāsa (vide Gaut. 17. 6, Manu IV. 253, Viṣṇu Dh. S. 57. 16, Yāj. I. 166, Āngiras 120-121, Veda-Vyāsa III. 55 and Parāśara XI. 21). Manu and Yāj. add that any śūdra who declares to a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also *bhojyānna* (one whose food may be eaten). The Mit. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so.¹⁸⁸⁵ It may be stated that Parāśara (XI. 22-24) gives peculiar meanings to the words dāsa, nāpita, gopāla and ārdhika. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Āngiras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo cāndrāyana penance. Atri (172-173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of *parāka* for taking the food of or residing amongst *antyajas*. Vas. Dh. S.

1885. दुदासो (स्वदासो?) नापिते गोपः कुम्भकारः कृषीचलः । ब्राह्मणैति भोज्याणाः पञ्चेते शूद्रयोनयः ॥ देवल in शृ. ट. p. 337; पराशर XI. 22-24 are शूद्रकम्यासशुद्धयाजो ब्राह्मणेन तु संस्कृतः । संस्कारात् भवेष्वासः असंस्कारात् नापितः ॥ क्षत्रियाशूद्रकम्यार्था सशुद्धप्रस्तु यः सुतः । स गोपाल इति ज्ञेयो भोजयो विप्रैर्न संशयः ॥ वैष्णवकम्यासशुद्धयाजो ब्राह्मणेन तु संस्कृतः । स शार्थिक इति ज्ञेयो भोजयो विप्रैर्न संशयः ॥

VI. 26-29, Āngiras 69-70, Āp. (verse) 8. 9-11 severely condemn a brāhmaṇa partaking of food from sūdras. Āngiras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an *agnihotrin* and yet does not desist from sūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and bhojyānna (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain sūdras had not become rigid in all provinces of India. Āngiras 77-78, Āp. (verse) 8. 11-13 and Yama (quoted in Gr. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa's at all times, at a ksatriya's only on *parvans* (on full moon &c.), at a vaiśya's when the latter is initiated for a sacrifice, at a sūdra's never and the food of the four varnas is respectively like nectar, milk, food and blood.¹⁸⁸⁶ According to Manu IV. 223 a brāhmaṇa could take from a sūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from ksatriyas or vaiśyas it is difficult to say. In the Kalivarjya section all that is forbidden is taking food from the five sūdras enumerated in Manu IV. 253. Gaut. 17. 1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, seat, shelter, conveyance, milk, curds, roasted grain, śafarī (small fish), priyaṅgu (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vas. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Āngiras¹⁸⁸⁷ quoted in Gr. R. p. 337 states that cow's milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a sūdra and eaten and whatever else is cooked in milk. Br̥hat-Parāśara VI. says ' uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a *mleccha*'s vessel, become pure the moment they are taken out of such vessel ; similarly milk, curds, and ghee contained in vessels of ābhīras are blameless and the vessels are pure as long as these articles are contained in them.'¹⁸⁸⁸ Laghu-Śatātapa 128

1886. ब्राह्मणस्य सदा भुक्ते क्षत्रियस्य तु पर्वणि । वैश्यस्य यज्ञदीक्षायां शूद्रस्य न कदाचन ॥ अपृतं ब्राह्मणस्यां क्षत्रियस्य पयः स्फूतम् । वैश्यस्याऽप्यज्ञसंग्रहं शूद्रस्य रुधिरं स्फूतम् ॥ आप. 8. 11-13. = अङ्गिरस् 77-78 (सकृदैश्यस्य भुक्तिं फौर वैश्य.....दीक्षायां). यम reads पक्षुतेषु च वैश्यस्य and यद्. इ. p. 334 explains पक्षुतेषु गामङ्गलादिषु.

1887. गोरसं चैव सर्कन्ध्य तैलं पिण्याकमेव च । अपूपान् भक्षयेण्टदायक्षान्यत्ययसा कृतम् ॥ आङ्गिरस् in गृह. इ. p. 337.

1888. आमांसं धूतं कौदं लेहाश्च फलसम्बवाः । ग्लेषउभाण्डस्थिता हेते निष्काम्नाः शुचयः स्फूताः ॥ आभीरभाण्डसंस्थाने परोदधिष्ठाने च । शुहत्पराशर VI. (Jivāñanda, part 2 p. 210).

says that corn lying in the field or on the threshing floor, water drawn from wells and milk while still in the cow enclosures may be taken even from one whose food is forbidden. Even such later writers as Haradatta stated that a brāhmaṇa may eat the food of the five śūdras named by Manu IV. 253 in extreme distress only.

Certain articles were not to be eaten at certain stages only. For example, a brahmacārin was not to partake of honey, meat, and kṣāra-lavana (vide Āp. Dh. S. I. 1. 4. 6, Mānava gr. I. 1. 12). But in danger of life he could eat even these (vide Medhātithi on Manu V. 27). Similarly a forest hermit and an ascetic were forbidden many things (which will be discussed later on). A ṣatruya was not to drink soma juice (vide p. 140 above).

There were rules about the persons who might be engaged to cook and serve food. As brāhmaṇas could in very ancient times eat the food of all varṇas including at least some śūdras, no difficulty must have been felt. The Āp. Dh. S. (II. 2. 3. 1-6) prescribes that āryas (i. e. the three varṇas) purified (by a bath) may prepare the food for vaisvadeva ; they should stop speaking, coughing or spitting with their faces turned towards the food that is being prepared and should touch water on touching their hair, limbs or garment ; or śūdras supervised by āryas may be the cooks. Āp. Dh. S. further requires that when śūdras are cooks they should shave their hair and beard and pare their nails every day or on the 8th day or *parva* days and they must always bathe with their clothes on. Laghu-Āśv. I. 176 says that food should be cooked by one's wife, daughter-in-law, son, pupil, elderly relative, or one's ācārya or by oneself. Aparārka (p. 500) quotes a verse of Nārāyaṇa that food must be served to a *dvijātī* by a wife of the same caste (if he has wives of different castes).

Although numerous rules are laid down about the persons at whose house food may or may not be taken, the ideal placed before householders was that they should not as far as possible eat at the houses of others and should only do so if they are invited by a blameless person (vide Gaut. 17. 8, Manu III. 104, Yāj. I. 112). Manu III. 104 holds out the threat that those who constantly seek to subsist on the food given by others become after death the cattle of those who give them food.

It is necessary to say a few words on drinking liquor (*madyapāna*).

In the Rgveda a distinction is made between *soma* and *surā* (liquor), the former being an intoxicating drink, but reserved for being offered (as a sacred beverage) to gods and to be drunk by the priests, while the latter seems to have been meant as a beverage for common men and not usually offered to gods. In Rg. VII. 86. 6 the sage¹⁸⁸⁹ Vasiṣṭha implores Varuna to recognize that a man does not commit sin by his own urge or power, but that it is due to destiny or *surā*, anger, dice (gambling) or heedlessness. In Rg. VIII. 2. 12 the sage exclaims that draughts of *soma* when quaffed by Indra create in his heart such tumult as those who are heavily intoxicated engage in when *surā* is drunk. Rg. I. 116. 7 mentions among the deeds of Āśvins this that they filled a hundred jars of *surā* from the hoof of their powerful horse which (hoof) was like *kārolara* (a strainer or leather-bag?). Rg. I. 191. 10 refers to the leather-bag (of wine) in the house of a vintner. In lauditing *bhojas* (liberal men) Rg. X. 107. 9 says that they won the inner draught of *surā* (from their foes). In Rg. X. 131.¹⁸⁹⁰ 4 and 5 the Āśvins are praised for having drunk *surāma* (*surā* mixed with *soma*) and helped Indra in his fight with the Asura Namuci. In the Atharvaveda IV. 34. 6 the reward for the performer of sacrifices is said to be heaven in which there are lakes full of ghee and honey, and wherein liquor flows like water. In Atharvaveda 14. 1. 35-36 and 15. 9. 2-3 *surā* is referred to. The Vāj. S. 19. 7 distinguished between *surā* and *soma* 'thou art the powerful *surā* and this is *soma*; don't destroy me when thou enterest thy place'. In the Tai,¹⁸⁹¹ S. II. 5. 1 ff, the Śat. Br. I. 6. 3 and V. 5. 4 there is a legend of Viśvarūpa, the son of Tvaṣṭṛ, which narrates how he had three heads, one of which was *soma*-drinking, one wine-drinking and a third for eating

1889. न स स्वो दक्षो वरुणं ध्रुतिः सा सुरा मन्तुविभीषिको अधित्तिः । ऋ. VII. 86. 6 ; हरसु पीतासो तुष्यन्ते तुर्मदासो न सुरायाम् । ऋ. VIII. 2. 12 ; कारोतसा-च्छफादस्य तुष्णः शतं कृष्णानसिञ्चतं सुरायाः । ऋ. I. 116. 7 ; सूर्ये विषमा सजामि दृष्टे सुरावतो गृहे । ऋ. I. 191. 10 ; भोजा जिग्युरतःपेत्य सुराया भोजा जिग्युर्ये अदृताः प्रयन्ति । ऋ. X. 107. 9.

1890. तुर्वं सुरामनाप्तिना नसुचावासुरे सत्या । विपिणाना द्युभस्यती इन्द्रं कर्मस्वात-तम् ॥ ऋ. X. 131. 4 quoted in ते. आ. I. 4. 2; पृष्ठद्वा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दण्डा । उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ अथर्व IV. 34. 6. सुरा त्वमसि शुभ्यिणी सोम एष मा मा विसीः स्वा योनिमाविशन्ती । वाज. सं. 19. 7; also ते. आ. I. 4. 2 and ते. आ. 37. 4.

1891. विवश्यो वै स्वाद्रः पुरोहितो देवानामासीत्स्वभीयोऽसुराणाम् । तस्य त्रीणि शीर्षाण्यासन् सोमपानं सुरापानसकादनम् । ते. सं. II. 5. 1. 1.; vide काटकसंहिता XII. 10 for similar words.

food, how Indra cut off the heads of Viśvarūpa, how Tvaṣṭṛ being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the *iṣṭi* called Sautrāmanī (for Sutrāman, 'the good protector', Indra). This Sautrāmanī sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kātyāyana sr. 19. 1. 4. It was also performed by him who had an enemy (Sat. Br. XII. 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill.¹⁸⁹² How surā (liquor) was prepared is described in the Sat. Br. XII. 7. 3. 5 and in Kātyāyana sr. 19. 1. 20-27 (vide S. B. E. vol. 44, p. 223 n. 2 which summarises the com. on Kātyāyana). In Jaimini III. 5. 14-15 there is a discussion about the Sautrāmanī sacrifice and Sabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the surā offered in the sacrifice. The Sat. Br. contrasts soma and of surā by saying 'soma is truth, prosperity, light and surā is untruth, misery, darkness' (V. 1. 5. 28). The Sat. Br. V. 5. 4. 21 expresses dread¹⁸⁹³ of mixing up the libations of soma and of surā together. The Kāṭhaka Samhitā XII. 12 contains the following interesting remark. "Therefore an elderly person or a youngster, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought 'otherwise (if I drink it) I may be affected by sin'; therefore this is for kṣatriya; one should say to a brāhmaṇa that surā, if drunk by a kṣatriya, does not harm the latter."¹⁸⁹⁴ This passage makes it clear that at the time of the Kāṭhaka Samhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the

1892. ब्राह्मणं परिकीर्णियाहुस्तेषणस्य पातारम् । ब्राह्मणो हाहुस्या उच्छेषणस्य पाता । यदि ब्राह्मणं न विन्देद्वल्मीकवपायामवनयेत् । तै. ब्रा. I. 8. 6. Vide शाङ्कायनभौत 15. 15. 1-14 where the last सुन् is ब्राह्मणं सुरापं परिकीर्णियादिति भक्ष उपनीयते ।

1893. द्वावशी उद्धरन्ति । उत्तरवेदावेचत्कुञ्जते दक्षिणं नेस्तोमाहुतीश्च सुराहुतीश्च सह शुहषामेति तस्माद्व द्वावशी उद्धरन्ति । शतपथबा. V. 5. 4. 21.

1894. तस्माज्ज्यायांश्च कनीयांश्च सुज्ञा अव्युत्थ सुरां पीत्वा सह लालपत आसते । पाप्ना वै मालयं तस्माद्व ब्राह्मणः सुरां न पिबति पाप्नना नेतर्संमृज्या हति । तदेतत् क्षवियाय ब्राह्मणं ब्रूयाज्ज्ञेन सुरां पीत्वा हि नस्ति । काठकसहिता XII. 12.

Tai. Br. quoted above establishes that it had become difficult to find a brāhmaṇa willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāmanī. The above passage from the Kāthaka is quoted by the Tantra-vārtika on Jaimini I. 3. 7 (p. 210) and explained by it as referring to *sidhu* (rum) and liquor prepared from honey. Śāṅkarācārya in his bhāṣya on the Vedāntasūtra III. 4. 31 quotes¹⁸⁹⁵ this passage expressly from the Kāthaka Samhitā. In the Ait. Br. (37. 4) it is stated that when a king has undergone a solemn coronation ceremony the *purohita* places in his hand a vessel of surā. Āśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara 'in my country there is no thief, no miser, no *madyapa* (drinker of intoxicants), none who has not kept the sacred fires, none who is not learned, no man of loose character; whence can there be a woman of loose character in my country?' In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the grhya sūtras it is stated that in the rites on Anvaśṭakā day when *pindas* are offered to the male ancestors, *pindas* are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āśv. gr. II. 5. 5 says that 'to the wives (of the ancestors) are offered surā and the scum of boiled rice in addition' (to the *pindas*).¹⁸⁹⁶ The Pār. gr. (III. 3) states 'also to the female ancestors he makes pinda offerings and pours for them liquor and water oblations into pits.' The Kāthaka gr. (65. 7-8) also prescribes that in the Anvaśṭakā surā was to be sprinkled with a spoon about the *pindas* for women ancestors and the *pindas* were to be eaten by servants or by nisādas or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank (perhaps secretly) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days (before the grhya sūtras) intercaste marriages being allowed, the women ancestors might have been ksatriya or

1895. शब्दशास्त्रस्य प्रतिषेधः कामकारिनिवृत्तिप्रयोजनः काटकानां सहितायां शूपते तस्माहू आह्वाणः सुरां न पिबेत् इति । शांकरभाषण on वे. श. III. 4. 31.

1896. पिण्डपितृयज्ञकल्पेण । हृत्वा मधुमन्धवर्जं पितृमयो दद्यात् । ऋग्यज्ञं शुरां चाचाममधिकर्त् । आश्व. ग्र. II. 5. 3-5; अन्वषट्कासु पिण्डपितृयज्ञवत् ऋग्यज्ञोपसे-चतं च कर्षु शुरया तर्पयेत् स्वाजनाशुलेपनं ऋज्यश्च ॥ पार. ग्र. III. 3.

vaiśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmaṇas and Kullūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the gṛhya sūtras may be, they run counter to the prevailing sentiments, not only of the Kāṭhaka Saṁ. and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharmaśūtras and smṛtis.

Gaut. II. 25,¹⁸⁹⁷ Āp. Dh. S. I. 5. 17. 21, Manu XI. 94 forbid all kinds of intoxicants to brāhmaṇas at all stages of life. Āp. Dh. S. I. 7. 21. 8, Vas. Dh. S. I. 20, Viṣṇu Dh. S. 35. 1., Manu XI. 54, Yāj. III. 227 hold that drinking *surā* or *madya* is one of the grave sins (*mahāpātakas*). In spite of this, the Baud. Dh. S. I. 2. 4 notes that among the five peculiar practices of the brāhmaṇas in the north was that of drinking rum and it condemns all the five practices. The verses of Manu (XI. 93-94)¹⁸⁹⁸ are frequently quoted in digests and commentaries ' *surā* is the filthy refuse of food and sin indeed is called *mala* (filth); therefore, a brāhmaṇa, a rājanya, and a vaiśya should not drink *surā*, which is of three kinds, viz. prepared from molasses, from flour (or ground grains) and from flowers of the Madhūka tree ; brāhmaṇas should not drink any one of these three.' The interpretations put on these verses by Viśvarūpa on Yāj. (III. 222), the Mit. on Yāj. III. 253, Aparārka p. 1069 and others establish that the word ' *surā* ' primarily applies to *paiṣṭī* (liquor prepared from flour) as Vedic usage in the Sautrāmaṇi sacrifice and elsewhere shows, that *paiṣṭī* is forbidden to all brāhmaṇas, ksatriyas and vaiśyas, that it is the drinking of *paiṣṭī* alone that constitutes a *mahāpātaka*, that all intoxicants are forbidden to brāhmaṇas but liquors other than *paiṣṭī* such as those prepared from molasses or madhūka flowers are not forbidden to ksatriyas and vaiśyas. In the Mahābhārata (Udyogaparva 59. 5) both Vāsudeva and Arjuna are described as intoxicated by drinking the liquor prepared from honey and

1897. मर्यं नित्यं ब्राह्मणः । गौ. II. 25 ; सर्वे मद्यमपेयम् । आप. ध. सू. I. 5. 17. 21.

1898. सुरा तै मलमस्तानो पाप्तमा च मलसुच्यते । तस्माद् ब्राह्मणराजन्यौ वैश्यस्य च सुरां पिषेत् ॥ गौडी पैटी च माघी च विज्ञेया श्रिविधा सुरा । यथैवेका तथा सर्वा न पाप्तया हि जोत्तमैः ॥ मनु XI. 93-94. Both are quoted in तत्त्वबाधिक pp. 209-210 ; मनु XI. 93 is वृज्जहारीत 9. 279 and मनु XI. 94 is the same as विल्लु 22. 82 and संघर्त 117. सर्वज्ञनारायण explains माघी in three ways 'माघी द्राक्षारसकृतेवि केचित् , मधूकपुष्पयेण मधुना वा कृता वाच्या'.

the Tantravārtika tries¹⁸⁹⁹ to establish that there was nothing wrong in this as they were kṣatriyas and as Manu XI. 93-94 and Gaut. II. 25 are to be construed as stated above viz. all intoxicants are forbidden to brāhmaṇas and only pañcī to kṣatriyas and vaiśyas. Intoxicants are not forbidden to śūdras, though Vṛddha-Hārīta (IX. 277-278) declares that some desire that good śūdras should abstain from surā also and that Manu says that even a śūdra becomes *patita* by falsehood, by partaking of meat and intoxicants and by stealing another's wealth or wife. Another rule was that brahmacārins, of whatever varna, had to abstain entirely from every kind of intoxicant (Āp. Dh. S. I. 1. 2. 23, Manu II. 177, Yāj. I. 33). Viśvarūpa on Yāj. I. 33 refers to a passage from the Caraka-sākhā which states that when Śvetaketu suffered from a skin disease (*kilāsa*), the Āśvins told him to take madhu (honey or wine) and meat as medicine, and when he asked how being a brahmacārin he could do so, they replied that a person must first save himself (from disease and death) in all ways¹⁹⁰⁰ as a man can say 'I shall perform meritorious acts' only if he lives. Aparārka quotes the Brahmapurāṇa and says that in the Kali age human sacrifice, Āśvamedha sacrifice and intoxicating drinks were forbidden to the three varnas and to brāhmaṇas in all yugas (ages). But this is opposed to history and tradition.¹⁹⁰¹ The Mahābhārata narrates (Ādiparva 76-77) the story of Śukra, his daughter Devayānī and pupil Kaca and states that Śukra forbade for the first time brāhmaṇas from drinking intoxicants and declared that, if any brāhmaṇa drank surā thenceforward, he would be guilty of the grave sin of brāhmaṇa-murder.¹⁹⁰² The

1899. यत्तु वासुदेवार्जुनयोर्मध्यपानमातुलद्विष्टुपरिणयनं स्मृतिविशद्भुपन्यस्तं तत्राचाचिकारसुरामाद्यस्य वैदरणीकार्णा प्रतिषेधः । सुरा वै...सुरां पिबेत् हाति । मधुसीवांस्तु क्षत्रिय-वैश्ययोनेव प्रतिषेधः केवलाद्याणविषयत्वात् । मर्य ब्रह्माणस्य हाति वचनात्...तेनेभी मधुवा-सवक्षिप्ताविष्ट्यविकर्त्तव्य । तन्त्रवार्तिक pp. 209-210. उद्योगपर्व 59. 5 is 'उभौ...क्षीकारुभौ च दूषकृषितौ । अन्विष्टी वरवज्ञौ तौ दिग्याभरणमूषितौ ॥'

1900. तथा च चरकाः पटिन्द्र-भेदकेतुं हारणेण ब्रह्मचर्ये चरन्तं किलासो जगाह । तमचिन्न! चूच्छुर्मधुमासौ किल से भैषज्यमिति । सहोवाच ब्रह्मचर्यमानी कर्त्तव्यमधुश्नीयामिति । तौ होच्छुदृः । यदा आत्मा पुरुषो जीवति अथान्यत्सुकृतं करोमीति, आत्माव इव सर्वतो शोषयेत् । विष्वस्त्रप on या. I. 33.

1901. मर्य निर्वच आद्याणः । निर्वचमिति वचनाम्यद्य दृतयुगाद्यावपि आद्याणेन वर्त्य शक्तिपवैश्याम्यां तु कलावेत् । यद् ब्रह्मापुराणम् । नराव्यमेष्टो मर्य च कली वर्ये हिआतिभिः । अपरार्क p. 63.

1902. यो ब्रह्माणद्यव्यवस्थिति कश्चिन्मोहात्मुरां पास्यति मन्दाद्यिः । अपेतधर्मा ब्रह्मा चैव स स्यादस्मिन्द्वाके गौहितः स्पात्परे च ॥ आविपद्य 76. 67 = मस्यपुराण 25. 62.

Mausalaparva (1. 29-30) states that Balarāma prohibited the drinking of surā from the day the *musala* (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Śāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Śāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upanayana again. Acc. to Viṣṇu Dh. S. 22. 83-85¹⁹⁰³ intoxicants (*madya*) forbidden to brāhmaṇas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from tāṅka fruit (i. e. kapittha), from *koli* (i. e. *badara* or jujube fruit), from dates, from jack-fruit, from grape juice, from honey, from *maireya* (extracted from the blossoms of a plant) and from cocoa-nut sap. Viṣṇu adds that these ten kinds are not forbidden to ksatriyas and vaiśyas. Pulastya quoted by the Mit. on Yāj. III. 253 and by Aparārka p. 1075 states that *surā* (distilled from rice flour) is different from the eleven kinds of *madyas* that he enumerates (practically the same as in Viṣṇu). It may be stated that this sentiment against drinking is still very strong among brāhmaṇas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmaṇas) have come to regard it as a fashionable indulgence.

Manu IX. 80 and Yāj. I. 73 say that a wife who drinks liquor is to be abandoned (even if she be a śūdra woman married to a brāhmaṇa). The Mit. on Yāj. I. 73 quotes a text (of Parāśara X. 26 and Vas. Dh. S. 21. 15) that half of the body of him whose wife drinks *surā* is guilty of grave sin¹⁹⁰⁴ (on Yāj. III. 256 it is ascribed to Manu). Vas. Dh. S. (21. 11) says that a brāhmaṇa wife who drinks *surā* is not allowed by the gods to reach the world of her husband (after death) and that she

1903. माधुकमैषवर्तं दाङ्कं कौलं सार्वजननसे । मृदुकारसमाधविकं मैत्रेयं नारिकेल-जन् ॥ अमेघ्यानि दशेतानि मध्यानि ब्राह्मणस्य च । राजन्यश्चैव मैत्रेयस्य सृष्टेतानि न दुष्पतिः ॥ विष्णुधर्मसूत्र 22. 83-84. These are quoted by अपरार्क p. 926, where the reading is माहूकं कारमाद्विकम्. अपरार्क p. 1070 quotes these as बृहद्विष्णु (reading मैत्रै तालं सार्वजूर०), मुलस्य has two viz. सैर and आरिष (prepared from ariṣta, a kind of berry) in place of दाङ्क.

1904. पतत्पर्य शरीरस्य यस्य भार्या सुरा पिवेत् । पतितार्थशरीरस्य निष्कृतिर्मविधीयते ॥ वासिष्ठ 21. 15 and पराशर X. 26, quoted by विष्णुस्त्र ४४ स्मृत्यन्तर on चा. III. 250 (पतिलोकं न सा etc.).

wanders in this world as a leech in water or as an oyster.¹⁹⁰⁵ Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

Vīśvarūpa (on Yāj. I. 140) quotes a text that a vendor of liquors is to have a flagstaff at his shop to indicate that it is a liquor shop, that his shop was to be in the midst of the village and that he was not to sell surā to the *antyajas* except in times of distress (i. e. in diseases &c.).¹⁹⁰⁶

Megasthenes (p. 69) and Strabo (XV. 1. 53) note that Indians did not drink wine except at sacrifices (in the 4th century B. C.). Gautama 23. 1, Manu XI. 90-91, Yāj. III. 253 prescribe that if a person knowingly and frequently drinks surā i. e. paisṭī, he can be purified only by death due to the pouring in his mouth of boiling surā or water or ghee or cow's urine or milk. Yāj. III. 254 prescribes another prāyascitta (expiation) also. Vas. Dh. S. 20. 19, Manu XI. 146 and Yāj. III. 255 prescribe that if any one of the three varṇas drinks surā through ignorance he becomes pure by undergoing the penance of Kṛcchra and by having his upanayana performed again. Aparārka (p. 1070) quotes a smṛti of Kumāra that a child up to five years has to perform no penance for drinking any intoxicant, that after five but before upanayana the child's parents or other relative or friend has to undergo it viz. three kṛcchras.¹⁹⁰⁷

Manu (VII. 47-52) enumerates in the case of kings ten vices springing from love of pleasure and eight vices produced by wrath and then states that among vices due to love of pleasure drinking, dice, women and hunting are the worst and that drinking is the most pernicious of all the vices of kings. Kautilya VIII. 3 agrees with this. Gaut. XII. 38 and Yāj. II. 47 declare that though sons and grandsons are bound to repay their ancestors' debt as a pious duty, they are not bound to pay

1905. या ब्राह्मणी च सुरापी न तां देवाः पतिलोकं नयन्तीहैव सा चरति क्षीर-
उप्याप्तु लुभवति शुक्लिका वा । वसिष्ठ 21.11. The words या ब्राह्मणी...नयन्ति occur
in the महाभाष्य (vol. II. p. 99 on पा. III. 2. 8).

1906. ऋजं च कुर्याच्छिद्धार्थं समया ग्रामं च संबसेत् । न चैवान्तावसायिम्यः सुरा-
वद्याद्वनापदि ॥ quoted by विश्वलेप on पा. I. 140.

1907. अनुपेतस्तु यो बालो मर्य मोहादिवेद्यादि । तस्य कृच्छ्रयं कुर्याच्चमाता भ्राता तथा
पिता ॥ जातुकर्ण्ये in अपरार्क p. 1069 ; मर्यमूलपुरिवाणां भक्षणे नास्ति कञ्चन । दोषस्त्रवा-
पञ्चमाद्वार्ह्यं पित्रोः सुहृद्दोः ॥ कुमार quoted by अपरार्क p. 1070.

debts incurred for liquors, gambling &c. Among the articles that a brāhmaṇa is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yāj. III. 37).

To return to the subject of *bhojana*. After finishing one's midday meal, a person was to chew *tāmbūla* or *mukhavāsa* (described above p. 734) and it appears that in ancient times persons smoked also certain preparations made with fragrant herbs and medicaments (and not tobacco which was then unknown). For example, Bāṇa describes in the Kādambarī (para 15) that king Śūdraka after his mid-day meal took in the smoke of fragrant drugs and then chewed *tāmbūla*.¹⁹⁰⁸ In the Caraka-samhitā, sūtra-sthāna chap. 5, there is a description how a reed was to be smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices, how it was to be eight angulas long and as thick as one's thumb, how it was to be dried and the reed removed and then the dried portion was to be smoked. Vide Indian Antiquary vol. 40 pp. 37-40 for detailed information.

The Viṣṇupurāṇa III. 11. 94 remarks that after taking the mid-day meal one may do acts that would not cause exertion to the body. Dakṣa (II. 68-69) says that after¹⁹⁰⁹ taking dinner one should sit at ease and allow the food to be digested and should read and listen to *itihāsa* and *purāṇas* in the 6th and 7th parts of the day, and in the 8th part of the day the householder should look into his private worldly affairs and then perform the evening adoration (*sandhyā*) outside the house. That the higher and middle classes of society attended in the afternoon the recitation of the Mahābhārata (the *itihāsa par excellence*) and the *purāṇas* in the 7th century follows from Bāṇa's statement in the Kādambarī (para 54) that even queen Vilāsavati on hearing from the Mahābhārata that the sonless do not reach heaven (which was recited in the temple of Mahākāla at Ujjayinī) became¹⁹¹⁰ extremely dejected and the fact that Bāṇa

1908. परिपीतधूपधूमवर्तिरुपस्थृण्य च गृहीतसाम्बूलः &c. । कादम्बरी para 15.

1909. मुक्तवाथ सुखमास्थाय तदृशं परिणामयेत् । इतिहासपुराणायैः षष्ठसप्तमकौ नयेत् । अष्टमे लोकयात्रा तु वहिः सन्ध्या ततः पुनः ॥ दक्ष II. 68-69, quoted by अपराक्ष p. 157, स्मृतिच. I. p. 225, शृङ्. र. 386.

1910. अथ तु चतुर्दशीति भगवन्तं महाकालमार्चितुमितो गतया तत्र महाभारते वाच्य माने शुतमपुरुषाणां किल न सन्ति लोकाः शुभाः पुण्यान्मो नरकात् वायत इति पुच्छ इति । कादम्बरी (पूर्वभाग para 54). Vide आदिपर्व 120. 15-18 where ' न तस्य लोकाः सन्तीति ' occurs.

is said in the *Harsacarita* (III) to have listened after the midday meal to the recitation of the *Vāyupurāna* by the reader Sudṛṣṭi-Yāj. (I. 113-114) directs that the rest of the day (till evening) should be spent in the company of śistas (learned and respectable people) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires (if he has kept the three Vedic fires) or into grhya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by (his children) and servants, should not eat too much in the evening and then go to sleep. *Dakṣa* (II. 70-71) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his *Veda* and sleep for two watches (six hours) and he should devote some time in the first and last watches of the night to reciting the *Veda* already learnt.

Numerous rules are laid down in the smṛtis and digests about sleeping, viz. as to the position of the head, what kind of bed to use, where to sleep and what texts to recite and so on. Vide *Gaut.* II. 13 and IX. 60, *Manu* IV. 57, 175-176, *Yāj.* I. 136, *Visṇupurāna* III. 11. 107-109 for some of these rules. Among the earliest works to give elaborate rules is the *Visṇu* Dh. S. chap. 70, which is set out here. 'One should not sleep when one's feet are wet with water, nor should one have his head towards the north and west or lower (than the other parts of the body), nor should one sleep naked nor below a beam along its length nor in an uncovered place nor on a bed-stead of a palāśa tree nor on one made of five kinds¹⁹¹¹ of wood nor on one made of trees split by an elephant nor on one made of wood burnt by lightning, nor on a broken bed-stead nor on one which is scorched, nor on a bed of trees watered with jars, nor in cemeteries nor in an unoccupied house, nor in a temple, nor in the midst of rash (or mischievous) persons, nor in the midst of women, nor above grain, nor in a stable of cows nor on the bed-stead of elderly persons nor over a fire or over an idol, nor before washing his hands or lips after meals, nor should one sleep by day nor in the twilight nor on ashes, nor on an unclean spot, nor on a wet spot nor on the top of a mountain.' Vide

1911. The स्मृतिशु. (आ. p. 457) says 'पञ्च दासाणि उद्बन्धरवटाभ्वत्प्रस्तजम्भु-द्रुमाः'. The गुह. र. p. 397 remarks तदुक्तं वाराहेण-एकद्वयेण धन्यं वृक्षद्वयनिमित्तं च घर्यतरं त्रिभिरात्मजावृद्धिकरं चतुर्भिरथो यशाव्यापुण्यं पञ्चवनस्पतिरचिते पञ्चत्वं याति तत्र यः शेते ।'. These seem to be verses in the Gīti metre.

Smṛtyarthasāra p. 70, Gr. R. pp. 397-399, *Smṛtimuktāphala* (*āhnika* pp. 456-458), *Āhnika-prakāśa* pp. 556-558 for further details. Some of them may be noted. One should bow to one's favourite deity and keep a bamboo staff near one's bed—says the *Smṛtyarthasāra*. The *Smṛtiratna* says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccough. The *Ratnāvali* (quoted in Sm. M. *āhnika* p. 457) requires that one should place a jar full of water at the head of the bedstead, recite Vedio mantras for one's protection and mantras against poison and also the hymn to Night (Rg. X. 127), remember the five ancient personages well-known as sound sleepers,¹⁹¹² viz. Agasti, Mādhava, Mucakunda, Kapila and Āstīka, salute Viṣṇu and then go to sleep. *Hārīta* (prose) quoted in *Āhnikaprakāśa* p. 557 contains similar rules. *Vṛddha-Hārīta* (VIII. 309-310) says that an ascetic, a brahmacārl, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuśas.

In connection with the subject of going to bed at night, a good deal is stated in the *smṛtis* and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 204-205). *Gavt.* V. 1-2 and IX. 28-29, *Āp. Dh.* S. II. 1. 1. 16-23 lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period. *Āp. Dh.* S. II. 1. 1. 19, *Vas.*¹⁹¹³ *Dh.* S. XII. 24 and *Yāj.* I. 81 refer to the boon conferred on women by Indra according to a legend narrated in the *Tai.* S. II. 5. 1. When Indra killed Viśvarūpa, son of Tvaṣṭṛ, he incurred the sin of brāhmaṇa murder; all beings loudly condemned him as 'brahmahan', and he went about the universe in search of sharers in his sin, of which one third was

1912. रत्नावल्याम् । मंगल्ये पूर्णकुम्भे तु हिरःस्थाने निधाय तु । चैविकैर्गारुडैर्मन्त्रै
एको कृष्णा स्वपेक्षिणी ॥ रात्रिद्युते जपेस्त्वात्ता सर्वात्म तुष्टशायिनः । नमस्कृत्वात्प्रयं विष्णु
समाधिष्ठ: स्वपेक्षिणी ॥ तुष्टशायिनोपि गोभिलेन दधिताः । अगस्तिमाधवस्त्रेव सुचकुन्दो
महाबलः । कोपिहो मुनिरासीकः पञ्चते तुष्टशायिनः ॥ स्वप्तिमु । (आद्विक p. 457).

1913. अपि च काटके विज्ञायते । अपि च: श्रो विजनिष्यमाणाः पतिभिः सद शरीरस्तिति
शीणामिन्द्रवत्तो वर इति । वसिष्ठ XII. 24.

taken by the earth (which secured the boon that when a pit is dug it becomes filled up in a year), one-third by trees (that got the boon that even when pruned they would grow again and the exudation from trees is the part of *brahmahatyā* that comes out of trees and the red resins exuded are therefore not to be eaten) and one third by women, who got the boon that they would conceive only during their period (of sixteen days) after the recurring occurrence of menses and that they might indulge in intercourse till the time of delivery and in the case of whom the murder is manifested every month.¹⁹¹⁴ Viṣṇu Dh. S. chap. 69 puts all rules together, some of which are : A householder must avoid sexual intercourse after having been invited at a śrāddha or having partaken of dinner at it or after having given a śrāddha dinner or after performing the initiatory ceremony of *soma* sacrifice; he must not have intercourse in a temple, in a cemetery, in an empty house or at the root of a tree, in the day time¹⁹¹⁵ or at twilight, or with a woman older than himself or with a pregnant woman or with one who has a limb too much or is deficient in a limb. Vide Viṣṇupurāṇa III. 11. 110-123 for similar rules on the same topic. Most of the rules are eugenic or based on hygiene, though a few may be held to be only religious or superstitious. Gaut. IX. 26, Āp. Dh. S. II. 1. 1. 21-23 and II. 1. 2. 1, Manu IV. 4 and V. 144 say that after intercourse the husband and wife should take a bath or at least wash, sip water and sprinkle water over the body and should sleep on separate beds. Other writers stated different views.¹⁹¹⁶

Rajasvalā-dharmāḥ.

From the times of the Tai. S. rules have been laid down about the duties of a *rajasvalā* (a woman in her monthly illness) and about how her husband and other people are to act

1914. स लीर्षसादमुपासीदत्-अस्यै ब्रह्महत्यायै तृतीयं प्रतिगृहीतेति । ता अबून् वरं वृणमहा ऋत्यिधायजां विन्दामहे काममा विजनितोः संभवामेति । तस्माकृतियात् स्त्रियः प्रजां विन्दन्ते । काममा विजनितोः संभवन्ति । ...तृतीयं ब्रह्महत्यायै प्रथगृहन् । सा मलवृद्धा-सा अभवत् &c. । तै. सं. II. 5. 1. 4-5.

1915. प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तथद्वात्रौ रत्या संयुज्यन्ते । पश्चोपनिषद् I. 13.

1916. ऋतौ तु गर्भजाङ्गायां स्मानं मैथुनिनः स्वृतम् । अद्वैते तु सदा कुर्याच्छौर्यं मूलपुरीषवत् ॥ द्वातेराब्धुचीं स्थातां दम्पतीं शयनं गतौ । शयनाद्वृत्यिता भारी शृच्चिः स्थादधुच्चिः युमान् ॥ आङ्गिरस् 52-53 and पम् 16-17; ascribed to हृदशातातप् in अपराक् p. 105, गृह. २. p. 400 and to शातातप् in स्मृतिष्व I. p. 120.

towards her. In the Tai. S. II. 5. 1. it is stated¹⁹¹⁷ 'One should not address a woman who has unclean clothes (i. e. who is in her course) nor should one sit with her, one should not eat her food for she keeps emitting the colour of brāhmaṇa murder; they say woman's food is unguent, therefore one should not accept unguent from her; but anything else at will may be accepted'. The Tai. Br. III. 7. 1 states 'Indeed half of this sacrifice is destroyed in the case of him whose wife becomes untouchable on the day on which the observances for a sacrifice commence (i. e. on the day previous to the performance); but the sacrificer should segregate her (in a different place or house) and offer the sacrifice; by so doing he worships with a sacrifice that is entire (though the wife is absent).'¹⁹¹⁸ The adhikarana in Jaimini (III. 4. 18-19) is based on these texts; Śabara's bhāṣya quotes the passage of the Tai. S. and of the Tai. Br. and the conclusion established is that these rules, though occurring in the context of the new moon and full moon sacrifices, are not restricted to those sacrifices, but are to be observed by persons generally (i. e. they are *puruṣārtha* and not *kratrartha*). The Tai. S. II. 5. 1 contains thirteen directions about a *rajasvalā* and declares what evil results follow from breaches of them. They are: there is to be no intercourse with her, nor in a forest (after she bathes), nor when she is unwilling (after bath), she should not bathe during the three days, should not bathe with oil in those days, should not arrange her hair with a comb, should not apply collyrium to her eyes, should not brush her teeth, should not pare her nails, should not spin yarn, should not make ropes, should not drink water with a vessel made of palāśa leaves or a vessel that is baked in fire (or is broken). The results of the breaches are respectively that the son (born of her) becomes suspected or charged with grave sins, a thief, shy and not bold, destined to die in water, has a skin disease,

1917. सा मलवद्वासा अभवत् । तस्मान्मलवद्वाससा न संचरेत् । न सहासीत । नास्या अज्ञमयात् । ब्रह्माहृत्यार्थे द्विष्टा वर्णं प्रतिशुद्धयात्तेऽथो स्वल्पादुः । अभ्यजन्मन् वाव द्विया अक्षम् । अभ्यजन्मेव न प्रतिशुद्धां काममन्यत । तै. सं. II. 5. 1-6. Śabara on Jaimini III. 4. 19 says that the words नास्या अज्ञमयात् अभ्यजन्मन् वाव द्विया अक्षम् really enjoin the prohibition of approaching her for intercourse and the Tantraśārtika (p. 952) offers the interesting information that among the Lāṭas 'abhyāñjana' is a synonym for 'sexual intercourse' तथा हि लाटानामध्यम्य-अनपर्यायान्तरबाच्यलक्षणसुपगमनं प्रसिद्धम्.

1918. अर्थे वा एतस्य यज्ञस्य मीयते यस्य व्रत्येहम् पत्न्यनालभृत्का भवति । ताम-परद्य यजेत् । सर्वेषैव यज्ञेन यजते । तै. आ. III. 7. 1. The Mītā on या. III. 45 quotes this.

has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai. S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a śūdra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai. S. about the *rajasvalā* (vide Āp. gr. 8. 12,¹⁹¹⁹ Hir. gr. I. 24. 7, Bhār. gr. I. 20, Baud. gr. I. 7. 22-36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7-9 contains the story of Indra and the boon given to women and also the rules about *rajasvalā* (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8. and Viṣṇu Dh. S. 51. 16 forbid the eating of the food of a *rajasvalā*, what is meant is (according to the Gr. R. and other digests) that the food cooked for her or owned by her should not be eaten. Laghu-Hārīta 38 prescribes that a *rajasvalā* may eat food from her own hand used as a plate; Vṛddha-Hārīta (XI. 210-11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. *Rajasvalā* women were also not to touch one another. Viṣṇu Dh. S. (22. 73-74) prescribes that if a *rajasvalā* touches another *rajasvalā* of lower varpa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another *rajasvalā* woman of the same varna or higher varna, she has to bathe and then take her food. More elaborate rules are laid down by Āṅgiras 48 (who prescribes pañcagavya), Atri 279-283, Āp. (verse) VII. 20-22, Br̥had-Yama III. 64-68, Parāśara VII. 11-15. If a *rajasvalā* is touched by a cāndala or by any of the antyajas, or by a dog or crow, she has to be without food till she bathes on the 4th day (Āṅgiras 47, Atri 277-279, Āpastamba VII. 5-8). If a woman is suffering from fever and becomes a *rajasvalā* she is not to be bathed

1919. यदा मलबद्धासाः स्यादपैनो वाङ्मण्यतिविद्वानि कर्माणि संशास्ति या मलबद्धाससमित्येतानि । आप. श. सू. 8. 12. The whole of Vas. Dh. S. V. 7-9 is quoted in शुह. र. pp. 406-407 and Vas. Dh. S. V. 7 is quoted by भित्ता. on पि. III 20 and अपरार्क p. 105.

on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uśanas quoted in Mit. on Yāj. III. 20). Similar verses occur in Angiras 22-23. The same procedure is followed where a male who is ill is touched by a rajasvalā or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (Angiras 21, Parāśara VII. 19-20 quoted in Mit. on Yāj. III. 20). If a rajasvalā dies, then the corpse should be bathed with the five products of the cow (pañcagavya), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yāj. III. 20), while Angiras (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yāj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide Angiras 43, Āpastamba (verse) VII. 2, Parāśara. VII. 16-17.

So far we have described the daily duties of common men, particularly of brāhmaṇas. Manu VII. 145-147, 151-154, 216-226, Yāj. I. 327-333 and Kaut. I. 19 dilate upon the daily duties of the king. Kaut. divides day and night into eight parts each and states that in the first part of the day the king should take measures for his protection and attend to income and expenditure, in the second he should look into the causes (or disputes) of the people of the cities and villages, in the third he should bathe, study or recite the Veda and take his meals, in the fourth he should receive revenue in gold and appoint (or examine) superintendents; in the fifth he should correspond with the council of ministers, and receive the secret news brought by his spies; in the sixth he may engage in whatever amusements or sports he likes or in deliberation (on state matters); in the seventh he should review elephants, horses, chariots and soldiers; in the eighth he should consider with the help of his commander-in-chief plans of campaigns. When the day ends he should observe the evening prayer; in the first part

of the night he should see secret emissaries, in the second part of the night he may bathe, revise his studies and take supper; in the third he should lie down after the burst of trumpets and sleep in the fourth and fifth; in the 6th he should be awakened by the sound of trumpets, he should bring to his mind the dictates of śāstra and the mode of carrying them out; in the seventh he should deliberate and send out secret emissaries; in the eighth he should receive, being accompanied by his sacrificial priests, ācārya and purohita, benedictions and should see his physician, chief cook and astrologer and having circumambulated a cow with her calf and a bull he should go to court. Or the king may divide the parts of day time and night time according to his capacity. Other smṛtikāras differed here and there. Kātyāyana prescribed¹⁹²⁰ that the king should devote the three parts of the day time (divided into eight) after the first part to judicial work and if he cannot personally do it, he should appoint a judge. Yāj. (I. 327-333) mostly follows (though concisely) the routine sketched by Kaut. The Manusmṛti also hardly adds anything of importance to what we find in Kaut. It is remarkable that in the Daśakumāra-carita (ucchvāsa VIII) the author closely following the words of Kauṭilya as to the engagements of the king during the eight parts of daytime and of night also puts in the mouth of the voluptuous jester Vihārabhadra a parody of Kauṭilya's solemn dicta.¹⁹²¹

As to the āshnīka of vaiśyas and śūdras no special rules are laid down in the smṛtis. They had to adjust the duties set out for brāhmaṇas to their own case according to their circumstances. A vaiśya belonged to the twice-born classes and he could do if he chose almost every thing that a brāhmaṇa could (except officiating as a priest or teaching as a profession or receiving gifts). Vide pp. 154-164 for the disabilities and the few privileges of the śūdra.

1920. Vide note 1510 above.

1921. e. g. उरितेन च राजा क्षणिताक्षालिते सुखे क्षुष्मधर्षसुष्टि वाभ्यन्तरीकृत्य
कृत्स्नमायद्यथजातमद्वः प्रथमेऽटने वा भागे औत्थयम् । हितीयेऽन्योन्यविवदमानाना
जाणानामाकोशाद् दद्यामानकर्णः कटं जीवति । तुलीये स्तानुं भोक्तं च लभते । . . . चतुर्थे
हिरण्यप्रतिप्रदाय हस्तं प्रसारयत्वेऽप्तिष्ठति । दशकुमारचरित VIII.

CHAPTER XXIII

UPĀKARMA OR UPĀKARANA AND UTSARJANA OR UTSARGA.

Upākarma or *Upākarana* means 'opening, starting or beginning' (*upakrama* as the Mit. on *Yāj.* I, 142 says) and *Utsarjana* or *Utsarga* (in *Āsv. gr.* III. 5. 13) means 'the cessation of Vedic studies for a certain period in the year.' *Āp. gr.* VIII. 1 and *Āp. Dh. S. I.* 3. 11. 2 employ the word 'samāpana' for *utsarjana*. In former times these two rites were performed on different dates and in different months, but with the decline of vedic studies in medieval times they came to be performed one after another on the same day. In several sūtras the first of these two is spoken of as *adhyāyopākarana* (as in *Āsv. gr.* III. 5. 1.) or *adhyāyopākarma* (in *Pār. gr.* II. 10, *Vas. Dh. S.* 13. 1). In this case *adhyāya* means 'study of the Veda' or it may mean *Veda* itself because it is studied (pre-eminently). Therefore the rite which signalises the opening of the session for Vedic study in the year is itself called *upākarma*.¹⁹²² In *Gaut.* 16. 1 the rite of *upākarma* is called *vārsika* either because it took place in *varṣā* (the rainy season) or because it took place once a year (from *varṣa*, a year). The *Āsv. gr.* III. 5. 19 also states that this rite is called *vārsika*.

The time for *upākarma* is variously stated in the sūtras. The *Āsv. gr.* III. 5. 2-3 states 'when the herbs appear, when the moon is in conjunction with the constellation of Śravāna, in the month of Śrāvāna or on the 5th (tithi) of Śrāvāna when the moon is in the Hasta naksatra.'¹⁹²³ The

1922. अध्ययनमध्यायपत्तस्योपाकरणं प्रारम्भो येन कर्मणा तदध्यायोपाकरणम् नारायण on आश्व. ग्र. III. 5. 1; 'अधीयन्ते हस्यध्याया वेदात्सेषामुषपाकर्म उपकरणमो जपीना प्रारुभर्वि' मिता. on या. I. 142.

1923. ओषधीना प्रारुभर्वि अवज्ञेन आवणस्य। पञ्चम्यां हस्तेन वा। आश्व. ग्र. III. 5. 1-2; ओषधीना प्रारुभर्वि अवज्ञेन आवण्या पौर्णमास्या आवणस्य पञ्चमीं हस्तेन वा। पार. ग्र. II. 10; प्रौष्टपद्मीं हस्तेनाध्यायानुपाकुर्युः। आवणीमित्येके। खादिरूप. III. 2. 14-15; प्रौष्टपद्मीं हस्तेनोपाकरणम्। ... अवणामेक उपाकृत्यैमा सावित्रात्कालं काङ्क्षन्ते। गोभिलरूप. III. 3. 1 and 13; अथातः स्वाध्यायोपाकर्मे आवण्या पौर्णमास्यां प्रौष्टपद्मां वा। वसिष्ठ 13. 1; हुताल्पुतिरूपाकर्म। आवण्यां पौर्णमास्यां क्रियेतापि वा आवाढ्याश। वौ. ग्र. III. 1. 1-2; आवणपक्षे ओषधीषु जाताहु हस्तेन पौर्णमास्य। आवणायोपाकर्म। हिरण्य. ग्र. II. 18. 2.

Pār. gr. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śravāpa on the full moon day in the month of Śrāvapa or on the fifth of the month of Śrāvapa when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śrāvana or Bhādrapada. The Khādira gr. (III. 2. 14-15) and Gobhila III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhādrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śrāvana. The Baud. gr. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śrāvana or Āśadha. The Hir. gr. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śrāvana occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day'. The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śrāvana as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śrāvana or Bhādrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śrāvana or on a day (in Śrāvana) when the moon is in conjunction with the Śrāvana nakṣatra or on the 5th tithi of Śrāvana if the moon is in conjunction with Hasta. The Kūrmapurāṇa (Uttarārdha 14. 60-61) holds that Upākarma should be performed on the full moon day of either Śrāvana, Āśadha or Brādrapada. In this rather bewildering variety of opinions commentators like the Mit. prescribed that one should follow one's gṛhyasūtra.¹⁹²⁴ This means (as stated by Medhātithi on Manu IV. 95) that the full moon of Bhādrapada being mentioned by Gobhila gr. and Khādira gr. *Chandogas* (students of the Sāmaveda) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Śrāvana, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and so no herbs appear in Śrāvana or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhādrapada by those whose gṛhya sūtra allows

1924. अत्र स्वस्तगृह्णानुसारेण व्यवस्थेति साधारणनिर्णयः। तत्रापि ऋक्वाखिनो अवणे अपि। यत्तुःशाखिनो पौर्णमास्याद्। तत्रापि तैत्तिरीयाणामैद्यपिके पर्वणि इतरेषां तु पूर्व-विज्ञे पर्वणि सामग्रानां तु हस्ते। अयं च निर्णयः अवणादिप्राधान्यनिर्देशाद्यते। असति ग्रहसंक्रान्त्यादिरूपप्रतिबन्धे आषणे मास्येष। मदनपारिजात p. 85.

the option of two months or on the fifth of the bright half of Śrāvana. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvana. As the Baud. gr. refers to the full moon of Āśadha, the followers of the Black Yājurveda may perform upākarma on Āśadha full moon, if the full moon of Śrāvana is not available. But the students of the Rgveda cannot do so, since no sūtra of the Rgveda speaks of Āśadha as an optional month. Rgvedins have to prefer Śrāvana naksatra (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvana); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śrāvana when the moon is in Śrāvana naksatra, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittirīya sākhā also have to follow this last course. The followers of the Sāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497-498, Sm. M. pp. 32-33, Nirn. pp. 114-120. Some interpreted Yāj. I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvana, the day in Śrāvana on which the moon is in conjunction with Śrāvana naksatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvana or on that day in Śrāvana when the moon is in Hasta. Why so much importance was attached to the month of Śrāvana and to the constellation of Śrāvana as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śrāvana being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śrāvana was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śrāvana). As the Paurnamāsi of that month was called Śrāvani owing to the moon's conjunction with the Śrāvana naksatra (which conjunction usually takes place on that day) the Śrāvana naksatra came to be associated with the starting of the annual session of Vedic studies. But that the Śrāvana naksatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khādira gr. do not accept the full moon day of Śrāvana (but of Bhādrapada and the Hasta naksatra) as the proper time for upākarma.

Oldenberg in his note on Śān. gr. IV. 5. 2 'when the herbs appear, under the naksatra Hasta or Śravāṇa' (S. B. E. vol. 29, p. 112) remarks 'the naksatra Śravāṇa is evidently considered as particularly fit for this occasion because of its name containing an allusion to śruti'. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravāṇa and Śruti are brought together on account of the root 'śru'. The presiding deity of Hasta is Savitr. Owing to the supreme importance given to the Gāyatrī verse (of which Savitr is the deity) and to the fact that Veda study begins with the recitation of the Gāyatrī, the naksatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śān. gr. IV. 5. 2 mentions Hasta first and then Śravāṇa; the Hir. gr. does not name the Śravāṇa naksatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravāṇa and Hasta.

Upākarma is to be done in the morning. If for part of the day, the moon is in conjunction with Uttarāśādha and then with Śravāṇa that day is not to be chosen for upākarma, but the next day is to be chosen on which the moon is in conjunction with Śravāṇa and Dhanisṭhā. Later writers introduced further complications about the zodiacal sign (*rāśi*) in which the Sun would be at the time. Garga required that upākarma must be performed during the days when the Sun was in the sign of Leo by the followers of the Sāmaveda and by those who are to the north of the Narmadā river. There is no upākarma in the intercalary month of Śravāṇa and Bhādrapada except for the followers of the Sāmaveda who must perform it in the intercalary month. When upākarma is to be done for the first time after a boy's upanayana, the planets Jupiter and Venus must not be in the position of *asta* (i. e. invisibility owing to their being too near the sun).

Upākarma is to be done by brahmacārins, by householders and also by vānaprasthas (forest hermits). The teacher does it in the company of his pupils whether they be brahmacārins or not and performs the homa in his own gṛhya fire, as the Pār. gr. II. 10 says. Karka the com. of Pār. gr. states that if the ācārya has no pupils then he has no *adhikāra* (right or eligibility) to perform the upākarma in the gṛhya fire, while Harihara says that the practice of performing upākarma in the ordinary

domestic fire in the company of a Veda student is based on no authority, but is a mere usage.¹⁹²⁵

The procedure of upākarma is set out as follows¹⁹²⁶ in the Āsv. gr. (III. 4-12) : 'having sacrificed the two ājyabhāgas'¹⁹²⁷ (portions of clarified butter), he should offer oblations of ījya to the following deities, viz. Sāvitri, Brahmā, Śraddhā, Medhā, Prajñā, Dhārapā (memory), Sadasaspati, Anumati, Chandases (metres) and Rsis (sages). Then he sacrifices saktu (barley flour) mixed with curds to the accompaniment of the following mantras; the one verse 'I praise Agni, the purohita' (Rg. I. 1. 1),¹⁹²⁸ and 'the Kusumbhaka has said it' (Rg. I. 191. 16), 'O bird, when crying announce welfare to us' (Rg. II. 43. 3), 'Sung by Jamadagni' (Rg. III. 62. 18), 'In thy abode the whole world rests' (Rg. IV. 58. 11), 'you (Maruts) that deserve sacrifice, come to our sacrifice' (Rg. V. 87. 9), 'whosoever whether ours or a stranger (Rg. VI. 75. 19), 'look towards us, look in various directions' (Rg. VII. 104. 25), 'Come here, O Agni, the friend of the Maruts' (Rg. VIII. 103. 14), 'O king, the oblation that is cooked for thee' (Rg. IX. 114. 4),—each time two verses; the one verse 'one is our intention' (Rg. X. 191. 4); the one verse 'we choose that blessing and boon.' When he is about to study the Veda he should, while the pupils (i. e. those who are to be taught the Veda) join him (lit. take hold of him), sacrifice

1925. सर्वेऽनुपेतेयुः । स यावन्तं गणमिच्छेत्तावतस्तिलानार्कषफलकेन ऊड्यात् । पार. ग्र. II. 10 ; अथवे स्याद्बुपाकर्म हस्ते वा आवणस्य तु । नो चेन्नाद्रपदे वापि कुर्याच्छि-
ष्टैर्मुकुः सह ॥ लघवान्ध. 12. 1 : इदं च शिष्यानश्यापयत आवस्थयेऽन्नौ, अनश्यापयतो
नाधिकार इति कर्कः । निर्णय. p. 119 ; अतो अश्यापयतो निरग्ने: साम्रेत्यि अनश्यापयतो
नाधिकारः । यस्तु लोके ब्रह्माचारिणी पुरस्कृत्य उपाकर्म प्रवर्तते लौकिकाशौ तस्याचारं चिह्नाय
न मूलं तृष्णयते । हरिहरं ० पार. ग्र. II. 10.

1926. Vide Appendix for the text.

1927. The ājyabhāgas have been explained at Āsv. gr. I. 10. 13-15. Vide f. n. 483 above.

1928. It will be noticed that the first and the last verses of each of the ten *mandalas* of the Rgveda are repeated in making these oblations of barley mixed with curds. The verse 'tacchamayor-āvṛgimahē' is the last verse of the Bāskala recension of the Rgveda. Those who studied the Bāskala śākhā were to recite this last verse instead of Rg. I. 191. 4. Both Narayana and Haradatta point this out and the former remarks 'शास्त्रालंसमाव्यापर्य शास्त्रकलंसमाव्यापर्य चेदमेव सूतं रथं चेत्यच्छेत्प्रसिद्धम् ।'. The Bāskalaśākhā contained 8 hymns more than the Śākalāśākhā.

to those deities,¹⁹²⁹ then offer an oblation to Agni Svītakṛt and partake of the barley mixed with curds and then follows cleaning.¹⁹³⁰ Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he (the ācārya) should join his hands in the brahmāñjali¹⁹³¹ form and then recite (together with his pupils, if any) the following : the three vyāhṛtis preceded by *om*, these and the Sāvitṛi verse (Rg. III. 62. 10) he should repeat thrice and then the beginning of the Rgveda (either one hymn or an anuvāka).

In the other grhya sūtras there is a good deal of divergence as to the mantras, the deities and the materials offered as oblations. Pār. gr. II. 10 says that the two ājya portions are offered and then oblations of ājya are to be made to the earth and fire if the Rgveda is to be studied, to the Airy region and to Vāyu if the Yajurveda, to the Heaven and the Sun if the Sāmaveda, to the quarters and the moon if the Atharvaveda and oblations are also offered to Brahmā, to the Chandases (metres) in all cases, and to Prajāpati, to the gods, to the Rsis, to Śraddhā, to Medhā, to Sadasaspati, to Anumati. Then Pār. gr. (II. 10) proceeds "with the verse 'Sadaspatim' (Vāj. S. 32. 13=Rg. I. 18. 6) the teacher three times sacrifices fried grains. All (pupils) should repeat the verse after him. After each oblation they should each time put on the fire three pieces of udumbara wood that are fresh branches with leaves, anointed with ghee, reciting the Sāvitṛi. And the pupils should put on samidhs in the manner stated above (Pār. gr. II. 4). With the verse 'Śam no bhavantu' (Vāj. S. 9. 16) they should gulp down the fried grains without chewing them under the teeth. With the verse 'dadhikrāvno' (Vāj. S. 23. 32) they should eat curds. Whatever number of pupils he wishes to obtain so many sesame

1929. 'Those deities'—Nārāyaṇa explains that these words refer to the deities (Sāvitṛi and others) enumerated above and the 20 deities of the 20 verses (at the beginning and end of the ten *mandalas* of the Rgveda).

1930. 'Cleaning' (mārjana) is explained in Āśv. Sr. I. 8. 2. नारा-यण quotes 'परिस्तरणैरजलिमन्तर्धयाप आसेच्यते तमार्जनम्' (आश्व. श्र. I. 8. 2)—when he holds between his joined hands the kusa grass spread round the fire altar and has water sprinkled over himself, that is mārjana.

1931. 'Brahmāñjali'—is defined by Manu II. 71 as संहृत्य हस्तावध्येष्ट स हि ब्रह्मालोः स्मृतः—(i. e. joining the hands together, so that they look like a bud.)

grains should the ācārya sacrifice by means of a dice board¹⁹²² with the Sāvitri or with the *anuvāka* (Vāj. S. 17. 80-86). After they (the pupils) have eaten (the remainder) the teacher should pronounce the word *om* and then repeat the Sāvitri three times and the beginnings of the adhyāyas to the students who are seated facing the east. All repeat " may it be ours in common ; may it bless us in common ; may this Brahman be powerful with us together. Indra knows that through which and in which no hatred may spring up among us. "

The Āp. gr. (VIII. 1-2) is very brief and states that at the opening and concluding rites of Vedic study that Rsi who is indicated as the Rsi of the Kānda (section of the Tai. S.) to be studied is the deity to whom the rite belongs and in the second place Sadasaśpati is the deity. Sudarśanācārya explains¹⁹²³ these two sūtras at great length. Briefly what he means is : the commencement (upākarma) of the study of the whole Veda (Black Yajurveda) is to be done on the full moon day of Śrāvana, tarpana is to be done for nine Rsis and nine oblations of ījya are to be offered to these nine, the ninth being offered with the verse ' sadasaśpatim ' (Rg. I. 18. 6 = Āp. M. P. I. 9. 8). But when a Kānda is to be begun that is another upākarma and a homa is to be performed in respect of it also.

Gradually many accretions were made to the simple upākarma rite given in the Āśv. gr. and other grhya sūtras. In modern times upākarma is a most elaborate matter. That of Rgvedins may be briefly described here : After ācamana, prāṇāyāma and reference to time and place, a *saṅkalpa* is made

1922. जयराम and हरिहर explain आकर्षणलकेन as 'ओडुम्बरेण बाहुमात्रेण सर्पाकृतिना'.

1933. The tarpan of nine Rsis according to शुद्धशनाचार्य in the अष्ट्यायोपाकरण would be प्रजापति काण्डकर्षणि तर्पयामि । सोमं काण्डकर्षणि तर्पयामि । अग्निं... तर्पयामि । विश्वान्देवान्काण्डकर्षणि तर्पयामि । सांहितीर्वेचता उपनिषदस्तर्पयामि । याज्ञिकीर्वेचता उपनिषदस्तर्पयामि । बाहुणीर्वेचता उपनिषदस्तर्पयामि । ब्रह्माणं स्वयम्भुवं तर्पयामि । सदसस्पति तर्पयामि । and the nine शूतis will be offered to these as प्रजापतये काण्डकर्षणे स्वाहा । सोमाय...स्वाहा । अग्नये...स्वाहा । विश्वेभ्यो देवेभ्यः काण्डकर्षणिभ्यः स्वाहा । सांहितीभ्यो देवताभ्य उपनिषदभ्यः स्वाहा । याज्ञिकीभ्यो...स्वाहा । बाहुणीभ्यो...स्वाहा । ब्रह्मणे स्वयम्भुवे स्वाहा । सदसस्पतये स्वाहा । प्रजापति, सोम, अग्नि and विश्वेदेवाः are the principal देवताः and the other four are subordinate , so in काण्डोपाकरण oblations are offered to the first four, then to the devatā of the particular kānda begun (either सांहिती or याज्ञिकी or बाहुणी or ब्रह्मा) and lastly to Sadasaśpati. In उपाकरण, सदसस्पति takes the place of स्विष्टकृत् according to Sudarśana.

as stated¹⁹³⁴ below, then follow worship of Gaṇapati, the preparation of the altar and fire (as described before for *homa* in general); then nine āhutis of clarified butter are made to the nine deities Sāvitri (as in Āśv. gr. above), then offerings of barley flour mixed with curds are made to twenty deities with the first¹⁹³⁵ and last verses of each of the ten mandalas of the Rgveda viz. to Agni, Apṭṛṇasūrya (plural), Agni, Śakunta, Agni, Mitrāvaraṇa (dual), Agni, Āpah (waters), Agni, Maruts, Agni, Viśve Devas, Agni, Indrāsoma (dual), Indra, Agnāmarutah, Pavamānasoma, Pavamānasoma, Agni, Samjñāna. Then the remains of barley and curds are offered to Agni Svistakrt. Then the persons engaged in upākarma should partake of the remains of barley mixed with curds after repeating the verse 'dadhikrāvno' (Rg. IV. 39. 6). Then ācamana and mārjana are performed, then homa of a yajñopavita in fire, then giving of yajñopavita and daksinās to brāhmaṇas and wearing new yajñopavita oneself (which consists in its abhimantra with the three verses 'āpo hi sthā' Rg. X. 9. 1-3 and several mantras beginning with 'hiranyavarṇāḥ', Tai. S. V. 6. 1. 1-2 and Tai. Br. I. 4. 8), after symbolical nyāsa (deposit) of omkāra, Agni, Nāgas, Soma, Pitrs, Prajāpati, Vāyu, Sūrya and Viśve Devas on the nine *taṇus* (strands) of the yajñopavita, then *japa* of ten Gāyatrī verses for each of the yajñopavitas intended to be worn, then presenting the yajñopavita to the Sun with the three verses 'udyan-nadya' (Rg. I. 50. 11-13), clapping the hands thrice, then repeating the mantra 'yajñopavitam paramam &c.' (vide f. n. 662 above) and then putting on the yajñopavita, then ācamana, casting away the old yajñopavita in water, prāṇayāma, then repeating three verses 'prthvī tvayā &c.', then repeating the words 'Vidyudasī vidya me pāpmānam-rtāt-satyam-upaimi' (Tai. Br. III. 10. 9), then placing one's folded hands with darbha blades between on one's right knee, to repeat

1934. ममाह्यात्यानां चाधीतानामध्येष्यमाणानां च उन्द्रसां यातयामतानिरासेनाप्य-यनद्वारा शीपरमेवरप्रीत्यर्थमेभिर्बहुपैः सहोपाकर्मस्त्वयं कर्म करिष्ये। In modern उत्सर्जन there is a similar सङ्कल्प (omitting अध्येष्यमाणानां) 'ममा तानां उन्द्र-आदीनां ब्राह्मणैः सह। न्तारितमुत्सर्जन। त्वयं कर्म करिष्ये'.

1935. The method of offering these oblations is first to mention the sage, the deity and metre of the verse and then to state the purpose of its employment in the rite, then to repeat the whole verse preceded by *om* and followed by *svāhā* and then to put the oblation on to fire, e.g. अग्निमीढे वैश्वामित्रे मधुच्छन्दा अग्निर्गायत्री। उपाकर्मस्थानविस्फुहोमे विनियोगः। ओं अग्निमीढे दुरोहितं यज्ञस्य देवमूत्तिविजद्। होतारं रत्नधातमस्। स्वाहा। अग्नय इदं न भ्रम।

and make others repeat ' om ', vyāhṛtis and Gāyatrī thrice, then brahmajajñā and then saying ' upākṛtā vai vedāḥ ' (the study of the Vedas has been begun), then the ācārya finishes the rest of the rite such as prāyaścitta, then all resolve to feed brāhmaṇas and give daksinā according to ability. The ācārya takes leave of the fire, bows to Viṣṇu and sips water twice.

The grhyasūtras prescribe a holiday (*anadhyāya*) after the performance of upākarma, though the duration varies. Pār. gr. II. 10 prescribes that he should not study the Veda for three days and nights and should not clip his nails or shave for that period and points out that some said that he should not clip nails or hair till the date of utsarjana (i. e. for 5 months and a half). Śān. gr. IV. 5. 17 (=Manu IV. 119) prescribes an *anadhyāya* (holiday) for three nights on upākarma and utsarga. Gobhila gr. (III. 3. 9 and 11) says that there is no study on the upākarma day performed on Hasta nakṣatra and that according to some teachers for three days before it and after it. The Bhār. gr. III. 8 enjoins that after upākarma there should be a holiday of three days or one day and for one month thereafter one should not study the Veda in the evening (i. e. the first watch after sunset).

Utsarjana :—About the time of *utsarjana* also there was divergence of view. The Baud. gr. (I. 5. 153) prescribes that it may be performed on the full moon day of Pausa or Māgha. Āśv. gr. (III. 5. 14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvana the utsarjana according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gr. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform utsarga (i. e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gr. II. 12 further on says that utsarjana should be performed in the month of Pausa when the moon is in the Rohini nakṣatra (i. e. about the eleventh of the bright half) or in middle Astakā (i. e. 8th of the dark half of Pausa). The Gobhila gr. III. 3. 14 says that utsarga is performed on the full moon of Taisa (i. e. Pausa), while the Khādira gr. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pausa. The Śān. gr. IV. 6. 1 holds that utsarjana should be performed on the first day of the bright half of Māgha ; Yāj. I. 143 follows Pār. gr. II. 12 by saying that

utsarga takes place in Pausa on the Rohini naksatra or on the 8th of the dark half, while Manu (IV. 95-96) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Pusya naksatra thereafter or on the first day of the bright half of Māgha. The Mānava gr. I. 4. 7 says that Veda study is stopped $4\frac{1}{2}$ or 5 or $5\frac{1}{2}$ months after upākarma. These several periods ($4\frac{1}{2}$ months, or $5\frac{1}{2}$ months or $6\frac{1}{2}$ months) and the various dates of utsarga in Pausa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvana or Bhādrapada (or even Āśadha) or on the 5th of the bright half of Śrāvana or on Hasta in Bhādrapada or Śrāvana.

The Āsv. gr. III. 5. 13 extends the procedure of upākarma to utsarga and adds (III. 5. 20-22) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform tarpana of those very deities and of ācāryas, rsis and pitrs (as in brahmayajña). Nārāyana states that in utsarjana there is no eating (of barley¹⁹³⁶ with curds) as there is in upākarma nor mārjana. Pār. gr. II. 12 gives the procedure of utsarjana as follows: "They (teacher and pupils) should go to the brink of water (a river &c.) and offer oblations of water (i. e. tarpana) to the gods, to the metres, to the Vedas, rsis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pitrs, ācāryas, their (deceased) relatives. After having rapidly recited the Sāvitri four times, they should utter loudly ' we have stopped (Vedic study). ' There is anadhyāya in utsarjana for the same period as on upākarma and they should then continue the repetition (of the Veda) as before ". The Gobhila gr. III. 3. 15 says about utsarjana ' they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer tarpana to the vedas, rsis and ācāryas. ' A holiday was observed on the day of utsarjana for a day and half (paksīṇī) or three days after it (Manu IV. 97, Yāj. I. 144).

1936. तथोत्सर्गे । षण्मासानधीर्णित । . . . मध्यमाटकायामेताम्यो देवताभ्योऽज्ञेन हृत्वाऽपेऽभ्यवयन्ति एता एव देवतास्तर्पयन्ति । आचार्याच्चर्णीन् पितृंश्च । एतदुत्सर्जनम् । आष्व. ग्र. III. 5. 13-14, 20-23 ; पौषस्य रोहिण्यां मध्यमायां वाऽटकायामध्यायातुत्सृजेर-न्त्युदकान्तं गत्वा इद्दिवं वैश्वदेव्यांसि वेदाच्छर्णीन् पुराणाचार्यान् गन्धवानितराचार्यान् संबस्तरं च सावयवै पितृनाचार्यान् स्वाध्यं तर्पयेत् । साधिक्षीं चतुरल्लवुत्प विरलाः स्म इति प्र॒श्चुः क्षपणं प्रश्चन च पूर्वचत् । पार. ग्र. II. 12.

To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6-7, Ausanasa (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākarma during the bright fortnights of the remaining months and the Vedāngas at one's will or in the dark fortnights. The Gobhila smṛti III. 134 says that after Dakṣināyana (sun's passage in the southern celestial hemisphere) for six months one should not study the Upanisads and Rahasya texts. It appears that gradually the rite of utsarga in Pausa or Māgha came to be discontinued. Astāvakra¹⁹³⁷ on Mānavagrhya I. 5. 1 deplores that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the śāstra prescribed. Similarly the Smṛtyarthasāra, after describing the procedure of utsarjana, remarks (p. 11) 'after studying the Veda for a year utsarjana may be performed on the day of upākarma or may not be so performed'. Gobhila-Smṛti (III. 128-129, quoted in Sm. C. I. p. 55) says 'when dvijas perform every year upākarma together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose vedas have not grown stale, that act becomes successful.' Vide Śān. gr. IV. 5. 16 to the same effect. It is on account of this idea that in the saikalpa the expression 'yātayāmatānirāsenā' (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākarma, but precedes the latter. These two together being generally performed in Śrāvana either on the full moon or on Śrāvana nakṣatra or on the 5th of the bright half of Śrāvana are designated by the word Śrāvani.

The modern utsarjana of Rgvedins may be briefly described here: after ācamana, putting on a pavitra (a loop or ring) of darbhas (on the finger called anāmikā), prāṇyāma, mentioning the time and place, a saṅkalpa (as set out above) is made; then pañcagavya is taken in by all; then the worship of Ganapati, then preparation of an altar for utsarjana homa is made, fire is invited with the verses 'justo damūnā' (Rg. V. 4. 5) and 'ehyagna' (Rg. I.

1937. यदा तु वस्मिन्काले न केचनोत्सर्जनक्रियान्तो दृश्यन्ते तदा कि कुर्मः कस्यापालभेदमहि । शाश्वर्षस्तावद्यथास्माभिर्बर्णितः । अष्टावक्र on मानवग्रह्य I. 5. 1; '...सह निष्ठ्यैर्ग्न्यमाद्वाहं जलान् उत्सर्जने कार्यं तर्पणं च । चर्षे चाधीतयोपाकर्मदिन उत्सर्जने कार्यं च । तर्पणं कार्यमेव । स्मृत्यर्थसार p. 11.

76. 2), then the fire called *balavardhana* is established on the *sthāndila*, then contemplation of fire with the verse 'catvāri srṅgā' (Rg. IV. 58. 3) and several *paurāṇika* verses ; then two samidhs are placed over the fire, then oblations of clarified butter are offered to the deities, Sāvitri &c. (specified in upākarma above) and of boiled rice to 20 deities, Agni &c. (vide p. 814 above), then the rest is offered to Agni Svistakṛt, then ācamana, prānāyāma, then brahmayajñā is performed, then he should say 'vr̥ṣṭir-asi vr̥ṣca me pāpmānam-rtāt-satyam-upāgām' (Tai. Br. III. 10. 9); then all should say 'utsr̥ṣṭā vai vedāḥ' (the study of veda has been stopped); then clarified butter is offered into fire by way of prāyaścitta with the verses 'ayāścāgne' (Ap. M. P. I. 5. 18), 'ato devā' (Rg. I. 22. 16), 'idam visnur' (Rg. I. 22. 17); then offering to Agni, Vāyu, Sūrya, Prajāpati respectively with the vyāhṛtis separately and together, then offering with the verses 'anājñātām' (Tai. Br. III. 7. 11), 'puruṣa-sammito' (Tai. Br. III. 7. 11), 'yatipākatrā' (Rg. X. 2. 5), 'yad vo devā' (Tai. Br. III. 7. 11); then follows sarva-prāyaścitta with om and the vyāhṛtis; then mārjana (purification) with the verses 'āpo asmān mātarah' (Rg. X. 17. 10), 'idamāpah pravahata' (Rg. I. 23. 22), 'sumitrā na āpa' (Tai. S. I. 4. 45. 2-3) ; then he should think of the Ganges and other holy rivers ; then he should honour Agni with the four verses 'Agne tvam no' (Rg. V. 24. 1-4) and offer the *upacāras* of sandal-wood paste, flowers &c. ; then he should take holy ashes from the homa fire with the mantra 'mānastoke' (Rg. I. 114. 8) and apply the ashes to his forehead, throat, navel, right and left arms and head ; then pray Agni to bestow śraddhā (faith), medhā (intelligence) &c. and then wind up the utsarjana with the words quoted below,¹⁹³⁹

1938. अनेन उत्सर्जनहोमाहृयेन कर्मणा भगवान् श्रीपरमेश्वरः प्रीयता न मम । औं तत्सद्गु ब्रह्मार्पणमस्तु ।

CHAPTER XXIV

MINOR GRHYA AND OTHER RITES

The grhyasūtras speak of certain other rites performed on certain fixed days in the year. Most of them have ceased to be performed in modern times, though vestiges of some of them appear even now. Gautama (VIII. 19) enumerates the seven pākayajñasamsthās among his forty samskāras. Out of these seven pākayajñas, astakā, pārvana and śrāddha will be dealt with under śrāddha later on. The seven haviryajñas and the seven somasamsthās will be treated of in the note on Śrauta. A few of the other rites are briefly described below.

Pārvana sthālipāka:—Among the seven pākayajñasamsthās mentioned by Gaut. (VIII.19) is the pārvana sthālipāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālipāka is prepared. She cooks the mess, sprinkles ājya on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darśa-Pūrṇamāsa and then to Agni Svistakrt. With the remnants of the cooked food he feeds a learned brāhmaṇa and makes the present of a bull to that brāhmaṇa. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālipāka is meant for Agni (it is Agneya). In the case of an householder who keeps the three Vedic fires the sthālipāka at Full moon is Agnisomya and Aindra or Māhendra or Aindrāgna on the New moon day (Khādira gr. II. 2. 1-3, Āsv. Sr. I. 3. 8-12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. S. II. 1. 1. 4-5, Āsv. gr. I. 10. 2). This is briefly the pārvana sthālipāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālipākas performed throughout life on the full moon and new moon there is no daksinā (of a bull).¹⁹³⁹ Vide for details

1939. एवमत ऊर्ध्वं दक्षिणावर्जसुपोषिताम्यां पर्वसु कार्यः । आप. ग्र. 7. 17.

Āsv. gr. I. 10 and Āp. gr. 7. 1-19 (among the sūtras) and Saṁskāra-kaustubha pp. 823 ff and Saṁskāraprakāśa pp. 904-906 among later digests.

Caitrī—According to Haradatta on Gaut. VIII. 19 the caitrī rite is the same as śūlagava, known as Isānabali to the students of the Āpastamba sūtra (Āp. gr. 19, 13 ff.) and this rite called Caitrī was performed on the full moon day of the month of Caitra. In the Śān. gr. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure (vide S. B. E. vol. 29, p. 132). The Vaik. IV. 8 describes it as follows : On the full moon day of Caitra the house is cleaned and decorated ; the husband and wife deck themselves in new garments (lower and upper) and with flowers etc. ; after two āghāras¹⁹⁴⁰ are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras ' grismo hemanta ' (Tai. S. V. 7. 2. 4), ' īrnām me pūryatām,' ' śriye jātāḥ ' (Rg. IX. 94. 4), ' Vaisṇavam ' (Tai. S. I. 2, 13. 3) and having offered oblations of boiled rice mixed with ghee to Madhu,¹⁹⁴¹ Mādhava, Sukra, Suci, Nabhas, Nabhasya, Isa, Urja, Sabas, Sahasya, Tapas, Tapasya, to the deities of R̄tus, to herbs, to the lords of herbs, to Śrī (goddess of wealth), to the lord of Śrī, to Visṇu ; having worshipped to the west of the fire the goddess Śrī and the god Sripati whose face is turned eastwards, he announces the *havis* (sacrificial food) and having served to the recitation of the hymn to *anna* (food) the brāhmaṇas with cooked *caitrīya* food he should himself eat in the company of his sapindas.

Sitnyajñā (sacrifice to ploughed land) :—In the Gobhila gr. IV. 4. 27 there¹⁹⁴² is a brief description of the sacrifice performed at the time of ploughing by one who kept the smārta or *nupāsana* fire : ' on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruts, Parjanya (rains), Aśani (thunder-bolt), Bhaga. And he should also offer (clarified butter) to Sītā, Āśā, Aradā, Anaghā.' In Pār. gr. II. 17 this rite is des-

1940. For āghāras see note 489 above.

1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. 1, Vāj. S. VII. 30.

1942. अथाते हस्तभियोगः । पूर्णे नक्षत्रे स्थालीपाकं अपयित्वैताभ्यो देवतान्त्वे शुद्धयादिवद्वाय महद्वयः पर्जन्यायाऽप्नै भगाप । सीतामाशामर्त्तामनषां च यजेत् । गोभिलगृहा IV. 4. 27-29.

cribed in greater detail. But for want of space it is not set out here. The Pār. gr. in II. 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

Śravāni or *Śravaṇakarma and Sarvabali* :—Āśv. gr. II. 1. 1-15, Pār. gr. II. 14, Gobhila gr. III. 7. 1-23, Śān. gr. IV. 15, Bhār. gr. II. 1, Āp. gr. 18. 5-12 and others describe these two rites which are performed on the full moon day of Śrāvana, whether the moon be in conjunction with the constellation of Sravāna or not. Āśv. gr. describes it as follows:¹⁹⁴³ “Having filled a new jar with the flour of unbroken grains of barley he places it on a new śikya (an arrangement of strings for holding pots etc.) along with a spoon for making offerings (*bali*). Having got ready fried barley grains he smears¹⁹⁴⁴ half of them with clarified butter. At sunset he prepares a mess of cooked food and a cake on one potsherd and offers oblations (of cooked food) with the four verses ‘O Agni! lead us to wealth by a good path &c.’ (Rg. I. 189. 1-4) verse by verse and offers with one hand the cake prepared on one potsherd with the mantra ‘to the constant one, the Earth demon, svāhā.’ The cake should have been completely submerged in clarified butter or its top may be visible; with the verse ‘Agni, do not hand us over to evil’ (Rg. I. 189. 5) he sacrifices over the entire cake the clarified butter in which the cake had been submerged. Reciting the verse ‘may the steeds bring bliss to us in our invocations’ (Rg. VII. 38. 7) he sacrifices into the fire the fried grains with his joined hands.¹⁹⁴⁵ He should give the other (not smeared with clarified butter) fried grains to his people (sons &c.). Out of the jar he fills the spoon with barley flour, goes out of the house with his face towards the east, pours down water on a pure spot and offers sacrifice with the mantra ‘to the divine’¹⁹⁴⁶ hosts of snakes,

1943. Vide appendix for the text.

1944. ‘smears’—Nārāyaṇa explains that this should be done in the day and what follows is to be done after sunset.

1945. ‘joined hands’—When the sacrificer joins his hands the applying of butter (*upastaraṇa*) and the putting of butter over the *havis* are done by another person.

1946. The words सर्पदेवजनेष्यः स्वाहा may mean ‘the serpents and the divine hosts.’ In the Sat. Br. (S. B. E. vol. 44, pp. 367-368) ‘Sarvavidyā and Devajanavidyā’ are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean ‘serpents that are a divine host.’

svāhā' and makes an obeisance to them with joined hands in the words 'the serpents that are terrestrial,¹⁹⁴⁷ that are aerial, that are celestial, that dwell in the several directions—to them I have brought this *bali*; to them I make ready this *bali*. Having gone round the *bali* with the right hand turned towards it, he sits down to the west of the *bali* (and recites the mantra) 'thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i. e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the Dhruvā (spoon) to thee.' Then with the words 'O firm one, I give over this one, this one to thee' he gives his people (son, unmarried daughter, wife) one by one. With the words 'O firm one, I give myself over to thee' he gives himself over at the end. Let no one pass between the sacrificer (and the *bali*) up till the rite of giving in charge (*paridāna*).¹⁹⁴⁸ 'To the divine hosts of serpents svāhā'—with these words let him offer a *bali* in the evening and in the morning till Pratyavarohana. Some count the days till Pratyavarohana¹⁹⁴⁹ (from Śrāvana full moon) and offer the same number of *balis* on that very day (on which the śravaṇā rite takes place)."
The Sān. gr. IV. 15 has a similar ceremony called Śravānakarma; however it practically contains nothing beyond rules about the *bali* to serpents and it is worthy of note that some of the 16 upacāras associated with honouring a guest and with *devapūjā* are employed (in it and in Āp gr. &c.) for honouring the serpents viz. offering a comb, unguents, flowers, thread (*vastra*), collyrium, mirror. The Pār. gr. II. 14 is more elaborate as to *sarpabali* and the deities to whom the oblations of cooked food are offered are 'Visnu, Śravana (naksatra), the Full moon day of Śrāvana and the rainy season.' In Pār. gr. also, a comb, ointment, collyrium, garlands are offered to the serpents. Ap. gr. 18. 5-12, Hir. gr. II. 16 (S. B. E. vol. 30, pp. 237-239), Gobbila gr. III. 7. 1-23,

1947. 'The serpents that are terrestrial'. Note नमोस्तु सर्पेभ्यो अं केचन पृथिव्यामनु । येऽन्तरिक्षे ये द्विवि तेभ्यः सर्पेभ्यो नमः । ये बामी रांचने दिशो ये सूर्यस्य इमिनु । येषामनु सदः कृतं तेभ्यः सर्पेभ्यो नमः । या इष्वरो यातुधानानां ये वा वनस्पतिरनु । ये बाऽवटेषु शैरते तेभ्यः सर्पेभ्यो नमः ॥ त्रै. सं. IV. 2. 8. 3, काटकसं. 16. 15. बाज. सं. 13. 6-8 (same verses in all in almost the same words).

1948. Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)—says Nārāyaṇa. Dhruva is the lord of serpents (Sudarśana).

1949. For Pratyavarohana, vide below.

Bhār. gr. II. 1, Baud. gr. III. 10, Mānava gr. II. 16 and others contain similar elaborate rules about sarpabali, the Hir. gr. and Āp. gr. requiring that the flowers used should be of the *kimśuka* tree. It appears that when the husband was absent the wife was to offer the bali during the four months. The Mānava gr. II. 16. 6 adds that even the śūdra wife of a brāhmaṇa should silently offer the bali after washing her hands. Vide Śān. gr. IV. 15. 20 also for the wife doing it silently.

Serpent worship arose from the fears entertained about the deadly effects of snake-bites. The serpent cult is very ancient as the quotation from the Tai. S. cited above shows. Vide also Atharvaveda VIII. 7. 23 and XI. 9. 16 and 24. In the Atharvaveda (VIII. 14. 14-16) the well known names of some mythical serpents viz. Taksaka, Dhṛtarāstra and Airāvata occur. The dangers from snakes must have intensified in the rainy season when serpents sought shelter in human habitations owing to vast areas being flooded and in search of their prey, viz. mice and frogs &c. Therefore the rite of offering a bali to serpents was performed on the full moon day of Śrāvana and a bali was offered every day to serpents for four months till the full moon of Mārgasīrsa on which day took place the Pratyavarohana (re-descent) i. e. discarding the use of cots for sleeping on and using the ground for that purpose. Fergusson in his famous work 'Tree and Serpent worship' (1868) traces serpent worship in the nations of antiquity, such as in Egypt, Judea, Greece &c. In the Mahābhārata nāgas figure very frequently. Vide Ādi. 35 and 123. 71, Udyoga 103, 9-16; Anuśāsana 150. 41 (where the names of seven nāgas that support the earth such as Vāsuki, Ananta &c. are specified). In Anuśāsana 14. 55 Śiva is said to have snakes on his body like *yajñopavita*. The purāṇas are full of the stories of nāgas. Serpent worship continues to this day particularly in South India, but now serpents are worshipped on the 5th of the bright half of Śrāvana instead of on the full moon day of Śrāvana as in the times of the sūtras. This day is now called Nāgapāñcami and some account of it will be given later on under *vratas*. India possesses more varieties of serpents than any single country in the world and the toll of life taken by snake bites is very heavy as compared with any other country.

In certain medieval digests like the Samskāra-kaustubha (p. 122) a rite called Nāgabali is described. It is performed on Siṇivālī (a day on which the moon is seen, but there is amāvāsyā

thereafter) or full moon day or on the 5th or on the 9th when the moon is in Āślesā (of which serpents are the presiding deity). Its object is two-fold viz. to expiate the sin of having killed a snake or snakes and to remove the obstacle to progeny (supposed to arise from the wrath of serpents killed by a person). In this a figure of a serpent is made of the flour of rice or wheat or sesame which is then placed in a sūrpa (winnowing basket), then it is worshipped with the 16 upacāras (described above) and a bali of pāyasa (rice-milk) is offered to it; then after washing the hands and feet and sipping water a homa is performed with ordinary fire (but there is no svistakṛt offering); an oblation of clarified butter is offered with *om* and all the three vyāhṛtis into the mouth of the serpent figure and the rest of the ājya is sprinkled on its body, the serpent is praised with the mantras quoted above from Tai. S. IV. 2. 8. 3 and certain Purāna verses are repeated and the figure is thrown into the fire; then impurity (āsauca) is observed by the sacrificer and his wife for three days or one day; then eight brāhmaṇas are invited, they are supposed to stand in the place of the burnt effigy and upacāras are offered to them, they are fed and gifts are given to them; then a golden image of a serpent is put into the *kalasha* (water-pot) and prayer is offered to it, and the golden image or its value or a cow is gifted to a brāhmaṇa.

The Pār. gr. (II. 15) describes a rite called Indrayajñā on the full moon day of Prosthapada (i. e. Bhādrapada). It is briefly as follows: Having cooked pāyasa (rice cooked in milk) for Indra¹⁹⁵⁰ and cakes and having placed (four) cakes round the fire, and having offered the two ājyabhāgas he offers the milk rice to Indra; he offers the ājya oblations to Indra, Indrāṇī (Indra's wife), Aja Ekapād, Ahirbudhnya and to the Prosthapadās; he offers milk-rice to Indra; after he has eaten (a portion of the sacrificial food) he offers a bali to the Maruts; for Śruti says (Śat. Br. IV. 5. 2. 16) 'the maruts are the eaters of ahuta';¹⁹⁵¹ the bali (to Maruts) is offered on leaves of the

1950. कर्क says 'पृन्दग्रहणादिन्द्राय स्वाहेति होमो लभ्यते।' आज्याहुत्यन्तं द्वन्द्वाय स्वाहेति पायसेन होमः । ततः स्विष्टकृदादि । The स्विष्टकृत is to be performed with the remains of पायस.

1951. The शारद्यायनगृहा I.10 has the verse हुतोशिहोत्रहोमेनाहुतो बलिकर्मणा, प्रहुतः पितृकर्मणा प्राणिसो ब्रह्मणे ह्रसः ॥; vide Manu III. 74 quoted above. बलि is अहुत and so Maruts are called अहुतादः. The शतपथ passages are 'अहुतादो वै देवानां महतः' (IV. 5. 2. 16), 'मरुतो वा इत्यव्यव्येऽपकाम्य तस्थुः क्षत्रं वा इन्द्रो विशो महतः' (IV. 3. 3. 6).

Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Sukra-jyotir' (Vāj. S. 17. 80-85) mantra by mantra and with the mantra called *vimukha* which latter is to be revolved in the mind only (and not to be uttered loudly), for the śruti says 'these are their names'¹⁹⁵² (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivir' (Vāj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravana naksatra. Yāj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada when the moon is in conjunction either with Uttarāśadha, Śravana or Dhanisthā and adds that it is taken down on the Bharani naksatra after the full moon day of Bhādrapada. The Kṛtyaratnākara (pp. 292-93) adds that during the days of the festival worship is offered to figures of Indra and his wife Saci and son Jayanta made from pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Adiparva 63. 1-29 it appears¹⁹⁵³ that the festival (called

1952. In Vāj. S. 17. 80-85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The शतपथ (IX. 3. 1. 26) says शुक्रयोतिथ्य चित्रज्योतिथ्य सत्यज्योतिथ्य उयोतिष्मांशेति नामान्येवामेतानि. All the commentators of Pār. gr. say that चित्रुष्ट is the mantra 'उद्यथ भीमश्च इवान्तश्च धूनिश्च सासङ्घांश्चाभिदुयुगा च विक्षिपः स्वाहा ॥' which is Vāj. S. 39. 7. But Oldenberg (in SBE vol. 29. p. 332) says in a note that the first part of Vāj. S. XVII. 86 is called 'Vimukha'.

1953. यदै च गैर्यं तस्मै दद्वौ द्वृत्विष्टुनः । इष्टप्रदानस्तुविद्य शिष्टानां प्रतिपालिनीम् ॥ तस्याः शक्तस्य धूजार्थं धूमौ धूमिपतिस्तदा । प्रवेशं कारपामास गते संवत्सरे तदा ॥ ततः प्रसूति चायापि यदेः क्षितिपसस्तमैः । प्रवेशः क्षितर्से राजन्यथा तेन प्रवर्तितः ॥ भगवान्पूज्यते चात्र हंसरूपेण चेष्वरः ॥ स्वयमेव शृहीतेन वस्तोः प्रीया भद्रात्मनः । आदिपर्व 63. 17-19, 21-22. गीलकण्ठ notices in the last verse another reading रूपेण चासपः, while the or. ed. of the महाभारत prefers हारसरूपेण शशुरः (chap. 57. 21).

Indramaha) was started by Uparicara Vasu. It is stated therein that when that king was prevailed upon by Indra to desist from being a hermit in a forest and to rule over the country called Cedi, Indra gave him a bamboo staff as an affectionate gift and in honour of Indra the king planted it in the earth and since that time when the year ended a bamboo staff was raised by kings (and also other humbler persons) and next day it was decked with baskets full of fragrant substances and ornaments, and garlands were suspended from it. It is possible that the raising of a bamboo staff on the first day of Caitra every year in the Deccan and other places is reminiscent of this ancient festival in honour of Indra. The Brāhmaṇasamhitā (chap. 43) describes the origin of the Indramaha festival and devotes over sixty verses to the elucidation of the method of celebrating it. Viṣṇu gave to Indra a flag-staff to frighten asuras; in verse 8 it refers to Uparicara Vasu as the originator of the Indra festival, states on what auspicious conjunctions a carpenter and an astrologer should go to a forest and gives directions as to the tree to be selected (Arjuna tree being the best); then the tree is to be felled the next day and brought to the capital by the king on the eighth of the bright half of Bhrādrapada with a retinue of citizens, ministers and brāhmaṇas; the city should be decorated with fine patākas (flags) and toranas (festival arches); on the 11th there was to be a vigil, the trunk of the tree should be pared and chiselled and it should be placed on a yantra (a mechanical contrivance to raise it up), homa is to be offered; then it is to be raised up erect on the 12th of the bright half of Bhādrapada when the moon is in Śravana naksatra or even without that being so; five or seven wooden figures (called śakrakumāris) are also to be placed near it (to enhance the charm of the staff) and two smaller staffs (one $\frac{1}{2}$ and the other $\frac{1}{3}$ of the length of the principal staff) are also to be raised called Nanda and Upananda; another staff also is to be raised as Indra's mother; the staff was to be decked with several ornaments, baskets were to be hung round the staff, each one above the other and smaller in size, on the 4th day (from 12th tithi) verses in praise are to be recited and on the 5th day (from the 12th i. e. on 1st of the dark half) the staff is to be bidden farewell to.

Āśvayujī :—Gaut. VIII. 19 mentions Āśvayujī among the seven Pākayajñas as included in his 40 samskāras.

The Āsv. gr. II. 2. 1-3 describes¹⁹⁵⁴ the rite as follows : 'on the full moon day of Āsvayuja (i. e. Āsvina) the Āsvayujī rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula 'to Paśupati, to Śiva, to Śāṅkara, to Prṣṭaka, svāhā.' He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula 'may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Prṣṭaka, svāhā.'

The Śān. gr. (IV. 16) requires that in this rite oblations of clarified butter should be offered to Āsvins, to the two stars of Āsvayuj naksatra, to the full moon of Āsvina; to Śarad (autumn) and to Paśupati and the mixture of milk and ājya is offered with the hymn Rg. VI. 28 (ā gavo agman) and that on that night the calves are allowed to join their mothers. Pār. gr. II. 16 calls this rite Prṣṭakāḥ, but it prescribes the cooking of pāyasa (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrāṇi, the Āsvins, to the full moon of Āsvina and Śarad (autumn). The Gobhila gr. III. 8. 1 also calls this rite Prṣṭaka and it adds the tying to the arms &c. of amulets made of lac together with all sorts of herbs for the sake of prosperity. Vide also Khādira gr. III. 3. 1-5, Vaik. IV. 9 for this rite.

In most of the grhyasūtras another rite called Āgrayana is described immediately after Āsvayujī. Haradatta on Gaut. VIII. 19 explains that in the Āsvayujī rite mentioned by Gaut. both the Āsvayujī described above from Āsv. gr. and Āgrayana are included. Āgrayana is also called ' Navayaīna ' in Gobhila-smṛti (in verse III. 103) and Navasasyesti in Manu IV. 27.

1954. आश्वयुज्यामाश्वयुजिकर्म । निवेशनमलंकृत्य स्नाता शूचिवाससः पश्यतये स्थालीपाकं निर्वप्य शुद्धयुः पश्यतये शिवाय शङ्कराय पृष्ठातकाय स्वाहेति । पृष्ठातकमज्ञालेना शुद्धयात्, उन्मे पूर्णता पूर्ण मे भोपसदत् पृष्ठातकाय स्वाहेति । आश. ग्र. II. 2. 1-3. Nārāyaṇa explains that 'they' mean the sacrificer and his sons and other male descendants (who touch him). The word 'ni-rūpya' means that on the mess of crooked food, the two operations of nirvāpa (taking out a portion from the whole with the mantra पश्यतये त्वा शुद्धं निर्वपामि) and prōkṣana are to be performed and that the rest of the mess is to be eaten by the sacrificer and his family. पृष्ठातक means 'milk mixed with clarified butter'. This is taken out with the srūva ladle. There is an offering to Svīstakṛt Agni of the mess and of prṣṭaka. खादिरग्रहा III. 3. 3 says पश्यतये द्वाज्यं तप्त्वातकम्; vide also जोभिलस्मृति (in verse) III. 106.

Āgrayana isti is prescribed in the Āśv. śrauta sūtra II. 9 and other śrauta sūtras for those who have consecrated the three vedic fires (i.e. ṣhitāgnis). According to Nārāyaṇa an ṣhitāgni is to perform this āgrayana sacrifice of fresh corn according to the śrauta sūtra, but in case of difficulties he may do so in accordance with Āśv. gr. II. 2. 4 in the Tretā fires and that one who has not consecrated the three fires may offer the sacrifice in the ṣālā (i.e. aupāsana) fire. This āgrayana rite is required even by the śrauta sūtra as to crops of rice, barley and syāmāka¹⁹⁵⁵ only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word Āgrayana is explained as¹⁹⁵⁶ 'that rite in which fresh fruits are first offered to gods' or 'that rite in which fresh corn is first offered or eaten'. The deities of the śrauta Āgrayana are three, viz. Indrāgnī (or Agnīndrau), Viśvedevas, Dyāvapṛthivī (heaven and earth), but in the gṛhya Āgrayana, Agni Svistakṛt is added as the fourth (Sān. gr. III. 8. 1, Āp. gr. 19. 7). Āśv. gr. (II. 2. 4-5) gives a very brief description 'united¹⁹⁵⁷ with the seasons, united with the manners, united with Indra and Agni, svāhā; united...with Viśvedevas, svāhā; united...with Heaven and earth, svāhā'—with these formulas a mess of cooked food is offered at the Āgrayana by one who has set up the śrauta fires; also by one who has not set up the śrauta fires, (the same offerings are made) in the domestic (gṛhya) fire. Āp. gr. 19. (6-7) also is

1955. आश्व. औ. II. 9. 1 expressly says 'आग्रयणं ब्रीहिइयामाकयवानाम्' and जयराम on पारस्करगृह quotes गृहासंग्रहकार 'नवयज्ञाधिकारस्थः इयामाका ब्रीहयो यवाः । नाइनीयात्तामहुत्वैवमन्येष्वनियमः स्मृतः ॥'. The मानवगृह II. 3. 9 has नानिद्वायाययेन नवसरवस्त्रयाइनीयात् ।

1956. कृदर्शन on आप. ग्र. 19. 6 says 'येन कर्मणा अभ्यं नवद्वयं देवान्प्रापयतीति वस्तरम् कृत्यैव वाग्रयणं प्रथमायनं नवान्प्राप्तानप्रसिर्भवतीति ।'; हरदत्त on the same says एतिरत्र प्राज्ञानार्थः ।

1957. सजूर्जितुभिः सजूर्जिताग्निभ्याः स्वाहा । सजूर्जितुभिः ... सजूर्जितेभ्यो देवेन्यः स्वाहा । सजू...सजूर्जिताग्निभिर्णियाः स्वाहेत्याहिताग्नेराग्रयणः स्थालीपाकः । अनाहिताग्नेरपि शालाग्नो । आश्व. ग्र. II. 2. 4-5 ; अनाहिताग्नेराग्रयणम् । नवानां स्थालीपाकं अपवित्वाग्रयणवैवलाभ्यः स्विद्वक्षुद्गुप्तयोऽप्यो हृत्या तण्डुलानां मुखं पूर्णित्वा गोत्याच्छम्पोदनपिण्डं संबृत्योक्तरेण यजुषागारस्तूप उद्दिष्टयेत् । आप. ग्र. 19. 6-7. The मन्त्र is परमेष्ठासि परमां भा विष्य गमय (आप. ग्र. II. 18. 1). Sudarsana notes that some held that uncooked grains of fresh rice were to be swallowed while others held that one was to partake of a portion of the boiled rice cooked for sacrificing.

concise '(Now follows the description of) Āgrayana for one who has not set up the śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrayana with Sviṣṭakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes śacamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next *yajus* (Ap. M. P. II. 18. 1).'

This rite is also described in Śān. gr. III. 8, Pār. gr. III. 1, Gobhila gr. III. 8, 9-24, Khādīra gr. III. 3. 6-15, Vaik. IV. 2, Mānava gr. II. 3. 9-14 &c.

There is one peculiarity in Vaik. viz. that it connects the Pitṛs also with this rite. According to Mānava gr. the Āgrayana is performed on a parva day in Vasanta (spring) with fresh barley that is (then) harvested and with rice in śarad (autumn).

Vaik. VI. 19 prescribes the prāyāscitta of pādakṛcchra or a fast for using first fruits without performing Āgrayana rite.

In modern times some vestige of this *Navayajña* (sacrifice of first fruits) still remains. The full moon day of Āśvina is still called in the Deccan 'navyāci paurnimā' and a few ears of growing crops are picked up, are woven with flowers and tastefully arranged and the whole is suspended from the entrance door or its lintel.

Agrahāyanī—This is one of the seven pākayajñas mentioned by Gautama (VIII. 19) among his forty sāṃskāras.

The full moon day of Mārgaśīrsa is called Āgrahāyāṇī; the rite¹⁹⁵⁸ performed on that day is also called by the same name on account of association with it. *Pratyavarohana* is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of Śrāvana for fear of snakes (as in Śān. gr. IV. 15. 22). Some describe two rites separately, one on the full moon day of Mārgaśīrsa and another called *Pratyavarohana* on the first night of Hemanta (vide Ap. gr. 19. 3-5 and 8-12). There is some divergence as to the time and the exact procedure of this rite. Some (like Āśv. gr. II. 3. 1-2) hold that it may be performed on the 14th day of the bright

1958. आग्रहायणी मार्गशीर्षी पौर्णमासी तस्यां च किया सापि तथोग्राहाग्रहायणी-स्तुच्यते । प्रत्यवरोहणीति वा अस्था नामधेयम् । मातृदृक्ष on हिन्दू. श. II. 17. 1. Vide Tilak's 'Orion' (1893) pp. 73-90 for a learned and penetrating discourse on the word 'Āgrahāyāṇī'.

half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in Pār. gr. III. 2, Gobhila gr. III. 9. 1-23. As this rite has entirely gone out of vogue a brief description from the Āśv. gr. alone is appended¹⁹⁵⁹ here. "Having again (after Āśvayujī) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of pāyasa (milk-rice) with the mantras 'strike aside,'¹⁹⁶⁰ O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of Varuṇa and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill any thing, adoration to the white one, the son of Viḍārvā, svāhā.' Here no oblation is offered to (Agni) Svistakṛt. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny¹⁹⁶¹ of Prajāpati.' He should think in his mind of Hemanta (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (Rg. I. 22. 15) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (Rg. I. 22. 15 and the mantras referred to in sūtra 12 below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (Rg. I. 22. 16); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north.¹⁹⁶² Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras अप खेत पदा जहि and न वै खेतस्या० occur in आप. म. पा. II. 17. 26-27, Pār. gr. II. 14 (in Śravapā-karma), Śān. gr. IV. 18. 1, Mānavagr. II. 7. 1 (in all with variations).

1961. Serpents are said to be the progeny of Kaśyapa, a Prajāpati; vide समापर्व 11. 18-19 where Kaśyapa is stated to be one of the Prajāpatis and Adiparva 16, where it is said that from Kadru one of the wives of Kaśyapa the snakes were born.

1962. Rg. I. 22. 16 is to be repeated thrice while facing the east and then each pāda of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three pādas, being in the Gāyatri metre).

repeat in a low tone the mantras sacred to the sun and the Svastyayana¹⁹⁶³ mantras, cook food and feed the brāhmaṇas and make the latter pronounce auspicious words." In the Pāli work called Aṅguttara-nikāya there is a section called Paccorohanivagga in which the Pratyavārohana observed by brāhmaṇas is described. Vide Aṅguttara vol. V. (ed. by Hardy) p. 233 CXIX. and Z. D. M. G. vol. 52 pp. 149-151.

Āgrahāyani has been described also in Khādira gr. III. 3. 1-26, Gobhila gr. III. 9, Mānava gr. II. 7. 1-5, Bhār. gr. II. 2, Āp. gr. 19. 3-5, Kāthaka gr. 60. 1 ff., Kausika sūtra 24. 24-36 Hir. gr. II. 17. 1 (where Mātrdatta says that Āgrahāyani is also styled Pratyavārohana). Baud. gr. II. 10 speaks of a rite called Pratyavārohaṇa to be performed at the beginning of each of the six ṛtuḥ (seasons) and the intercalary month (if any). This is a different rite.

Śūlagava or Īśānabali:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. Āsv. gr. IV. 9. 2 states that it was to be performed in Śarad (autumn) or in Vasanta (spring) under the constellation of Ārdrā. The Baud. gr. II. 7. 1-3 says that every year it was to be performed on the full moon day of Mārgaśīrṣa or on the Ārdrā naksatra¹⁹⁶⁴ in that month or whenever cattle suffer from some pest or disease. The Kāthaka gr. (52. 2-3) declares that the Śūlagava may be performed from various desires in śarad or vasanta and that according to some ācāryas there is no restriction as to season. The Bhār. gr. II. 8 and Hir. gr. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious naksatra.

Various explanations are given why this rite was called Śūlagava. Nārāyaṇa¹⁹⁶⁵ says Śūla here means one who has a

1963. According to Nārāyaṇa Rg. X. 158., Rg. I. 50. 1-9, I. 115. 1, and X. 37. 1 are called Saurya verses; while स्वस्त्रयनानि are the verses that contain the word *svasti* or a benediction, viz. Rg. I. 89. 1, V. 51. 11, X. 63. 1. Nārāyaṇa follows Āsv. Śr. Sutra VI. 5. 18 as to Saurya hymns; but it is doubtful whether he is right as to the svastyayana verses. According to the Bṛhad-devatā VIII. 77, Rg. X. 178 is a svastyayana hymn.

1964. Rudra is the presiding deity of Ārdrā. Vide note 563 above.

1965. शूलोऽपास्तीति शूलः अर्जादिभ्योऽच् । शूलीत्यर्थः । शूलिने इद्राय गोप-
घुणा याणः स शूलगवः । नारायण on आष्ट. च. IV. 9. 1; शूलाद्वितो गौः शूलगवः
तथोगास्कर्मणि इति । हरवत्स on same.

spit (or pointed rod) i. e. Śiva who is called Śūlin and that this sacrifice is offered to Rudra Śūlin with the ox as a sacrificial animal. Haradatta explains that here the ox is marked with the rod (of Śiva).

This rite is most elaborately described in Āsv. gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8-9, Bhār. gr. II. 8-10, Pār. gr. III. 8. It appears that even in the times of the grhya sūtras there were many who did not like the rite of ox-flesh. The Baud. gr. (II. 7. 26-27) says¹⁹⁶⁶ that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for Isāna and with that he does everything that is to be done by means of an ox. The commentator Devapāla on Kāthaka¹⁹⁶⁷ gr. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava grhya¹⁹⁶⁸ (which is the briefest of all on this rite) is given here. 'Śūlagava is to be performed in Sarad for (propitiating) Rudra. In the north-east of the village and not near it (it is to be performed) at night and there is to be a sacrificial post, not chiselled (into an octagonal shape as in other sacrifices), in the midst of oxen. Before the (final offering) to Agni Svistakṛt (i. e. after performing the usual homa with boiled rice up to this point) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight *anuvākas* (Tai. S. IV. 5. 1 ff. and Vāj. S. 16th adhyāya) beginning with 'adoration to thee, O Rudra, who are Manyu (wrath).' He should not bring the uncooked offerings into the village. He should bury into the ground the rest (of the animal offered) and its skin also. Some ācāryas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post.'

1966. अथ यदि गो न लभते नेष्मजं चालभते । ईशानाय स्थालीपांकं वा अपवति तस्मादेतत्सर्वं करोति यत्रुदा कार्यम् । शौ. ग्र. II. 7. 26-27.

1967. अवद्वानहोमान्तर्वं च उगपक एव । गोः पुनरुत्सर्गं एव लोकविरोधात् । देवपाल on काठकग्र. 52. 1.

1968. रौद्रः शारदि शुलग्रः । माणुदीच्यां द्विसि शामस्यात्काशे गिर्भि गच्छं मठयेऽ-तदो धृपः । माङ्गु लिंदकुलोऽहौ शोणितपुडान् पूर्णित्वा नमस्ते बद्रं मन्त्रव इति प्रधृतिभिरुत्त-भिरुद्धुष्टाकैकिंश्चन्तविषु चोपहरेत् । नाशूरं शाममाहरेत् । शेषं भूमो लिङ्गमेष्टयि चर्मं । अयू-पानेके पाकपञ्चपञ्चान्तः ॥ माणवग्र. II. 5. 1-6.

Vāstu-pratisthā :—(construction and occupation of a new house).

The Āśv. gr. II. 7-9, ān. gr. III. 2-4, Pār. gr. III. 4, Āp. gr. 17. 1-13, Khādira gr. IV. 2. 6-22 and other grhya works deal with the matter of building a new house. Āśv. gr. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kuṣa and *virana* grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āśv. gr. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three *dvijātis* should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. 'With a śāmi or udumbara branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Santatiya hymn.¹⁹⁶⁹ He does this thrice pouring out water without interruption with the three verses 'āpo hi sṭhā' (Rg. X. 9. 1-3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an *avakā* and the water plant called śipalā put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuṣa grass and should sprinkle

1969. This is Rg. VII. 35. 1-15 in which all verses (except 14 and 15) commence with the word 'sam' and also have the same word several times.

on the kuśas water into which rice and barley have been thrown with the words 'to the steady one, the earth demon, svāhā.' He should when the middle post is being erected repeat over it the two verses 'stand here &c.' and 'to thee the young child may come &c.' Over the bamboo staff when it is placed on the middle post he recites the hemistich 'rightly ascend the post &c.' On four stones on which dūrvā grass has been spread he should establish the water barrel with the words 'arise on the earth' or with the verse 'the arangara sounds &c.' He then should pour water into it with the verse 'hither may king Varuna come &c.' He then appeases it as follows: he puts gold into water in which rice and barley have been put and with that water he sprinkles it three times, going round it with his right turned towards it with the Śantatiya hymn. This he does three times pouring water without interruption with the three verses 'āpo hi sthā' (Rg. X. 9. 1-3). In the middle of the house he should cook a mess of food, sacrifice from it with the four verses 'Vāstospate prati' (Rg. VII. 54. 1-3 and VII. 55. 1) verse by verse,¹⁹⁷⁰ should cook food which should be given to the brāhmaṇas to eat, whom he should cause to say 'lucky is the ground.'

The Matsyapurāna (chap. 252-257) deals at length with Vāstuśāstra, the construction of a house of various dimensions, its posts, the timber to be employed, the rites to be performed when laying the foundation and at later stages, the rite for Vāstuśānti (propitiatory rite for averting evil).

The Matsyapurāna¹⁹⁷¹ (256. 10-11) states that a vāstu-yajña has to be performed five times in relation to a house, viz. when laying down the foundation (lit. using the measuring line), when fixing the first post, when raising the first door frame, when entering the house (ghapravesa) and when vāstuśānti is to be performed (for averting evil or on seeing portents). It briefly describes Vāstuyajña as follows (chap. 256. 5-9): On an auspicious day and moment, the stone should be laid over jewels and all seeds; similarly the post is to be worshipped at the hands of four brāhmaṇas; the priest who should wear

1970. The hymn Rg. VII. 54 has only three verses but four oblations are directed. Therefore the 4th oblation is to be offered with Rg. VII. 55. 1 which also is addressed to Vāstospati.

1971. सूत्रपते तथा कार्यमेव स्तम्भोदये पुनः । द्वारबशोऽवृये तद्वत् प्रवेशसमये तथा ॥ वास्तुपश्मने तद्वद्वास्तु यज्ञस्तु पञ्चधा । इंशाने सूत्रपातः स्यादाग्रेये स्तम्भरोपणम् ॥ मस्य. 256. 10-11.

white garments should be master of the *Veda* and should be accompanied by the artizans, should fix the post that is washed with water mixed with all herbs (or herbs called *sarvāusadhi*) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a homa with honey and clarified butter and should repeat the mantra 'vāstu-spate prati' (Rg. VII. 54. 1); then the owner should feed brāhmaṇas with a dish of rice-milk. The *Matsyapurāṇa* notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The *Matsyapurāṇa* (chap. 268) describes the procedure of *Vāstuśānti* and remarks (verses 33-35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one's house for the first time for averting all evil and it should also be performed every year in one's house. In that rite he should make the brāhmaṇas repeat the *Rāksoghna* hymn and a hymn to *Pavamāna Soma* (one from Rg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great *éclat*. A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a *vāstuśānti* (propitiatory rite) of which *grahamakha* (a rite for propitiating the planets) forms a part and the usual rites of worship of *Ganeśa* and the like (mentioned at pp. 213-218) have also to be performed. A few salient features are mentioned here. A mandala is drawn divided into 81 squares, 62 *devatās* are invoked to be present in the mandala, then a homa is offered to the nine planets with 28 oblations of fuel sticks, sesame and *ājya* to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of *Rāksoghna* (Rg. IV. 4. 1-15 or X. 87. 1-25) and *Pavamāna* (Rg. IX. 1. 1-10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment

of music by the owner who is accompanied by his wife, sons and brāhmaṇas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The svasti hymn (vide note 1963 above) and the hymn beginning with 'kranikradat' (Rg. II. 42. 1-3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmaṇas perform punyāhvācana (vide note 503 above), they are honoured and utter 'may the house be lucky', dinner is given to the brāhmaṇas who pronounce benedictions, and the owner then takes his meal with his friends.¹⁹⁷²

1972. The सङ्कल्प is 'असुकगावस्यासूकडामंणो मम सपरिवारस्यादिमन्वास्ती चिर-
कालसुखनिवास पूर्वमस्तिलशेगविज्ञादृष्टा अन्तिसम्पदारोग्यपुत्रपांचधनधार्यादिसम्मुद्दिष्टिरजीव-
नस्वर्णेवासासत्सिद्धिहारा श्रीपरमश्वरपीत्यभ्यमस्य वासतोः श्रुभतासिष्ठये सप्रहमन्त्रा वास्तुशास्त्रं
करिष्ये'.

CHAPTER XXV

DANA (Gifts)

Manu (I. 86) and others state that in the four *yugas* (ages) viz. Kr̄ta, Tretā, Dvāpara and Kali, the principal aspects of religious life were respectively *tapas*, metaphysical knowledge, sacrifices,¹⁹⁷³ and gifts. Manu (III. 78) eulogises the stage of householder as the most worthy because all men in the other āśramas are cherished and fed with (Vedic) knowledge (as a teacher of Vedic students) and with food by him. Yama specifies the characteristic features of the four āśramas as follows : 'quiescence is the dharma of ascetics, cessation from taking ordinary food that of forest hermits, dāna (making gifts) that of householders and obedience (or service) that of brahmačārins.' Vide Dakṣa I. 12-13 also for the peculiar outward characteristics of the four āśramas. Therefore the subject of *dāna* (gifts or charity) will now engage our attention.

Gifts of various kinds and donors have been highly eulogised in the Rgveda. There are *dānastutis* (eulogies of gifts) in Rg. I. 125 (where the gifts made by king Svanaya son of Bhāvayavya to Kakṣīvat are praised and dāna in general is eulogised in verses 5-7), I. 126. 1-5 (where the same praise is continued), V. 61 (where Śyāvāsva praises the donors Taranta, Purumilha and Rathaviti), VI. 47. 22-25 (praise of the donor Prastoka Sārñjaya), VII. 18. 22-25 (praise of the gifts made by Sudās Paijavana), VIII. 5. 37-39 (praise of Kaśu Caidya), VIII. 6. 46-48 (praise of Tirindira Pārasavya), VIII. 46. 21-24 (praise of Kānita), VIII. 68. 14-19, X. 62. 8-11 (praise of Sāvarni). Among the objects gifted the most prominent are cows. In Rg. I. 126. 3 Kakṣīvat represents¹⁹⁷⁴ that he received sixty thousand cows

1973. तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते। द्वापरे यज्ञमेवाहुर्दानमेकं कलौ तु गे॥
मनु I. 86 = शान्तिपर्य 232. 28 = पराशार 1. 23 = वायुपुराण 8. 65-66. यतीनां तु ज्ञाने
धर्मस्त्वनाहारो बनौकसाम्। दानमेव गृहस्थानां शुश्रेष्ठा बद्धाचारिणाम्॥ सम quoted in
हेमाद्रि (वान० p. 6).

1974. उप मा श्यावा: स्वनयेन दत्ता वधूमन्तो दश रथासो अस्युः। वादिः सहजमनु
गव्यमागात्मनत कक्षीवां अभिप्रित्वे अद्वाप्त॥ क्र. I. 126. 3. Svyāga explains बद्धाचारिणि-
कसहजं गवां समूहोऽतु आगात्.

from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Rg. VIII. 5. 37 reference is made¹⁹⁷⁵ to the gifts of ten thousand cows and of 100 camels by Kasu Caidya. In Rg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Rñanicaya is mentioned. Horses are also often described as objects of gift, e. g. Rg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Rg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Rg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word 'vadhū' used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the 'vadhūs' gifted are as many as 10, 20 or even 50.¹⁹⁷⁶ So they were maid servants or female slaves. Rg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Visnu Dh. S. 67. 43, Bhagavad-gītā 3. 13 and is as follows : 'the foolish man'¹⁹⁷⁷ (who does not share with others) obtains food to no purpose ; I say the truth that it is really his destruction ; he does not offer food to Aryaman (i. e. to the gods) nor to his friend (or guest) ; one who takes food alone (without giving to others) partakes simply of sin.' This injunction was most assiduously followed at all times in India. In the Chān. Up. IV. 1-2 it is stated that Jānaśruti Pautrāyana, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Rg. X. 107 (of 11 verses) is an apotheosis of daksinā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting 'Those who make gifts of daksinā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

1975. यथा चित्तैः कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् । ऋ. VIII. 5. 37 ; पर्वते सहस्राभ्यरप्यायुतसन्मुष्ट्रानां विज्ञाति ज्ञाता । दश इयावीनां ज्ञाता दश उपर्वर्णिणां दश गवां सहस्रा ॥ ऋ. VIII. 46. 22.

1976. अद्वान्मे पौरुषत्यः पञ्चाशतं त्रसदस्युर्भूनाम् । महिषो अर्यः सत्पतिः ॥ ऋ. VIII. 19. 36.

1977. मोषमलं विच्छदते अपचेतः सत्यं ब्रह्मीमि वध इत्स तस्य । मार्यमणं तुष्यति मो मार्यार्थं केवलाधो मधति केवलाधी ॥ ऋ. X. 117. 6. The last quarter is quoted by Kullūka on Manu III. 118. The verse occurs in ते. आ. II. 8. 8.

moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; daksinā renders unto these donors this whole world and also heaven'. Rg. VI. 47. 23 mentions that from Divodāsa gifts of ten horses, ten boxes (i. e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.¹⁹⁷⁸

It appears that although in the Rg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Paundarika sacrifice the fee was a thousand horses and in the Jyotistoma one cow and one horse (Sabara on Jaimini III. 4. 28). The Tai. S. II. 3. 12. 1 says¹⁹⁷⁹ 'Varuna indeed seizes him (i. e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuna as many offerings prepared on four potsherds as the horses accepted.' Jaimini (III. 4. 28-31) establishes two propositions in connection with this that the *isti* to Varuna is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the *isti* is to be performed by the donor (and not by the acceptor). The Kāthaka Sam. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuna, Prajāpati &c. The Tai. S. II. 2. 6. 3 says 'he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of *ātman* (self); he should offer a mess cooked on twelve potsherds to Vaiśvā-nara.' Manu X. 89 forbids the sale of the horse and other animals with uncloven hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmaṇas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I, p. 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

1978. दशाश्वान्दश कोशान्दश वशाधिभोजना। दशो हिरण्यपिण्डान्दिवोदासाक्षसा-
निषद् ॥ ऋ. VI. 47. 23.

1979. चरुणो वा एवं गृह्णाति योऽस्य प्रतिगृह्णाति यावतोऽश्वान् प्रतिगृहीयात् वाष्टो
वाहानांश्वस्तुष्कपालार्जिष्येत् । ते. सं. II. 3. 12. 1.

penance for sins. The Śān. Br. (25. 14) says¹⁹⁸⁰ that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins¹⁹⁸¹ that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

The Śat. Br. (II. 2. 10. 6) says 'there are two kinds of devas, the gods (heavenly) and the human gods viz. brāhmaṇas who have studied the Veda and mastered it; sacrifice is divided between these two, i. e. oblations go to the gods and the fee to the learned brāhmaṇas who are the human gods. These two kinds of gods when gratified place him (the sacrificer) in nectar (or in the celestial world).'¹⁹⁸² The Tai. S. VI. 1. 6. 3 states that 'it is indeed *tapas* when¹⁹⁸³ a man makes a gift of what he owns.' We saw above (note 11) how the Br. Up. V. 2. 3 inculcates the three virtues of self-restraint, charity (*dāna*) and compassion. In the Ait. Br. 39. 6¹⁹⁸⁴ it is stated that the king when anointed should make gifts of gold, fields and cattle. But it appears from the story of Viśvakarman Bhauvana narrated in the Ait. Br. (39. 7) and also in the Sat. Br. (XIII. 7. 1. 13-15) that when he desired to make a gift of the earth to his priest Kaśyapa as sacrificial fee the earth appeared and sang a verse 'no mortal must give me away as a gift; O Viśvakarman Bhauvana, you desired to give me away; I shall plunge into the midst of water, so that this your promise to Kaśyapa is fruitless.' It seems however that gifts of villages had come to be made very early. The Chān. Up. IV. 2. 4-5 narrates how Jānasruti desirous of learning the *samvarga* lore

1980. यो ह वै न सर्वे ददाति सर्वे ददानीति ब्रुवन् गर्वपत्यमेव तद्वियते प वा मीयत
इति ह स्माह सहस्रं वैनमवदन्ध इति ह स्माह कीषीतकिः । शा. ब्रा. 25. 14.

1981. तस्मादाहुर्न निष्पृत्वाक्षिणां प्रतिश्छीयाभेन्मा शुचा विद्वा शुचा विष्यादेति ।
यद्यु त्वेनो प्रतिश्छीयापियायैनां आतृष्याय दधात्परा हैव भवति । ऐ. ब्रा. 30. 9 ; the
शतपथ III. 5. 1. 25 also has the words तस्माज्जिवृत... शुचीयात and it adds सिंही
हैन शूचा क्षिणोति ।

1982. Vide S. B. E. vol. 12, pp. 309-310 and also vol. 26, p. 341
(where the same passage occurs).

1983. एतस्तत्त्वं वाच तप द्वित्याद्वृद्यः स्वं ददातीति । तै. सं. VI. 1. 6. 3.

1984. सुमिहं जगाविस्तुद्वाहरन्ति । न मा मर्त्यः कश्चन दातुमर्हति विष्वकर्मण्मौवन
मा विवासिथ । निर्मलये ह सलिलस्य मध्ये मोषस्त एष कश्यपायास सङ्खरः । इति । ऐ.
ब्रा. 39. 7 ; in the (शतपथ XIII. 7. 1. 15) the words are तद्वापि शूमिः
श्वोकं जागौ । न मा ... भौवन मन्द आसिथ । उपमंदपति स्या सलिलस्य मध्ये शूवैष ते
सङ्खरः कश्यपाय । इति ।

from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparṇa villages in the country of Mahāvṛṣa, where Raikva lived.

The literature on *dāna* is of enormous extent. Apart from casual references in the other *parvans* of the *Mahābhārata*, the major portion of the *Anuśāsana parva* is devoted to the various aspects of *dāna*. The *Purāṇas*, particularly Agni (chap. 208–215 & 217), Matsya (chap. 82–91 and 274–289) and Varāha (chap. 99–111), contain numerous verses on *dāna*. There are digests specially devoted to the topic of *dāna*, the most extensive and important being Hemādri's *Dānakhanda* (of the *Caturvargacintāmaṇi*), *Dānakriyākaumudi* of Govindānanda, the *Dānamayūkha* of Nilakantha, the *Dānavākyāvali* of Vidyāpati, the *Dānasāgara* of Ballālasena and the *Dānaprakāśa* of Mitramiśra. Only a brief summary of the topics dealt with in all these is attempted below.

What constitutes gift (*dāna*) according to the *sāstra* has been discussed from very ancient times. There is a distinction between *yāga*, *homa* and *dāna*. The first is constituted by abandoning something that belongs to one, intending it for a deity and accompanying it with Vedic mantras; *homa* is throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity; *dāna* consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical; vide Śabara on Jaimini IV. 2. 28 (quoted above in note 1703), VII. 1. 5, IX. 4. 32 and the Mit. on Yāj. II. 27.¹⁹⁸⁵ The Mit. explains that physical acceptance may be effected in various ways such as by actually receiving the thing in one's hand, by simply touching it and quotes a *smṛti* which illustrates this 'one should give (and the donee may accept) a deer skin (by touching it) on the hairy side, a cow by its tail, an elephant by

1985. एष च यजिः यद्द्वयं देवतासुहिश्य मन्त्रेण त्यज्यते। शबर् ०॥ जै. VII. 1. 5; स्वस्वत्वनिन्दुत्तिः परस्वस्वत्वापादनं च दानम्। परस्वस्वत्वापादनं च परो यद्देव स्वीकरोति तदा संपत्ते नान्यथा। स्वीकारश्च त्रिविधः। मानसो वाचिकः काचिकश्चेति। ...काचिकः पुनरुपादानाभिमर्जनाविरुद्धोऽनेकविधिः। तत्र च लियमः स्मर्यते। दद्यात्कृष्णाजिनं पृष्ठे गो पुच्छे करिणं करे। केसरेषु तथैवाच्चं दासीं शिरासि दापयेत। इति...क्षेत्रादौ पुनः फलोपभोगत्यातिरेकेण काचिकस्वीकारासम्भवात् स्वल्पेनाप्युपभोगन भावितम्यम्। मिता. on यज्ञ. II. 27.

its trunk, a horse by its mane, a female slave by (touching) her head'. The Mit. adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The Visnudharmottara quoted in Dānakriyākaumudi p. 7 gives more examples of the method of acceptance. Vide Brhat-Parāśara (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word 'pratigraha' has a technical meaning in Dharmasāstra. Medhātithi on Manu IV. 5 says¹⁹⁸⁶ 'merely taking a thing (from another) does not constitute pratigraha (as understood in Dharmasāstra). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (adr̥ṣṭa or punya) and when in making the gift a vedic mantra is repeated. When one gives alms, no mantra (such as 'devasya tvā') is repeated and hence that is not the dāna spoken of by śāstra, nor does any one apply the word *pratigraha* to the acceptance of an article given through affection to a friend or a servant.' When such a word as *vidyādāna* (gift of learning to a pupil) is used, the word *dāna* is employed there in a figurative sense only; otherwise the teacher will have to give a *dakṣinā* to the pupil, whereas it is the pupil who may give a *dakṣinā* to the teacher. When some gift is made to an image, the word *dāna* in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore Devala defines *dāna* (of the śāstric kind)¹⁹⁸⁷ as 'that is described as *dāna* when wealth is given according to śāstric rites so as to reach a receiver who is a fit recipient as defined in the śāstra. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called *dharmadāna*'. The Dānamayūkha p. 3 explains that the definition of *dāna* given by

1986. नैव यद्यनामात्रं प्रतिग्रहः । विशेषं एव स्वीकारे प्रतिपुर्वो गृह्णाति वर्तते । अतृष्णु दुर्द्वया वीच्यमानं मन्त्रपूर्वे गृह्णतः प्रतिग्रहो भवति । न च भैक्षे देवस्य त्वादिमन्त्रोऽकारणमास्ति । न च प्रीत्यादिना दानग्रहणे । न च तत्र प्रतिग्रहयवहारः । सेधाः० on मनु. IV. 5.

1987. अर्थानासुद्धिते पात्रे यथावरप्रतिपादनम् । दानभित्यभिनिर्दिष्टं प्यालयानं तस्य वक्ष्यते ॥ देवल quoted by अपराक्त p. 287, दानकियाकौशुदी p. 2, हेमाद्रि (दानखण्ड p. 13), दानवाक्यालिलि (D. C. Ms. No. 368 of 1891-95) folio 2 b. The last reads अद्यया for यथावत्. पात्रेभ्यो दीयते नित्यमनवेष्य प्रयोजनम् । केवलं अमहूद्यता पद्मर्मदानं तदुच्यते ॥ देवल quoted by हेमाद्रि (दान p. 14).

Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

There are six angas (constituent elements) of dāna, as stated by Devala,¹⁹⁸⁸ viz. the donor, the donee, śraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place. The first four are clearly indicated in Manu IV. 226-227. These six will have to be dealt with one after another.

One important word that deserves consideration in the subject of dāna is *istāpūrta*. That word has a high antiquity. It occurs in the Rgveda and the sense seems to be 'the cumulative spiritual result or merit due to a man's performance of sacrifices and charitable acts'. Rg. X. 14. 8 is addressed to one recently¹⁹⁸⁹ dead 'may you join the pitrs, may you be united with Yama, and with your *istāpūrta* in the highest heaven'. The word, though employed in the singular (probably as a *samāhāra-dandva* compound), consists of two parts, *ista* (what is sacrificed) and *pūrta* (what is filled). In the Atharvaveda also the word occurs 'may the *istāpūrta* of our ancestors save us (from our enemy); I seize yonder (man or enemy) with divine wrath' (II. 12. 4). Vide also Atharvaveda III. 29. 1. Sometimes the two components are employed separately or in the dual when compounded. The Tai. S. V. 7. 7. 1-3 has the interesting observation¹⁹⁹⁰ 'when he comes by the Devayāna paths, then make ye his *istāpūrta* manifest to him; whatever sacrifice was offered, whatever was handed over, whatever was given and the daksinā offered, may Agni present in all actions place all that in heaven among the gods for us.' The Tai. Br. II. 5. 5 says¹⁹⁹¹ 'may *Ista* and *pūrta* last for endless

1988. दाता प्रतिश्वहीता च अद्भा देयं च धर्मयुक्तं । देशकालौ च दानानामङ्गान्येतानि षष्ठ् चिह्नः ॥ देवल in दानवाक्याः folio 3 a, हेमाद्रि (दान p. 14).

1989. सङ्घाच्छस्व पितृभिः सं यमेन इष्टापूर्तेन परमे ष्योमन् । क्र. X. 14. 8; इष्टापूर्त-मवतु नः पितृणामसुं द्वये हरसा दैव्येन ॥ अथर्वदइ. II. 12. 4.

1990. यद्यगच्छात्प्रथिर्भिर्देवयानैरिष्टापूर्ते कुण्डादाविरुद्धे । ... यद्यिदं यत्परादाम्य यद्यस्त या च दक्षिणा । तद्विर्भवकर्मणः सुष्टुप्येषु नो दधत् । ते सं V. 7. 7. 1-3; उद्युष्य-स्वाम्ये प्रतिजाग्यहि त्वमिष्टापूर्ते संसुजेथामर्य च । वाज. सं. XV. 54 and XVIII. 61.

1991. इदं पूर्ते शश्वतीनां समाना शाश्वतेन हविषेषानन्तं लोकं परमादरोह । ते. आ. II. 5. 5; इत्यवदा इत्ययजथा इत्यपच्च इति ब्राह्मणो गायेत् । इष्टापूर्ते वै ब्राह्मणत्प । इष्टा-पूर्तेनैवेन स समर्थयति । ते. आ. III. 9. 14.

years; having sacrificed with an offering that is ever-lasting, a man ascended to the highest and ever-lasting world' and Tai. Br. III. 9. 14 remarks "the brāhmaṇa should sing 'you made gifts, you performed sacrifices, you cooked food (for serving to others).' Indeed istāpūrta belongs to a brāhmaṇa : he makes him (the king) prosper by istāpūrta." The Vāj. S. XV. 54 says 'O fire, may you be awake (or kindled), may you be watchful for us; join with istāpūrta (the sacrificer) and him with his istāpūrta.' The Kaṭhopanisad I. 1. 8 states that when a brāhmaṇa guest is allowed to stay in a house without being served with food he destroys the istāpūrta, the issue and the cattle of the householder. The Mundaka Up. I. 2. 10 condemns those who regard istāpūrta as the highest and do not hold that there is anything higher than that and states that they have to come down to this world or to a lower world again after enjoying the blessings of Heaven.

Aparārka (p. 290) quotes the Mahābhārata for defining ista and pūrta¹⁹⁹², whatever is offered in the single fire (i. e. grhya fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called ista; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaisvadeva constitute ista while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226-227) ordains 'one should always assiduously perform ista and pūrta, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharmā (that mode of dharmā which consists in gifts) which is either ista or pūrta, according

1992. महाभारतम् । एकाश्मिकम् द्वन्द्वतायां यज्ञं हृयते । अन्तर्बोधां च यदानस्मित्यभिधीयते ॥ वापीकृपतडागानि द्वेवतायतनानि च । अक्षयदानमारगमः पूर्तमित्यभिधीयते । अपरार्क p. 290 (vide note 370 for वापी &c.); the 2nd verse is अधि 44, while अधि 43 defines हृष्ट as अग्निहोत्रं तपः सत्यं देवानां चैव पालनम् । आतिथ्यं वैभवदेवथ्य हृष्टमित्यभिधीयते ॥ लिखित ५ is the same as अधि 43. Vide हेमाद्रि (दान p. 20) where एकाश्मि and अग्निहोत्रं are ascribed to शास्त्रं; also यम 68-70 and अग्निपुराण 209, 2-3 which define हृष्ट and पूर्त almost in the same words as अधि.

to one's means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.'

Any one including women and sūdras could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse¹⁹⁹³ 'two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a *tapasvin* (who undergoes austerities or who is restrained).' It is stated in Atri 46, Likhita 6 and other smṛtis that¹⁹⁹⁴ 'Iṣṭa and pūrta are dharma common to all twice-born classes; the sūdra has authority to perform pūrta dharma, but not the Vaidika dharma (sacrifices etc.).' According to Devala the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several smṛtis note that it is a rare sight to see a man giving away in charity wealth earned by him. Veda-vyāsa¹⁹⁹⁵ (IV. 60) says 'amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.'

A good deal has already been said above (pp. 113–114) about the persons fit to be donees (*pātra*) and an unfit one. A few more words may be added here. Dakṣa III. 17–18 states 'a gift made to one's parents, guru, friend, to a well conducted man, to one who has laid the donor under obligation, to the poor, the helpless, those endowed with special excellence, leads to rewards, while gifts made to rogues, to bards, to wrestlers, to those who devote time to bad lores, to gamblers and deceitful persons, to cāṭas, to cāraṇas and thieves brings no

1993. द्वावेदाप्तु प्रवेष्टस्यौ गले बध्दा महाशिलाम् । धनवस्तमदातारं दरिद्रं स्वातपास्व-
भम् ॥ quoted by अपरार्क p. 199, वानवाक्यावलि folio 2 a. This is उच्चोगर्व
33, 60 (which reads द्वावेदमसि लिषेष्टस्यौ).

1994. इष्टापूर्ते द्विजातीनां धर्मः सामान्यं इहयते । अधिकारी भवेच्छूद्धो पूर्ते धर्मे न
बैद्विके ॥ अत्रि 46, लिखित 6 and quoted by Aparārka p. 24 ss जातुकर्ण्य's. अपाप-
रोगी धर्मात्मा दित्सुर्यसनः शुचिः । अनिन्द्याजीवकर्मा च षड्भिर्दाता प्रज्ञस्यते ॥ देवसु
quoted by अपरार्क p. 288, हेमाङ्गि (वान p. 14). पापरोगे are said to be
eight such as Tuberculosis etc.

1995. शतेषु जायते शूरः सहस्रेषु च पण्डितः । वक्ता शतसहस्रेषु दाता भवति वा त्वा
वा ॥ वेद्यास IV. 60.

fruit (or merit).¹⁹⁹⁶ Manu 4. 193-200 (= Viṣṇu Dh. S. 93. 7-13) contains a list of persons to whom gifts should not be made, such as a brāhmaṇa who is like a cat or hypocrite or who does not know the veda. Brhad-Yama III. 34-38 enumerates those brāhmaṇas who are unfit to be invited at a srāddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for sūdras, a devalaka and seller of Veda (teaching it with a prior stipulation for money) and in IV. 55-56 says that gifts made to brāhmaṇas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmaṇas), who are wicked and who are immersed in pleasures of sense become fruitless. Vanaparva (200. 5-9) enumerates 16 futile gifts such as to one who left off the order of *sāmyāsa* or of wealth acquired by unjust means &c. Almost the same verses occur in Brhat-Parāśara (VIII. pp. 241-242), which are quoted in Par. M. I, part 1, p. 188. Vide also Vṛddha-Gautama (III. chap. pp. 508-509) for numerous futile gifts. It is one's duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste nor qualities.^{1996a} When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be sraddhā, according to Devala.¹⁹⁹⁷ Manu I. V. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

Numerous rules are laid down about the things that can be the subject of gifts (i. e. about *deya*). Whatever is in this

1996. मातापित्रोर्गुरुरै मित्रे विभीते स्वोपकारीणि । दीनानाथविशिष्टेषु दत्तं च सफलं भवेत् ॥ धूते क्षमित्वा मम्ते च कुवैये कितवे शठे । चाटवारणचारेषु दत्तं भवति जिङ्गलदृष्ट्य ॥ धृष्ट्य III. 17-18, the 2nd verse being quoted by अपराह्ण p. 286. About the meaning of *cāta* that occurs in many grants there is no unanimity. The Mit. on Yaj. I. 336 (चाटवस्कर &c.) explains चाटाः प्रतारकाः विचास्य ये परथम-मरहरत्तम्. Vide E. I. vol. IX p. 284 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अस्माच्छादनदानेषु पात्रं नैव विचारयेत् । अस्मास्य क्षुधितं पात्रं विवाहो वसनस्य चेति । विष्णुधर्मस्कैः । दानमपूर्वम् p. 5.

1997. सौहस्रद्याद्यभिसंभीतिरर्थिनां दर्शने सदा । सत्कृतिभानसूया च तदा अद्वेति कीर्त्यसे ॥ वैष्णव quoted by अपराह्ण p. 288.

world a most desirable thing and what one prizes most in one's house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—Anuśāsana parva 59. 7.¹⁹⁹⁸ According to Devals, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much).¹⁹⁹⁹ It is not the extent of the gift that causes greater or lesser merit. Merit (*punya*) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man²⁰⁰⁰ were to give even the whole earth acquired by unjust means, or if he makes a gift without śraddhā (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of śraddhā and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among *dāya* things, some are the best, some middling, some inferior. Food,²⁰⁰¹ curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. Yaj. (I. 210–211) appears to have this difference in view when he says that a man, making a gift of land (capable

1998. यथादिष्टतमं लोके यज्ञापि ददितं यहे । तस्तृणवते द्वयं तदेवाक्षयमिच्छता ॥
अनुशासनपर्व 59. 7 = मार्कण्डे 35. 52–53 = मत्स्य 72. 39. This is विष्णुध. सू. 92. 32.

1999. अपरावाधमङ्गेभां स्वयं येनार्जितं धनम् । स्वल्पं वा विषुलं वापि देयमित्यभिधी-
यते ॥ देवल quoted in अपरार्क p. 288.

2000. अन्यायाधिगतां द्रव्या सकलां पृथिवीमपि । अद्यावर्जमपात्राय न कांचित् भूति-
मास्यात् ॥ प्रदाय शक्तमुष्टिं वा अद्याभिक्षसुत्यात् । महते पात्रभूताय सर्वास्युदयमासु-
यात् ॥ देवल quoted by अपरार्क p. 290 ; सहस्रशक्तिश शर्ते शतशक्तिर्वशापि च । द्वया-
दपश्य यः शक्तया सर्वे तुल्यफलाः स्मृताः ॥ आश्वमेधिकपर्व 90. 96–97 ; एकां गां दशशुर्वशाद्
दश दृश्यात् गोशती । शर्ते महस्त्रुत्यात्सर्वे तुल्यफला हि ते ॥ अश्विरुद्राण 211. 1.

2001. असं दधि मधु त्राणं गोमूरुकमाश्वहस्तिनः । दानान्युतमदानानि उत्तमद्वय-
दानतः ॥ विद्या चाच्छादानावाच्चासपरिभेतोपाधानि च । दानानि मध्यमानीति मध्यमद्वयदानतः ।
उपान्यस्त्रुत्यात्त्राणानि त्रुत्रात्रासनानि च । दीपकाष्ठफलादीनि च्चर्मं बहुवार्षिकम् ॥ बहुत्वावर्ष-
जातानां संख्या देष्यु नेत्रयते । अधमान्यविशिष्टानि सर्वदानान्यतो विहुः ॥ देवल quoted by
अपरार्क pp. 289–90, हेमाद्रि (दानः pp. 16.)

of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled²⁰⁰² *atidāna*, viz. of cows, land and Sarasvatī (*vidyā*) according to Vas. Dh. S. 29. 19 and Brhaspati 18. Vas. Dh. S. 29. 19, Manu 4. 233, Atri, 340, Yāj. I. 212 say that the gift of *vidyā* is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand *Anusāsana-parva* (62. 2) and the *Visṇudharmottara* (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Viṣṇu Dh. S. 92. 1 says that the gift of protection from danger (*abhayadāna*) is the highest. The gifts of certain objects were called *mahādānas*. These and a few other *dānas* will be dealt with in some detail later on.

Dānas are divided into *nitya*²⁰⁰³ (called *ājasrika* by Devala), *naimittika* and *kāmya*. Whatever is given everyday (such as food after Vaiśvadeva &c.) is *nitya*, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called *naimittika*; what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called *kāmya* (as it springs from a desire). Dedication of a garden or of a well &c. is called *dhruvadāna* (permanent gift) by Devala; while the Kūrmapurāna adds to the well-known three a fourth division called *umala* (pure) defined by it as 'what is given to those who know brahma for securing the grace of God with a mind full of devotion.' Vas. Dh. S. 29. 1-15, Viṣṇu Dh. S. 92 and Manu IV. 229-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

2002. ब्रीण्याहुरातिदानानि गावः पृथ्वी सरस्वती। अतिदानं हि दानानां विद्यादानं ततोषिकम्। वसिष्ठ 29. 19; अति दानानि सर्वाणि पृथ्वीदानसुच्यते। अशुशासन 62. 2.

2003. शपारामतडागादि सर्वकामफलं भ्रुवम्। तदाजस्तिकमित्याद्वीयते यद्विनेदिने॥ अपत्यविजयेश्वर्यपूर्णिमालार्थं यद्विष्यत। हृष्ट्यासंस्थं तु तद्वानं कामयमित्यभिधीयते॥ कालायेषं कियपेक्षमर्थपौर्णिमिति स्मृतम्। त्रिधा नैमित्तिकं प्रोक्तं सहोमं होमवर्जितम्॥ वैबल quoted by अपरार्क p. 289 and हेमाद्रि (दान० p. 16); यदीश्वरपीणनार्थं ब्रह्माविस्तु प्रवीयते। चतसा भक्तिउक्तं दानं तद्विमलं शिवम्॥ कूर्मपुराण quoted by हेमाद्रि (दान. p. 17).

rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17. 20-22) divides dānas into sāttvika, rājasa and tāmasa and defines them as follows: When a gift is made because one feels it one's duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sāttvika; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājasa; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmasa.

Many texts emphasize a rule similar to that in the Bible 'But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret'-Matthew VI. 3-4. Yogi-Yājñavalkya says²⁰⁰⁴ that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in *japa* without others seeing it is infinite. Devala says 'sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason (such as protecting a gift &c.) proclaim one's meritorious act.'

Certain things when offered voluntarily by a person with his own hand must be accepted and not spurned even by one who does not ordinarily accept gifts. Manu IV. 247-250, Yāj. I. 214-215, Āp. Dh. S. I. 6, 19, 13-14, Visnu Dh. S. 57. 11 declare that kuśas, vegetables (raw), milk, fish, fragrant substances, flowers, curds, clay, flesh, a bedstead, a seat, fried barley, water, precious stones, fuel-sticks, fruits and roots, honey, food offered without being asked (except of the impotent, of prostitutes and of *patita*) must not be spurned, but must be accepted.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI. 7. 1-7) establishes several propositions, viz. that one can make a gift only of what one owns, that one cannot make

2004. प्रच्छक्षानि च दानानि ज्ञानं च निरहकृतम् । जप्यानि च सुगुप्तानि एषां फल-मनस्तकम् ॥ योगियाज्ञवल्क्य quoted in गृह. र. p. 243 ; लघुशास्त्रातप 149 is प्रत्यक्षानि (?) च दत्तानि तपांसि अनन्तकम् ॥ ; हइं वृत्तमधीतं चा विनश्यत्यक्षकीर्तनाम् । भ्रायाणुशोचनाभ्यां च भग्नेतजो विपथ्यते । तस्माद्यात्मकृतं युण्यं न दृथा परिकीर्तयेत् । देवल quotted by अपराक्त p. 290, हेमाद्रि (वान. p. 17).

a gift of one's relatives (parents, sons and others) in the Viśvajit, that a sovereign cannot make a gift of the whole of his kingdom, that horses cannot be gifted in that sacrifice as śruti forbids such a gift in that sacrifice, that a śūdra who serves the sacrificer merely as a duty cannot be given away and that whatever is of the full ownership of a person at the time of giving the daksinā can alone be gifted in the Viśvajit sacrifice. Nārada²⁰⁰⁵ (dattāpradānika 4-5) forbids eight kinds of gifts viz. of what is handed over to a creditor by a debtor for delivery to a third person, what is borrowed for use (such as an ornament on a festive occasion), a pledge, property jointly owned with others, a deposit, son and wife, one's entire property when one has children, what has been already promised to another man. Dakṣa III. 19-20 enumerates nine things as not proper subjects of gifts (adding to Nārada's list 'a friend's wealth and gift through fear' and omitting 'what is already promised to another'). Yāj. II. 175 is of similar import. Aparārka p. 779 quotes verses of Brhaspati and Kātyāyana to the same effect. Vide above (pp. 507-508) as to a man's power over his children.

The texts took care to set limits to a man's generosity. After emphasizing in very eloquent language the obligation to share one's possessions, however meagre, with others, Veda-Vyāsa²⁰⁰⁶ (IV. 30-31) inculcates the doctrine that charity begins at home. Ap. Dh. S. II. 4. 9. 10-12, Baud. Dh. S. II. 3. 19 ordain that one should not stint one's dependents (whom one is bound to maintain), one's servants and slaves for distributing food to guests and others. Yāj. II. 175 prescribes that one should make gifts in such a way as not to cause detriment to one's family. Brhaspati²⁰⁰⁷ explains this by saying that one may give away

2005. अन्वाहितं याचितकमाधि: साधारणं च यत् । निक्षेपः सुत्रदारांश्च सर्वस्वं चान्वये सति । आपत्स्वपि हि कषायु वर्तमानेन देहिना । अदेयान्याहुराचार्यां यज्ञान्यस्मै प्रतिश्वतम् ॥ नारद (दत्ताप्रदानिक 4-5); सामान्यं याचितं न्यास आधिदोरा: सुहृद्दनम् । भयादितं च निक्षेपः सर्वस्वं चान्वये सति । आपत्स्वपि न देयानि नव वरतूनि सर्वदा । यो इदाति स मूदात्मा शायद्यक्षीयते नरः ॥ दक्ष III 19-20.

2006. यद्यदासि विक्षिष्टेभ्यो यज्ञाइनासि दिने दिने ॥ तते विज्ञमहं मन्ये होषं करयामि रक्षसि ॥ किं धनेन करिष्यन्ति देहिनो गत्वरायुः । यद्यर्थयितुमिच्छन्ति तच्छरीरमशाभ्यतम् । ग्रासादर्घभैर्यः ग्रासमर्थिभ्यः किं न दीयते । हृष्ट्याहुर्लपो विभवः कदा कर्त्य भविष्यति ॥ प्राणनाशस्तु कर्तव्यः यः कृतार्थः स नो मृतः । अकृतार्थस्तु यो मृत्युः प्रासः खरसमो हि सः ॥ मातापितृषु पद्मन्त्रं आत्मुषु व्यज्ञरेषु च । जायापत्येषु यो दद्यात् सोऽनन्तः स्वर्गसंक्रमः । पितृः शतगुणं दानं सहस्रं मातुरुच्यते । भगिन्यां शतसाहस्रं सोदरे दद्यामक्षयम् ॥ वेदायासस्मृति IV. 16, 18, 24, 26, 30-31 quoted by हेमाद्रि (दान) p. 33; vide अधिपुराण 209. 32-33.

2007. कुदुष्यभक्तवसाहृदयं यद्यतिरिच्यते । मध्यास्त्वाद्वो विषं पश्याद् बातुर्धमोर्नयथा भवेत् ॥ इहस्पति quoted by अपरार्क p. 780 and हेमाद्रि (दान) p. 44).

wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Brhaspati only echoes what Manu says (XI. 9-10) 'the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death'. The Anusāsana parva (37. 2-3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI. 30 'give to every man that asketh of thee'). Hemādri quotes²⁰⁰⁸ Śivadharma to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

Certain things were forbidden to be accepted as gifts. The gift of animals with two rows of teeth was forbidden by śruti (vide Śabara on Jaimini VI. 7. 4 quoted above). Vas. Dh. S. 13. 55 declares that a brāhmaṇa should not accept the gift of weapons, poisonous substances and spirituous liquor. Manu IV. 188 states that a brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cow, food, garment, sesame, clarified butter; but if he accepts he is reduced to ashes (i. e. perishes) like wood. Hemādri (Dāna p. 57) quotes the Brahma-purāṇa that a brāhmaṇa should not accept the gifts of ewes, horses, precious stones, an elephant, sesame and iron, and that one who accepts a gift of antelope skin or sesame would not be born again as a male and that if a person accepts the bedstead, ornaments and the clothes of one who is dead he would go to hell.

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (Yāj. I. 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. Laghu-Śātātpā (145-153)

2008. तस्मात् ब्रिभागं वित्तस्य जीवनाय प्रकल्पयेत् । भागद्वये तु धर्मार्थमनित्यं जीवितं यतः ॥ शिवधर्म quoted by हेमाद्रि (दान. p. 44) and दाननदूख p. 5.

says²⁰⁰⁹ that a gift must be made on the first day of each *ayana* (the sun's passage to the north or south), at the beginning of *Sādāśiti* and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. *Vanaparva* 200. 125 is to the same effect. A gift made on *Amāvāsyā* imparts rewards a hundred times (of the reward of making it on any ordinary day), a thousand times when made on the suppression of a *tithi*, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on *Vyatipāta*. *Sāṁvarta* (208–209) says that gifts made on the *ayana* day, equinoctial day, *vyatipāta*, the suppression of a *tithi* and on the eclipses of the sun and moon, on new moon day, 12th day, *sāṁkrānti* (sun's passage into a zodiacal sign) becomes inexhaustible and these *tithis* are highly commended and so also Sunday for a bath, *japa*, *homa*, dinner to brāhmaṇas, fast and gifts.²⁰¹⁰ *Sātātapa* (146) states that 16 *ghaṭikās* before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 *ghaṭikās* (before and after) for Karkaṭaka (Cancer *sāṁkrānti*), 20 for Makara (Capricorn) and 105 for Tulā (Balance) and Mēṣa (Aries). *Viśvarūpa* on *Yāj.* I. 214–217 states that the times specified as the proper occasions for *śrāddha* are all of them the most appropriate times for making gifts. Vide *Prajāpati* 25 and 28 and *Atri* 327 for similar rules. Saṅkha says that if *amāvāsyā* falls on Monday, the 7th *tithi* on Sunday, 4th on Tuesday, 8th on Wednesday—these four are like

2009. अयने विषुदे चैव पटशीतिसुखेषु च । चन्द्रसूर्योपरागे च दत्तमक्षयसुच्यते ॥ वनपर्व 200. 125 ; अयनादौ सदा दद्याद् द्रव्यमिष्टं शुद्धे वसन् । पटशीतिसुखे चैव विषुके चन्द्रसूर्ययोः ॥ लघुशातातप 145, quoted as शातातप by अपरार्क p. 291. The sun's entrance into the signs of Gemini, Virgo, Sagittarius and Pisces is called *पटशीति*; vide बृहत्पराशार p. 245 and अपरार्क p. 292 quoting वासिड, अग्निपुराण 209. 9–10.

2010. शतमिन्दुस्थये दानं सहस्रं तु दिनक्षये । विषुवे शतसाहस्रं ध्यतीपाते त्वनन्तकम् ॥ लघुशातातप 150 quoted as ध्यास्तः by अपरार्क p. 292; विष्वस्तप p. 144 also quotes the first पाद्. When three *tithis* occur on the same day it is called दिनक्षय as the middle one is suppressed in the calendars (vide अपरार्क p. 292); शतमिन्दुः is quoted as याज्ञः by हेमाद्रि (दान p. 69). ध्यतीपात is one of the 27 योग्यas beginning with विष्वकर्म and is defined as अवणाश्चिद्यनिष्ठाद्वानागदैवतमस्तके । यद्यमा रविवरिण ध्यतीपातः स उच्यते ॥ (बृहत्मनु according to अपरार्क p. 426)—when the moon is in the constellations of Sravāna, Āśvinī, Dhaniṣṭha, Āṛdra, Āśleṣa (first quarter) and *amāvāsyā* falls on Sunday it is *Vyatipāta*. Even Bāṇa in the *Harsacarita* IV states that Harṣa was born on a day that was free from all inauspicious conjunctions such as *Vyatipāta*.

eclipses and so gifts made on these days yield infinite rewards (quoted by Hemādri, dānakhaṇḍa p. 66). The Viṣṇu Dh. S. chap. 89 deals with the rewards of the gifts of various articles made on the full moon days of the twelve months of the year. Anusāsana chap. 64 speaks of dānas on the 27 naksatras from kṛttikā.

The general rule was that gifts were not to be made at night. But there are several exceptions. Atri 327 states that a gift even at night is commended on the occasions of eclipses, marriages, sāṃkrāntis and the birth of a child. Devala²⁰¹¹ quoted in Par. M. I. part I, p. 194 has a similar verse and the Par. M. adds that only on the Cancer and Capricorn sāṃkrāntis are gifts allowed to be made at night.

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Hāstrakūṭa Nannarājā dated śaka 553 (653 ?) in E. I. vol. XI. p. 279, I. A. vol. VI, p. 73 (in śaka 534 i. e. 613 A. D.), the grant of 30 nivartanas of land purchased for 30 gadyāṇakas of gold on a total eclipse of the sun in 754 A. D. in the time of Cālukya Kirtivarman II (E. I. vol. III. p. 6), E. I. vol. III. p. 193 (of śaka 716), E. I. vol. IX, p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol. 20, p. 135 (Navsari plates of Rāstrakūṭa Mahāsāmanatādhipati Karkarāja issued in śaka 738, i. e. 817 A. D.), in E. I. vol. I. p. 341 (Patna Inscription of the time of Yādava Singhāṇa dated śaka 1128 i. e. 1207 A.D.), E.I. vol. 19, p.41, F.I. vol. 20, p. 125 (in saṃvat 1108). Grants on ayana days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Cāpa Mahāsāmantādhipati Dharanī-varāha issued in śaka 836), the Sañjan grant of Amoghavarṣa dated śaka 793 (Uttarāyana-Mabāparvāṇi). Grants on Sāṃkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated śaka 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E. I. vol. VIII. p. 159 (in saṃvat 1207). It may be noted that not only on the sun's passage in a rāśi, but even on Jupiter's passage in a rāśi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kīrtipāla (E. I. vol. VII, p. 93 in saṃvat 1167 i. e. 1111 A. D.). A village was

2011. राहुदर्जनसंक्रान्तिविवाहात्ययृद्धिषु । स्नानदानादिके कुर्येनिशि काम्यमतेषु च ॥ द्वेष्टल quoted by हेमाद्रि (वाल p. 81).

granted on Viguvasamkrānti to a brāhmaṇa in honour of Buddha by Mahipāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Aksaya Trtyā (3rd of the bright half of Vaisākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in samvat 1156) and E. I. vol. VII. p. 98 (Lar plates of Govindacandra of Kanoj in samvat 1202). For a grant made on Mahākārtikī (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer *bali*, *caru*, *vaiśvadeva*, *agnihotra* and the five *mahāyajñas*, in Kalacuri samvat 292 i. e. about 540 A. D.).

The places (*desa*) where gifts are to be made are also specified in the smṛtis, purāṇas and digests. Gifts²⁰¹² made in the house yield ten times as much merit (as when made elsewhere), a hundred times when made in a cowpen, a thousand times when made in sacred places (*tirthas*) and an infinite number of times when made near an image (or *liṅga*) of Śiva. The Skandapurāṇa²⁰¹³ quoted by Hemādri (dāna p. 83) states that Benares, Kuruksetra, Prayāga, Puṣkara (Ajmer), the banks of the Ganges and of the ocean, Naimisa forest, Amara-kaṇṭaka, Śriparvata, Mahākāla (at Ujjayinī), Gokarna, Veda-parvata—these and the like are declared to be holy places resorted to by gods and siddhas; all mountains, all rivers and the ocean are holy; the habitations of cows, siddhas and sages are also holy; whatever is donated in these sacred places confers infinite reward.

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9–10²⁰¹⁴ states that all gifts are to be made with water except in the case of vedic sacrifices where they are to be made as directed by the vedic texts. Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate daksinā. The Agnipurāṇa²⁰¹⁵ 211. 31 makes an exception in the case of gifts of

2012. गृहे दशगुणं द्वानं गोष्ठे चैव शताधिकम् । पुण्यतीर्थेषु साहस्रनन्तं शिवसज्जिथौ ॥
quoted in दानमयूस p. 8.

2013. वाराणसी कुरुक्षेत्रं प्रयागः पुक्कराणि च । गङ्गामस्तदतिरे च नैमित्तिमर्कण्टकम् ॥ अपीर्पतमहाकालं गोकर्णं वेदपर्वतम् । हृत्यादाः कीर्तिता देशाः सुरसिद्धिनिषेदिताः ।
सर्वे शिलोच्चायाः पुण्याः सर्वा नद्याः सप्तसागराः । गोसिद्धुसुनिवासाश्च देशाः पुण्याः प्रकीर्तिताः ।
एषु तीर्थेषु यद्दत्तं फलस्यानन्त्यव्यक्तवेत् । स्कन्दपुराण q. by हेमाद्रि (दान p. 83).

2014. सर्वाण्युदकपूर्वाणि दानानि । यथाकृति विहारे । आप. ध. ष. II. 4. 9.
9–10 ; स्वस्तिबास्य विकादानमप्युवर्म । ददातिषु चेव धर्मेषु । गौ. V. 16–17.

2015. अदस्तद्विक्षिणं दान ब्रतं चैव दूरोपासम् । विकल्पं तद्विजानीयाऽन्तस्मीकृतं हविः ॥
भविष्यत्पुराण quoted by हेमाद्रि (दान p. 111); अन्यथां चैव दानानां सुधर्मं द्विक्षिणं
स्मृता । सुधर्मं द्वीयमाने तु रजतं द्विक्षिणेष्यते ॥ q. in हेमाद्रि (दान p. 112); this is
अप्यपुराण (211. 30) and दानकिणाकोसुदो p. 11 quotes it from अग्नि०

gold, silver, copper, husked rice, corn, daily śrāddha and daily devapūjā (which may be without daksinā). That daksinā should consist pre-eminently of gold, but if gold itself is the article donated then the daksinā may be of silver. In the case of very costly gifts like *tulāpurusa*, the daksinā may be one hundred or fifty or 25 or ten *niskas* or one-tenth of the price of the thing gifted or according to ability.

Hemādri (Dāna pp. 96-97) and Dānamayūkha (pp. 11-12) quote verses from the Visṇudharmottara stating the presiding deities of the several articles that are donated (such as Agni of gold, Prajāpati of dāsas, Rudra of cows &c.) and adds that wherever no presiding deity is specifically named Visṇu is the presiding deity. Those very verses are quoted as from the Kapila-pañcarātra in the Dānakriyākaumudi (p. 5). The Agnipurāṇa (209. 40-48) has similar verses. This notion is derived from the Brāhmaṇas and Śrautasūtras which speak of Rudra as the presiding deity of the gifts of cows, Soma of garments, Prajāpati of human beings and so on (vide Tai. Br. II. 2. 5, Āp. Sr. 14. 11. 3).

The general procedure of making gifts may be stated here once for all. The donor and the donee should have taken their bath and should wear two white garments each, the donor should wear a pavitra, perform ācamana, should face the east, should wear the sacred thread in the upavita form, be seated on a pure seat (of kuśa &c.) and seat the donee on a seat and make him face the north, then the donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say 'I make a gift to you of such and such an article,' pour water on the donee's hand, and when the donee says 'give' the donor should sprinkle water on the subject of gift and place it into the hand of the donee, who utters the syllable 'om' and says 'svasti'. Then daksinā is given to the donee. The detailed formula is set out below.²⁰¹⁶ Necessary changes

2016. The formula may be described as follows: अथ असुके मासि असुके पक्षे असुकृतियौ असुकरातीरेष्ये भास्करे भारतवर्षास्यसूपदेशे सूर्यश्वर्णादौ असुक-गोचः असुकशर्मा असुककामः असुकगोचाप्य असुकप्रवराय असुककर्मणे ब्राह्मणाय हृष्टम्-हृष्टकद्वयं असुकद्वैषतं तुम्यमहं संप्रददेन हति द्विजकरमध्ये सकुशं जलं दद्यात्। यद्दीता करमध्येन गृहीत्वा स्वस्तीति वदत्। अथेत्यादिं असुककामनया कृतस्य असुकदातकर्मणः प्रतिष्ठार्थं दक्षिणा असुकगोचाप्य असुकशर्मणे ब्राह्मणाय तुम्यमहं संप्रददेन न सम हति दक्षिणा दद्यात्। Vide अग्निपुराण 209, हेमाद्रि (वानखण्ड) pp. 506-7 and दानक्रियाकौस्तुदी pp. 14 ff. for the procedure. The अग्निपुराण 209. 59-61 mentions the following purposes for which gifts are usually made 'पुत्ररौत्रगृहैश्चर्यपर्वीधर्मार्पसद्ग्रन्थाणः। कीर्तिविद्यामहाकाम-सौभाग्यारोगवृद्धये। सर्वपापोपशान्त्यर्थं स्वर्गार्थं भुक्तिक्षुक्तये। एतत्तुम्यं संप्रददेन प्रीयता मे हरिः शिषः॥'

have to be made as to the statement of the occasion, the receipt of the subject of gift &c (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmaṇas learned in the Veda, of milch cows, gold, land, houses and the requisites of marriage (i. e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva²⁰¹⁷ 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Uṣavadāta²⁰¹⁸ (probably in the 1st century A. D.), son-in-law of Nahapāna, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmaṇas, fed one lakh of brāhmaṇas every year, got eight brāhmaṇas married at his own expense at Prabhāsa (in Kathiawar), built flights of steps on the river Bārnāsā, constructed quadrangles, houses and halting places (*praliśraya*) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śorparaga (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ibā, Pārādā, Damanā, Tāpi, Karabenā, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoanut trees in Nanangola (modern Nargol) on the assembly of brāhmaṇas of the Caraka Sākhā at RāmatIrtha in Śorparaga and three other places. He adds that he purchased from a brāhmaṇa for 4000 kārsāpanas a field that originally belonged to the brāhmaṇa's father and made a grant of it for supplying food to the assembly

2017. यो ब्राह्मदेयां तु ददाति कन्या सूभिप्रदानं च करोति विष्णे । ददाति दात्रं विधिना च यश्च स लोकमामोति पुरन्दरस्य ॥ वनपर्वे 186. 15.

2018. Vide E. I. vol. VII. p. 57 for Karle Inscription No. 13 of Uṣavadāta and E. I. vol. VIII p. 78 (for Nasik No. 10) 'नहपानस्य जामाचा दिनीक्रुत्वेण उषवदातेन त्रिगोत्राशतसहस्रदेन नद्यां बार्णसायां सुवर्णदानतीर्थकरेण देवताभ्यः ब्राह्मणेभ्यश्च बोहशग्रामदेन अल्पवर्षे ब्राह्मणशतसाहस्रीभोजापायित्रा यमासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्याप्रदेन भृकच्छे दशपुरे गोवर्धने शोर्पारगे च चतुशालाकाशधर्मतिशयप्रदेन आरामनडाग-उद्यापानकरेण इच्छा-पारादा-दमण-तापां-कवेणा-दाहसुकानाशा पुण्यतरकरेण एतासां च नदीनां उभयतोतीर सभायपाकरेण पीढीतकावडे गोवर्धने सुवर्णसुखे जापारगे च रामतीर्थे चरकपर्षद्वयः घासे नानंगोले द्वात्रीशतनाळिगेरमूलसहस्रपदेन गोवर्धने त्रिरस्त्रिम्बु पवर्तेषु धर्मात्मना हवे लेणं कारितम् । दत चानेन क्षेत्रं ब्राह्मणस वाराहपुत्रस अधिष्ठूतिस हथे कीणिता मुलेन कहापणसहस्रेष्ठे चतुर्वृद्धे 4000 यसपितृसतक नगरसीमाय उत्तरापराय दीक्षाय एतो मम लेणे वसतानं चात्रदीसिस भिलुसप्तस सुखाहारो भर्वसादे । (Nasik No. 10).

of monks coming from all quarters that dwelt in the cave constructed by him. This is certainly a formidable list of benefactions for one ruler.

As to spending money for the marriages of brāhmaṇas and settling them as householders, a few words may be said here. Dakṣa²⁰¹⁹ III. 32-33 says 'The merit of him, that establishes a brāhmaṇa who is without father or mother by performing his samskāras and by getting him married, is beyond reckoning'. A man does not secure that bliss by observance of agnihotra or the performance of Agnistoma, which he secures by establishing a brāhmaṇa in life'. Aparārka (p. 377) quotes a long passage from the Kālikāpurāṇa about *Naiveśika dāna*. Its purport is briefly as follows: 'The donor should choose eleven brāhmaṇas of śrotriya families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and maid servants, beds, seats, vessels of clay and copper and other utensils for taking food and with garments; and having thus furnished the houses, should settle the eleven brāhmaṇas in the eleven houses and for their maintenance bestow upon each one hundred *nivartanas* of land or a hamlet, or half a village; he should induce the brāhmaṇas to be agnihotrins. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one brāhmaṇa according to his means and he secures the same rewards'. In the Epigraphic records there are numerous instances of kings spending for the marriages of brāhmaṇas. For example, the Apsad Inscription of Ādityasena (vide Gupta Inscriptions No. 42, p. 203) speaks of gifts of agrahāras on the marriages of one hundred brāhmaṇa girls to brāhmaṇas. A copper-plate grant of the Śilāhāra prince Gaṇḍarāditya speaks of the king having got 16 brāhmaṇas married at his expense and of having created endowments of three *nivartanas* for each for their maintenance at the time of their marriages (vide J. B. B. R. A. S. vol. 13, p. 1, dated 1032 *saka*). As the brāhmaṇas were supposed to lead a

2019. मातापितृविहीनं तु संस्कारोद्घानादेभिः । यः स्थापयति तस्येष्व पुण्यसंख्ये । न विद्यते ॥ न तच्छ्रौयोभिहोत्रेण नाग्निष्ठोमेन लभ्यते । यच्छ्रौयः पाप्यते तुंसा विष्णवं स्थापितेन है ॥ दक्ष III. 32-33. The first is quoted by अपरार्क p. 378.

life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmaṇas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmaṇas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them 'follow your duties' (*svadharma*). Aparārka quotes (p. 792) thereon from Brhaspati several verses that add 'the king should bestow on the brāhmaṇas who are learned and kindle the sacred fires (*agnihotris*) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmaṇas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or *kāmya* or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.'²⁰²⁰ These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmaṇas. Kaut. II. 1 also prescribes that lands free from taxes and fines should be settled upon *purohitas*, śrotriyas &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England 'the marriage of poor maids' is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vas. Dh. S. 29. 16 quotes a verse which is found also in Brhaspati 7, Viśnudharmottara and Matsyapurāṇa (quoted by Aparārka pp. 369, 370), the

2020. देवविद्याविदो विग्रन्ध्रोत्रियानग्निहोत्रिणः । आहृत्य स्थापयेत्तत्र तेषां बृहस्पतिल्पयेत् ॥ अनाच्छेद्यकरास्तेषां प्रदद्याद्गृहभूमिकाः । सुकृताभाग्याश्च वृपतिलेखयित्वा स्वदासनैः ॥ निर्त्यं नैमित्तिकं कार्यं शार्णित्कं पाण्डिकं तथा ॥ पीराणां कर्म कुरुते नैमित्तिः निर्णयं तथा ॥ ग्रामभ्रेणिगणार्थं तु संकेतसमयक्रिया । वापाकाले तु सा कार्या पर्मकार्यं तथैव च ॥ आटचोरभर्यं वाधा सर्वसाधारणा स्मृता । तत्रोपशमनं कार्यं सर्वत्रैकेन केनाचित् ॥ बृहस्पति quoted by अपरार्क p. 792.

Mahābhārata (Anusāsana 62. 19) and which says 'whatever sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to *gocarma*'. Aparārka (pp. 368, 370) quotes many verses from the Viṣṇudharmottara, the Ādityapurāṇa, the Matsyapurāṇa on the high rewards reaped by the gift of land. The Vanaparva²⁰²¹ (93. 78-79) declares 'whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brāhmaṇas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness' (Rāhu). Anusāsana 59. 5 voices the popular sentiment that 'gifts of gold, cows and land save even the wicked'.

2021. यत्किञ्चित्कुरुते पापं पुरुषो दृश्यति । अपि गोचर्मसात्रेण भूमिदानं ब्रह्मयति ॥ वसिष्ठ 29. 16, अनुशासन 62. 19, बृह. 7. भविष्यतुराण 4. 164. 18. The मिता. on या. I. 210 quotes it as Manu's and reads the 2nd पाद as 'ज्ञानतोऽपि चा'. Brhaspati defines gocarma as equal to ten nivartanas and a nivartana is defined by him as land that is 30 rods (square) with a rod of ten cubits. दृशहस्तेन दण्डेन त्रिशङ्खैर्निर्वर्तनम् । दृश ताम्येव चिस्तारो गोचर्मतम्भह-फलम् ॥ बृह. 8. The मिताक्षरा on या. I. 210 quotes बृह. as सतहस्तेन...दृश ताम्येव गोचर्म दशा सर्वं महीयते । ज्ञानातप I. 17 also reads 'दृशहस्तेन &c.'. Br. 9 gives another definition of gocarma 'that extent of land which a thousand cows with their calves and a bull occupy without being compelled to stand doing nothing is called gocarma' सद्विष्ट गोसहस्रं तु यत्र तिष्ठत्यतन्वितम् । चातुर्थसप्तसातामां तद्गोचर्म हति स्मृतम् ॥ पराशार XII. 49 says that that land which a hundred cows with one bull occupy without being closely packed together is gocarma. Viṣṇu Dh. S. 5. 181 defines gocarma differently as 'that much land of whatever extent the crops raised on which will maintain one man for a year'. Vide Aparārka p. 1225 and Hemakdri (Vratakhanda, part 1 pp. 52-53) for several definitions of gocarma. The word *nivartana* is very ancient. Kauṭ. (II. chap. 20) says that *dāṇḍa* is equal to four *arānis*, ten *dāṇḍas* are equal to one *raju* and 3 *rajjus* are equal to a *nivartana* (so that a *nivartana* is 30 *dāṇḍas*). The Baud. Dh. S. (III. 2. 2-4) speaks of a brāhmaṇa who maintains himself by cultivating six *nivartanas* of land. A field of 100 *nivartanas* is mentioned in Nasik Inscription No 5 (E. I. vol. VIII p. 73). The word *nivartana* occurs also in a grant of the Pallava king Śivaskandavarman (E. I. vol. I p. 6). Vide E. I. vol. XI p. 280 for a note on *nivartana*.

2022. पद्धेनः कुरुते किञ्चिद्दाजा भूमिमवामुद्दरं । सर्वं तकुदते पश्चाद्यज्ञेविपुलदक्षिणैः ॥ ब्राह्मणेभ्यो दद्दद्य ग्रामाभ्य राजन् सहजशः । मुक्तयते सर्वं पापेभ्यस्तमोभ्य इव चन्द्रमाः ॥ वनपर्व 33. 78-79.

As gifts of land were so highly valued, the smritis contain numerous rules about them. Yāj. (I. 318-320)²⁰²³ prescribes the following rules: 'when a king makes a gift of land or bestows a nibandha he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of

2023. दत्ता धूमे निवन्धं वा कृत्वा लेख्यं तु कारयेत् । आगामिभद्रस्थपतिपरिज्ञानाय पार्थिवः ॥ पटे वा ताष्ठपटे वा स्वसुद्गोपरिचिह्नितम् । अभिलेखयात्मनो वंशयानात्मानं च महीपतिः ॥ पतिश्छहपरीमाणं दानच्छेदेष्यवर्णनम् । स्वदस्तकालसंपञ्चं ज्ञासनं कारयेत्स्थिरम् ॥ या. I. 318-320. विश्वस्थप on या. I. 318-320 reads दानच्छेदोपर्णनम् and remarks 'एतद् दानफलम्, एतद्वाष्ठद्वानफलं पष्टि...वर्ष...नरके बसेत् इत्यादि.' For the verse पष्टि...बसेत् vide Appendix. Nibandha is a fixed payment to be made every year or month or on certain occasions to a person or temple or the like, as for example of so many betel leaves or betelnuts out of each load of betel leaves or nuts. It is translated rather inaccurately as corrody by Colebrooke and others. Viśvāupa on Yāj. II. 124 explains it as 'a permanent endowment' (akṣayanidhi); the Mit. explains 'एकरथ भाण्डभरकस्येयन्तो रूपकः एकरथ पर्णभरकस्येयन्ति पर्णान्ति'. The Mit. explains 'दानस्योदोषपर्णनम्' differently as 'दीप्तये इति दानं क्षेत्रादि तस्य चेदः...नदावाटा (—घाटा?) निर्वर्तनं तत्परिमाणं च तस्योपवर्णनम्'; अपराक्ष p. 579 'अस्मिन् यामे प्रतिक्षेप्त्रं क्षेत्रस्वामिनेतद्दनमस्यै प्रत्यद्वं प्रतिमासं वा देयम्'. This passage of Yāj. is cited in *The Collector of Thanai v. Hari* 6 Bom. 546 (F. B.) at pp. 557-558 and the definition of nibandha from the Vyavahāratrayayukha in *Ghelabhati* v. *Haryavan* 36 Bom. 94 at p. 101. One of the verses of बृहस्पति is अनातुर्यमनाहार्यं सर्वभास्यतिर्जितम् । चन्द्रार्कसमकालीनं पुत्रपौत्रान्वयागतम् ॥ (अपराक्ष p. 579). For examples of the grants of nibandhas, vide E. I. vol. XIV p. 295 at p. 309 where numerous dues on articles are given to a temple by the Paramāra king Āśvayūḍha (on one bharaka of candied sugar and jaggery one varpaka and on loads of cotton thread dyed with maṇjūjhā one rupee, one coconut on a load of cocoanuts, one betel-nut from one thousand nuts, one palikā on each jar of ghee or oil), E. I. vol. XII at p. 331 (Inscription at Yewur dated 1105 A. D. as to a gift of nibandha for the benefit of a temple of Kesiava 'on sales of areca nuts an impost of five areca nuts on each gold piece and 25 leaves on each load of betel leaves'), E. I. vol. XI p. 26 at p. 30 the grant of one *hara* of barley corn for each water wheel for the worship of a Jain saint in sāvat 1167), E. I. vol. XI. p. 35 (grant in sāvat. 1189 for two *palikās* of oil from each oil-mill payable to the shrine of a Jain saint), E. I. vol. XI. p. 37. In the Matbura Brāhmaṇi Inscription of the 28th year of the reign of the Guṇa king Devaputra Huviṣka (about the beginning of the 2nd century A.D.) a permanent endowment was called 'akṣayanīvi' (E. I. vol. 21 p. 55 at p. 60). So also the same word is used in the Nālandā stone Inscription of the time of Yaśovarmadeva with regard to a Buddhist temple (E. I. vol. 20 p. 37 at p. 39). Vide also E. I. vol. 15 p. 15 and E. I. vol. 17 p. 345 at p. 348. The Gupta Inscription No. 62 (p. 261) records the gift of twelve golden *dīndras* made as an akṣayanīvi (a permanent endowment) from the interest of which one *bhikṣu* was to be fed every day.

cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from smṛtis) that condemn the resumption of gifts'. Viśvarūpa the oldest extant commentator of Yāj. states that the edict or order should also bear the names or signatures of the royal officers such as ājñā, dūtaka, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579-580) quotes long extracts from Brhaspati and Vyāsa on the same subject. Brhaspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and (the names of) the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donee), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmaṇas and other respectable people, to the king's officers, to all householders and to all others including medas and cāndalas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Br. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 88 of the Gupta Era (i. e. 407-8 A. D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmaṇas and cows and of the five

sins that bring immediate punishment'. In the inscriptions of the early Pallava king Śivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i. e. 465–66 A. D., Gupta Inscriptions²⁰²⁴ No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and deprecating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyāghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhruvasena dated Gupta-Valabhi samvat 206 and 210 respectively there are only two and three verses (E. I. vol. XI, pp. 107, 111), while there are 16 verses in an inscription of Yasahkarnadeva dated in Kalacuri samvat 823 (E. I. vol. XII p. 205) and 15 verses in the copperplate grant of Cāhamāna Ratnapāla dated in Vikrama samvat 1176 (E. I. vol. XI, pp. 312–313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyāsa or Manu or from smṛti in general. In the Appendix²⁰²⁵ a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smṛti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

2024. यो द्यक्मेदायनिमं लिपद्वं गोद्वा गुरुतो द्विजपातकः सः। ते: पातकः: पञ्चभिरमितीर्थगच्छेष्वः सोपनिपातकैश्च। From Gupta Inscription No. 16 at p. 71. In the Sanjan plates of Amoghavarṣa I (E. I. vol. 18 p. 235 at p. 251) occurs besides 6 verses the following prose passage 'यशाज्ञानमितिरप्यलाङ्कृतमतिराच्छिद्यादविच्छिद्यमानकं धारुमोदेत् स पञ्चभिरमहापातकः सोपनिपातकैश्च संयुक्तः स्याद्बिति ।'. Vide also E. I. XI. (of Valabhi era 206) p. 107 for the same words.

2025. Vide Pargiter's paper in J. R. A. S. for 1912 pp. 248–255 for some verses relating to gifts of lands in land grants. He deals with only seven verses and refers only to the Purāṇas and the Mahābhāṣṭava. In my notes (in the appendix) an attempt has been made to trace some of them to the smṛtis. It is quite possible to trace more of these verses in the smṛtis if a more thorough search were made than I could find time to make.

destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated *saka* 836 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 'pūrvapṛthvīpālavilupṭāni'); in the Talmachi plates of Cālukya Vikramāditya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmaṇas that had been lost in the three kingdoms' (E. I. vol. IX. p. 100). The Rājatarāṅgiṇī (V. 166-170) states that king Śāṅkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices.²⁰²⁶ Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khob plates of Parivrājaka Mahārāja Samksobha (Gupta Inscriptions No. 25 p. 115) dated Gupta *śuṇवत्* 209 (528-529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts)'. Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmaṇas. For example, in the Pikira Grant of Simhavarman (E. I. VIII. p. 162) it is stated 'this village is granted by us as a gift to brāhmaṇas excepting the cultivated lands given as endowment to gods' (*devabhogahalavaram*). In E. I. vol. X. p. 88 (of 697 *saka*) the grant excludes 'the portion already bestowed on gods and brāhmaṇas' (*pūrvapratta-deva-brahma-dāya-rabitāḥ*). The grant of the village by the Candella king Paramardideva in *sāṁ*. 1236 expressly excludes five halas (land measure) of land granted to Buddha (i. e. to a temple of Buddha then existing). Vide E. I. XX. at p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (*devasrl-buddha-satka-pañcahalam*

2026. आरद्धैर्यसमैर्भूमा क्षीणकोशः क्षणे क्षणे । देवादीनां स सर्वसं जहारायास-
उक्तिनिः ॥ ... ग्रामान्देवगृहयात्यान्तराजा प्रातेभरेण सः । स्वर्यं स्वीकृत्य चोत्पत्ति क्षमा कार्यक
इत्यधात् ॥ राजतराङ्गणी V. 166 and 170.

bahiskṛtya). Vide also I. H. Q. vol. VIII for 1932 p. 305 (plates of Bhoja dated *sām.* 1079 where the expression 'deva-brāhmaṇa-bhuktivarjam' occurs); E. I. vol. II p. 360 (*sām.* 1162); E. I. 14, p. 194 (*sām.* 1150); E. I. vol. I, p. 85 at p. 88 (G. S. 334). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta (G. S. 193) of this character and see p. 856 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Nasik Inscription No. 3 of Vāsithiputra²⁰²⁷ Siri-Pulūmāyī (E. I. vol. 8 p. 65) the grant is in these words ' And to this village of Śāmalipada (Śāmalipadra) we grant the immunity belonging to monk's land, making it not to be entered by royal officers, not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, (in short) to enjoy all kinds of immunities'. So also the Mayidavolu plates²⁰²⁸ of the Pallava Śivaskandavarman state (E. I. vol. VI, p. 87) ' to this village of Viripara we grant all the immunities enjoyed by the *brahmadeyas*. Let it be free from digging for salt, free from being interfered with by the district police (or officers), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, cots and lodgings, with these and all other immunities prescribed (by rules) regarding all *brahmadeyas*, we have caused it to be exempted '. In the Gupta Inscriptions No. 55, p. 235 (the Chammak copperplate of Pravarasena II)²⁰²⁹ there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

2027. एतस च गामस सामलिपदस भिलुहलपरिहार वितराम अपालस अनोगम अलोणसादक अरठसविनविक सवजातपरिहारिक च । E. I. vol. VIII at p. 65.

2028. एतस गामस विरिपरस मवच्छादेय परिहारे वितराम अलोणसादकं अरठस-विनायिकं अपरंपरावलिवदं अभटपेसं अकूरचोलकविनासिखटासंवासं एतेहि अनेहि च मवच्छादयमजादाय सवपरेहारेति परिहारितो । E. I. vol. VI. at p. 87.

2029. चर्माङ्ग्ननामग्रामः ... अतिसृष्टः । अथास्योचितां पूर्वराजानुमतां चातुर्वेद्यग्राम-मर्यादां वितरामः । तथाथा अकरवायी अभटद्यावपवेश्यः (अभटद्यावपवेश्यः?) अपारंपरणोचलिवदः अपुष्पकीसनन्दोऽः अचरासनचर्माङ्ग्नाः अलवणकुञ्जकोणिखनकः सर्वविषिपरिहारपरिहृतः सनिधिः सांपानिधिः सकलदत्तेपकल्पः आचन्द्रादित्यकालीयः दुष्पौत्राद्यग्रामकः भुजता न केनचिद्रूप्याणातः कर्तव्यः । Gupta Ins. p. 238; at p. 136 (G.S. 214) the words are ग्रामी ... सोद्रहः सोपरिकरौ अवाटभटपवेश्यै राजाभाष्यसर्वकरपत्यायोत्पत्तकोत्पद्यमान-कसमते...चोरदण्डवर्जिताँ (here only the fines imposed upon thieves were exempted from the gift).

which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by *cūtas*, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

It is often stated in the grants that lands or villages are granted with the eight *bhogas* (vide E. I. vol. VI. at p. 97, the Gadag Ins. of Hoysala Vira-Ballāla in *sāke* 1114). The eight *bhogas* are enumerated in some of the inscriptions themselves. In the Śrīsaila plates of Virūpākṣa (of *sāke* 1388) they are stated to be *nidhi* (treasure trove), *niksepa* (what is deposited on the land), *vāri* (water), *āśman* (stones, mines), *āksinī* (actual privileges), *āgāmi* (future profits), *siddha* (what is already brought under cultivation), *sādhyā* (waste land that may in future be turned into cultivable land).²⁰³⁰ In the times of the Marathas when lands or villages were granted it was usual to put in such words as 'jalataru-trna-kāṣṭha-pāsāna-nidhi-niksepa' (water, trees, grass, wood, stones, treasure-trove and deposits). It has been decided by the modern Indian Courts that these words conferred on the grantee ownership in the soil itself and that in the absence of these words it is possible to hold that the grant was only of the royal share of the revenue and not of the soil itself.²⁰³¹

The question whether the king is the owner of all land in his kingdom has been discussed from very ancient times. Jaimini (VI. 7. 3) states the proposition that in the Viśvajit sacrifice (where the sacrificer has to donate everything that belongs to him) even the emperor cannot make a gift of the whole earth of which he may be the ruler, since the earth is common to all (to the sovereign as well as to those who cultivate

2030. निधिनिक्षेपावर्यम् अक्षिण्यागामिसंज्ञकम् । सिद्धसाध्यमिति ख्यातमष्टभोगैव संयुतम् ॥ E. I. vol. 15 at p. 22; in the Conjeevaram plates of कृष्णदेवराय (*sāke* 1444), the verse runs 'निधिनिक्षेपावाणसिद्धसाध्यजलाऽन्वितम् । अक्षिण्यागामिसंयुक्तमेकभोगैव संभूतम् ॥'. Vide also E. I. vol. I. at p. 400 (*sāke* 1451, in Canarese) 'निधिनिक्षेपजलपावाणअक्षिणी आगामिसिद्धसाध्यं गतेव अटभोगतजःस्थाप्यसर्वैत्यनिसकलशलिमहितवागे', E. I. vol. XIII p. 34 n 1 and I. A. vol. 19. p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide *Ravji v Dadaji* 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in *Vaman v the Collector of Thana* 6 Bom. H. C. R. (A. C. J.) 191. Vide also *Amrit Vaman v Hari* 41 Bom. 237 about the interpretation of the words 'water, grass &c.'

it and make use of it). Śabara²⁰³² elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyavahāramayūkha²⁰³³ which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donee (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields)'. These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

There is another view also according to which the king was the owner of lands and the subjects were only occupants. This latter view, being more convenient and paying, has been adopted in modern times by the British Government in its policy and legislation (e. g. vide section 37 of the Bombay Land Revenue Code, Bombay Act V. of 1879). The Mit. on Yāj. I. 318 states²⁰³⁴ that the words of Yāj. imply that the privileges of

2032. न भूमिः स्यात्सर्वान्पत्यविशिष्टत्वात् । जि. VI. 7. 3 ; न भूमिदेवेति । कुतः । क्षेत्राणामीश्वारो मनुष्या हृष्यन्ते न कृत्स्नस्य पृथक्योगलकरयेति । आह । य हृदानीं सार्वभौमः स ताह दास्यते । सोऽपि नेति कुमः । कुतः । यावता भूमिभागेन सार्वभौमे भूमेरिष्टाकाशान्तर्योपि । न तत्र कश्चिद्विशेषः । सार्वभौमस्य देवतदधिकं यदसोऽपि यदित्यां संभूतानां वीण्डाकीनां रक्षणेन निर्बिट्य करयच्चिद्गतस्येष्व न भूमेः । तज्जिदिष्टाश्च ये मनुष्यास्तैरन्यरसर्वमाणिनां धारणचंक्रमणादि यज्ञमिकृतं तत्रेशिर्वं प्रति न कश्चिद्विशेषः ।' शब्दः.

2033. Vide for the text my edition of the व्यवहारमयूस्य p. 91.

2034. अनेन भूपतरेष भूमिदामे निवन्धदाने वाधिकारो न भोगपतेराते दृश्यितम् । मिता. on या. I. 318. Numerous grants were addressed to rāṣtrapati, viśayapati, bhogapati &c. Vide Gupta Ins. No. 24 p. 110, E. I. XI at p. 82 (1076 sain.) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. Bhukti also has the same sense.

making a gift of land or of a *nibandha* belonged only to the king and not to the governor of a province or a district under the king. The Mit. on Yāj. II. 114 quotes a smṛti²⁰³⁵ 'land passes on the happening of six circumstances viz. with the consent of one's village, of one's agnatic relations, of *sāmantas*, and of one's coparceners and when accompanied with water and (dakṣinā of) gold' and remarks that the consent of *sāmantas* (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king's consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king's consent was sometimes sought for gifts by private persons and obtained e. g. in Gupta Ins. No. 31 p. 135 Mahāraja Sarvanātha (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess Pīṭapurikādevī by a donee to whom they had been originally granted.

On account of the great value attached to copper-plate grants as documents of title, there were great temptations to forge them. In the Madhuban copper-plate of Harsa (E. I. vol. VII. p. 155 at p. 158) reference is made to a grant fabricated by a certain brāhmaṇa named Vāmarathya about a village called Somakundakā. Manu IX. 233 prescribes death as the penalty for fabricators of royal charters. Vide Fleet on 'Spurious Indian Records' in I. A. vol. 30, p. 201.

From Manu and other smṛtikāras it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In Manu VII. 130-132 it is stated 'the king should take a fiftieth part of cattle and gold and a sixth, 8th or 12th part of the crops and a sixth part of trees, flesh, honey, ghee, perfumes, herbs, liquids, flowers, roots and fruits &c.' and in X. 118 Manu allows the king to raise his demand in times of emergency to a fourth of the produce of land. Manu IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. Manu VIII. 39 provides that in ancient treasure-

2035 रथामज्ञातिसामन्तवायादाकृतेन च । हिरण्योदकदानेन वहभिर्गच्छति
मेविनी ॥ मिता. on या. II. 114.

trove found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII. 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated *bhūga* or *kara* as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115-119) enjoins that the king should appoint a headman for a village and officers for ten, 20,100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kaut. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in 'Land Systems of British India' vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original sanskrit texts (pp. 30-39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39-53) the conclusion arrived at is stated to be that 'the proprietary

right of the sovereign derives no warrant from the ancient laws or institutions of the Hindus and is not recognized by modern Hindu lawyers as exclusive or incompatible with individual ownership' (p. 53).²⁰³⁶

The word *agrahāra* has been applied to the grant of lands or villages to brāhmaṇas from very ancient times. It occurs frequently in the Mahābhārata e. g. Vanaparva 68. 4, Āśramavāsi-parva 2. 2, 10. 41, 13. 11, 14. 14, 25. 5. Vide E. I. vol. I, p. 88 (grant of the Valabhi king Dhruvasena III. in G. S. 334 i. e. 653-654 A. D.) and in the Madhuban copper-plate of Harṣa dated in the 25th year of his reign (i. e. 631, A. D., E. I. vol. I, p. 73 and VII at p. 158).

Gifts of certain kinds are called Mahādānas. According to the Agnipurāṇa²⁰³⁷ (209. 23-24) the Mahādānas were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (*kapilā*) cow. The Mahādānas are, however, usually enumerated as 16 in the purāṇas (vide Matsya, chap. 274-289, Agni, chap. 210, Lingapurāṇa II, chap. 23 ff). The sixteen mahādānas are: Tulā-purusa (weighing a person against gold or silver which is then distributed among brāhmaṇas), Hiranyagarbha, Brahmanāḍa, Kalpavṛksa, Gosahasra, Kāmadhenu (or Hiranyakāma-dhenu), Hiranyāśva, Hiranyāśvaratha (or simply Āśvaratha), Hemabastiratha (or simply Hastiratha), Pañcalāṅgala, Dharādāna (or Haimadharādāna), Viśvacakra, Kalpalatā (or Mahākalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghaṭa. In the Lingapurāṇa (Uttarārdha, chap. 28 ff) the names are somewhat different. The names of these Mahādānas (of some at least) go back to centuries preceding the Christian Era. The word 'Mahādānāni' occurs in the Mahābhārata (Āśramavāsi-parva 3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd century B. C.) Kalpavṛksa appears to be mentioned (E. I. vol. XX. p. 79). Bāṇa often refers to Mahādānas in general and Gosahasra in particular.²⁰³⁸ It has already been shown (on

2036. Vide *Vyakunta Bapuji v. Government of Bombay*, 12. Bom. H. C. (Appendix pp. 1-224).

2037. कनकाश्चतिना नामा दासीरथमहीयृष्णः । कन्या च कपिला धेषुर्महादानानि वै दृश ॥ अग्निपुराण 209. 23-24. This verse with slight variations is quoted by अपराक्त p. 198 (but without the name of the work).

2038. विग्रजसिवाविच्छिन्नमहादानसन्तानम् । कादम्बरी para 85 (two meanings of दून); दीयमानानेकगोसहस्रश्चखण्डयमान इवपलायत कालिः ... महादानविधानकलाभिष्ठुता इव प्रद्वच्चप्रद्वचाः । दर्शकरित III, 11th para.

p. 856) how Uṣavadāta made extensive gifts some of which fall under mahādānas. The Tulāpurusa is very frequently spoken of in the Epigraphic records. The Cambay plates of the Rāstrakūṭa king Govinda IV (dated *saka* 852) state that the king was weighed against gold (E. I. vol. VII. p. 26). Vide also E. I. vol. XI p. 112 (in Dantivarman Ins. of *saka* 675), E. I. vol. IX, p. 24 (Rāstrakūṭa Indrarāja III weighed against gold in *saka* 836), E. I. vol. XI, p. 20 at p. 23 (Hematula of Govindacandra mentioned in *sam.* 1186), E. I. vol. XIV, p. 197 (dated *sam.* 1156, when 32 villages were given as daksinā after the two mahādānas of tulāpurusa and gosahasra); E. I. vol. VII, p. 17 (refers to tulāpurusa of Kṛṣṇarāya of Vijayanagara in *saka* 1437). The tulādāna is mentioned in the ancient Tamil work Silappadikāram (vide p. 311 of Prof. Dikshitar's translation). In E. I. vol. XII, at p. 10 it is stated that king Laksamanasena of Bengal granted a village as daksinā when he performed the Mahādāna called Hemāśvaratha. The Sanjan plates of Amoghavarṣa (dated *saka* 793) speak of the Hiranyakarba mahādāna performed by Danti-durga at Ujjayini (E. I. vol. XVIII, pp. 235, 238). In the Śrīrangam plates of Devarāya II of Vijayanagara dated *saka* 1350 it is stated that the prince gave a dinner to one lakh of brāhmaṇas at the holy place or Prayāga (modern Allahabad) and on a lunar eclipse performed the Pañca-lāṅgala vrata (J. B. B. R. A. S. vol. XIII, p. 1 at p. 3).

Brief notes will now be added for setting out the procedure of the mahādānas. The Matsya-purāṇa (chap. 274–289) devotes about 400 verses to these. Aparākṛta (pp. 313–344) not only quotes almost all these verses of the Matsya-purāṇa, but also adds further details from the Bhavisyottara-purāṇa in certain cases. Hemādri (Dānakhaṇḍa pp. 166–345) is far more elaborate and quotes (in addition to the Matsya) long passages from the Linga, Garuda and other purāṇas and from works on Tantra and the Āgamas. The Dānamayūkha devotes pp. 86–151 to the 16 mahādānas. The Matsyapurāṇa (274, 11–12) states that the mahādānas were performed by such ancient heroes and kings as Vāsudeva, Ambarīṣa, Bhārgava, Kārtavīrya Arjuna, Rāma, Prabhlāda, Pṛthu and Bharata. It then gives general directions about the construction of the *pandal* (*mandapa*) required in making these mahādānas. The *mandapa* may be of various sizes, 16 aratnis (one *aratni* being equal to 21 angulas of the donor) or 12 or 10 cubits (one cubit being the length of the arm from the tip of the middle finger to the end

of the elbow), should have four doors and a *vedi* (raised platform) of seven or five cubits prepared with bricks, there was to be an arch on the *vedi* for holding the balance, it should have nine or five *kundas*²⁰³⁹ (pits in the ground for holding fire) or one *kunda*, two auspicious water jars were to be placed at each door of the *pandal*, the *tulā* was to have two posts and a cross beam of the same wood (such as *āsvattha*, *bilva*, *palāsa* &c.) and was to be decked with golden ornaments. These details have to be passed over here for want of space. The rest of the procedure about *tulāpuruṣa* is briefly as follows (*Matsya*, chap. 274): Priests knowing the four *Vedas* were to be placed on the four sides respectively (viz. *Rgvedins* to the east, *Yajurvedins* to the south, *Sāmavedins* in the west and *Ātharvanas* in the north). Then four *homas* were to be offered to *Ganēśa*, the planets, the *lokapālas*, the eight *Vasus*, the *Ādityas*, the *Maruts*, to *Brahmā*, *Viṣṇu*, *Śiva*, the sun and the herbs and *Vedic hymns* referring to these were to be recited.

At the end of the *homa*, the *guru* invokes with flowers and incense the *lokapālas* (lords of the worlds or quarters) with *paurāṇika* mantras, viz. *Indra*, *Agni*, *Yama*, *Nirṛti*, *Varuna*, *Vāyu*, *Soma*, *Īśāna*, *Ananta* and *Brahmā*. Then the donor should give golden ornaments, ear ornaments, golden chains, wristlets, rings, clothes to the priests and double (what is given to each *ṛtvik*) to the *guru*. *Brahmanas* should then recite the *vedic hymn* on *sānti* (propitiatory verses averting evil).²⁰⁴⁰ Then the donor again bathes and clad in white garments and wearing garlands of white flowers and having flowers in his folded hands invokes the balance that is supposed to be *Govinda* (*Viṣṇu*), and after per-ambulating the balance, he should step

2039. There is a work called *Kundārka* by Śāṅkara, son of Nilakantha, which in 15 stanzas succinctly gives all information about *kundas*. They are of ten kinds, circular, lotus-like, crescent-shaped, *yoni*, triangular, quadrangular, pentangular to octagonal. The diagonal drawn from north-east to south-west may be one *hasta*, two *hastas*, four, 6 or eight according as the oblations to be offered are 1000 or more up to 10,000 or from 10,000 up to a lakh, or from a lakh up to ten lakhs (4 *hastas*), from ten lakhs up to a crore (six *hastas*) and any number beyond a crore (8 *hastas*). This extent is necessary for preventing the oblations from falling outside the *kunda*. *Kundas* of different forms were employed according to the rites performed. Vido Hemādri (*dāna*, pp. 125-134) for further details.

2040. The hymn 'śam na indragñi' Rg. VII 35. 1-15, in the first 13 verses of which the words 'śam naḥ' occur at the commencement.

into one pan and in the other pan brāhmaṇas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmaṇas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brāhmaṇas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Visnu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemādri, dānakhanda p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Candeśvara, a minister of the Mithilā kings, states with pride in his Vivādaratnākara (vide H. D. vol. I, p. 370).

Hiranyagarbha :—(Matsya 275, Lingapurāṇa II. 29). The preliminary procedure about the pandal, the time, place, the materials, the punyāhvācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in tulāpurusa. The donor should then bring forward a golden kunda (basin or vessel) 72 fingers high and 48 broad and having the shape of a *muraja* (tabor) but looking like the interior surface of a golden lotus (with eight petals). The golden vessel (it is called Hiranyagarbha) should be placed on a heap of sesame. Then the golden vessel is to be addressed with *paurāṇika* mantras, identifying it with Hiranyagarbha²⁰⁴¹ (the Creator). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahma and Dharmarāja and hold his head for five breaths between his knees (to simulate the position of the foetus in the mother's womb). The guru then repeats on the golden vessel the mantras of garbhādhāna, purṇavana and simantonnayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining twelve samskāras are²⁰⁴² performed symbolically on the donor,

2041. Rg. X. 121. 1–10 is a hymn to Hiranyagarbha and begins 'Hiranyagarbheḥ samavartatāgre bhūtasyu jātāḥ patir-eka ḥsit'.

2042. Hemādri (dāna, pp. 230–231) quotes verses to the effect that garbhādhāna is to be imitated by sprinkling the juice of dūrvā in the right nostril of the donor, simantonnayana by the presence of the fruit of udumbara (as in that rite), annaprāśana by feeding brāhmaṇas with pṛyāsa (rice cooked in milk) and so on.

who repeats the mantra to Hiranyagarbha and says 'formerly I was born from my mother but only as a mortal, now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvā' (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

Brahmānda :—(Matsya 276). In this dāna, two vessels (pans) of gold are to be prepared resembling the two halves of a hemisphere (to represent the dome of heaven above and the earth below). The two halves are to be made of gold weighing from 20 *palas* to a thousand according to the donor's ability and their length and breadth should be from 12 to 100 fingers; the pans should have (golden) figures of the eight *diggajas*, the vedas and six *angas*, of the eight *lokapālas* and of brahmā in the middle of them, of Śiva, Viṣṇu, the sun on their top, of Umā and Lakṣmi, of Vasus, Ādityas and Maruts inside; the two should be covered with a silk garment and placed on a heap of sesame; eighteen kinds of corn should be arranged round them. Then in the eight quarters from the east golden images of Anantaśayana (Viṣṇu lying on the snake), Pradyumna, Prakṛti, Samkarsana, the four vedas, Aniruddha, Agni, Vāsudeva should be respectively arranged. Ten jars covered with cloth should be placed near; gifts of ten cows with golden-tipped horns, with copper vessels (for milking them) and covered with garments should be made and gifts of sandals, umbrellas, seats, mirrors should be made and the golden pans (called Brahmanḍa) should be addressed in *paurāṇika* verses and the gold should be distributed to the guru and priests (2 parts to the guru and one part to each of eight priests).

Kalpapādapa or *Kalpavṛksa* :—(Matsya 277, Linga II. chap. 33). A golden tree is to be manufactured with several fruits hanging down from it and with many ornaments and clothes. The gold may be from three *palas* to a thousand according to one's means. From half of the gold the Kalpa-pādapa is to be prepared and placed on a heap (*prastha* is a measure of 32 *palas*) of jaggery, with images of Brahmā, Viṣṇu and Śiva and the sun and five branches and the other four trees, Santāna, Mandāra, Pārijātaka and Haricandana are to be made each from $\frac{1}{4}$ of the one half of the gold taken and planted respectively in the east, south, west and north. Under the Kalpavṛksa, figures (golden) of Kāmadeva (the god of love) and his four wives are to be placed. Eight jars filled

with water and covered with silk cloth and surrounded by lamps, chowries, umbrellas are to be arranged and 18 *dhānyas*²⁰⁴² also; prayers are to be offered to the *Kalpavṛkṣa* to ferry the donor over the ocean of *samsāra*; then the *kalpavṛkṣa* is to be donated to the guru and the other four trees²⁰⁴⁴ to four priests. *Aparārka* (p. 326) quotes *Bhavisyottara* to the effect that a sonless man or woman should make this *mahādāna*.

Gosahasra :—(*Matsya* 278, *Linga* II. 38). The donor should subsist for three days or one day on milk alone and then the preliminary procedure of invoking *lokapālas*, *punyāhvācana*, *homa* etc. should be gone through. Then fragrant substances should be applied to the body of a bull made to stand on the altar and ten cows out of 1000 should be selected. They should be covered with clothes, have their horns gold-tipped and the hoofs tipped with silver and these cows should be brought inside the pandal and honoured. A golden image of *Nandikeśvara* (*Siva's bull*) having golden bells round its neck, covered with silken cloth, scents and flowers, with horns gold-tipped, should be placed in the midst of the ten cows. The donor should bathe in water that is medicated with the herbs called *sarvausadhi*²⁰⁴⁵ and with flowers in his folded hands invoke the cows with mantras expressing the greatness of cows and address the image of *Nandikeśvara* as *Dharma* and should bestow the golden image of *Nandi* on the guru with two cows and donate one cow each to eight priests and to other *brāhmaṇas* five or ten cows each out of the remaining. The owner should then subsist on milk alone for one day and should be continent that day. The donor would dwell in the world of *Siva* and would save his pitrs and maternal grand-father and other maternal ancestors.

Kāmadhenu :—(*Matsya* 279, *Linga* II. 35). The figures of a cow and a calf should be made from very pure gold, either one thousand or 500 or 250 *palas* in weight and one without

2043. The following verse enumerates the 18 *dhānyas* ‘इयमाक्धान्यवसुद्रूतिलाणुमाषगोधूमकोद्वच्छुलत्यसतीनिश्चैः । अटाबृशं चणकलायमयोहराजमापियकृसहृतं च मधुरमाहुः ॥’ (*अपरार्क* p. 323). *मत्स्य* 276. 7 speaks of ‘eighteen *dhānyas*’.

2044. The *Kalpavṛkṣas* (wish-yielding trees) are said to be five ‘*Mandīra*, *Parijataka*, *Santīna*, *Kalpavṛkṣa* and *Haricandana*’. पञ्चैते देवतरवो मन्दीरः पारिजातकः । सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥.

2045. The सर्वोषधिः are ten ‘कुष्ठं मासी हरिद्रे हे लुहा शैलेयकम्भनम् । वचाम्पकमुस्तं च सर्वोषधयो दश स्मृताः ॥’ छन्दोग्यपरिशिष्टा quoted by दानमयूरः p. 17.

much wealth may make them from even three *palas* of gold. The skin of a black antelope should be spread over the altar, thereon a *prastha* of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, chowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with *paurāṇika* mantras and then make a gift of the cow and calf to the guru. Hemādri (*dānakhaṇḍa*, pp. 265-274) quotes passages from the Matsya, Agni, and Liṅga purāṇas and from the Kāmika and other works.

Hiranyātva :—(Matsya 280). On the altar deer skin should be spread and sesame placed and a golden horse is to be made from gold of the same weight as in Kāmadhenu and the donor is to invoke the image of the horse (identified with the supreme God) and the image is to be donated to the guru. Hemādri (*dānakhaṇḍa* p. 278) adds that the horse figure is to have silver welded on in five places,²⁰⁴⁶ viz. the four feet and the mouth.

Hiranyāśvaratha :—(Matsya 281). A golden chariot should be made with figures of seven or four horses, four wheels, a golden flagstaff surmounted by a sapphire jar. There are to be four auspicious jars. Then this is donated along with chowries, an umbrella, silken garments and cows according to one's means.

Hemahastiratha :—(Matsya 282). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokapālas, Brahmā, Śiva, the Sun, with Nārāyana, Laksmi and Pustī in the middle of it, on the flag-staff there should be an eagle and the figure of Gāṇeśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

Pāñcalāṅgalaka :—(Matsya 283). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one kharvāta, *khetā*²⁰⁴⁷ or village or

2046. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed as very auspicious and called 'pāñcakalyāṇaka'.

2047. हेमाद्रि (वानस्पद p. 288) quotes from the मार्कण्डेयतुराण 'सोत्सेधमप्राकारं सर्वतः स्त्रातकावृतम् । योजनाधीर्थिष्ठकमभमष्टभागायत् पुरम् ॥ तदधेन तथा लेदं तत्प्रावेन च सर्वदम् ॥ तथा शुद्धजनयाया तु समुद्धक्षीवलाऽ । केत्रोपभोगस्मद्ये च सति ग्रामसंश्लिष्टा ॥ १ ॥'

a gift of one hundred or fifty *nivartanas* according to one's means should be made. A brāhmaṇa with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

Dharādāna or *Haimadharādāna* :—(Matsya 284). A golden figure of the earth resembling Jambudvipa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five *palas* up to 1000 *palas* of gold according to one's means. Then it is to be invoked with many verses and half or $\frac{1}{4}$ of it is to be donated to the guru and the rest to the other priests.

Vishvacakra :—(Matsya 285). A wheel with 16 spokes and 8 fellies should be made of gold, which may be in weight from 20 *palas* to a thousand *palas* according to one's means. On the first nave there should be the figure of Visnu in *yoga* posture, with the conch and cakra near him and the figures of eight goddesses. On the second nave the sages Atri, Bhṛgu, Vasistha, Brahmā, Kaśyapa and the ten *avatāras* of Visnu should be carved, on the third Gauri and the mother-goddesses, on the 4th the twelve Ādityas and four Vedas, on the fifth the five *bhūtas* (elements, earth &c.) and the eleven Rudras, on the sixth the eight *lokapālas* and the eight elephants of the quarters, on the seventh eight²⁰⁴⁸ missiles and (eight) auspicious things and on the 8th the gods at intervals. Then the donor should invoke this wheel and donate it.

Mahākalpalatā :—(Matsya 286). Ten *kalpalatās* with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādhara couples, of deities resembling *lokapālas* and the several *śaktis*, viz. Brāhma, Anantaśakti, Agneyi, Vāruni and others and above all there should be a canopy. Two of the *kalpalatās* should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

2048. The eight missiles are 'खङ्गशूलगदाशाक्षिकुम्भाकुञ्जधर्मवि च । स्वपिति-
श्वेति शक्ताणि लेखु चार्पं प्रशस्यते ॥ गङ्गपुराण quoted in हेमाद्रि (सामराज्य p. 331)
and the eight mangalya things are 'दक्षिणाषतीष्ठान्त्य रोचना चन्द्रमं तथा ।
मुक्ताफलं हिरण्यं च छत्रं चामरमेष च ॥ आदर्शश्वेति विशेषं मङ्गलं मङ्गलाबहृष्टं ॥
पराकार in the same.

Saptasāgaraka :—(Matsya 287). Seven vessels (kundas) with a diagonal of either $10\frac{1}{2}$ angulas (prādeśa) or 21 angulas should be made from gold weighing from 7 *palas* to a thousand *palas* according to one's means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several kundas golden images of Brahmā, Viṣṇu, Śiva, the Sun, Indra, Lakṣmī and Pārvati should be dipped and all jewels should be thrown in them and all dhānyas should be arranged round them. A homa to Varuna should be performed and then the donor should invoke the seven oceans (symbolized by the seven kundas) and then they should be donated.

Rainadhenu :—(Matsya 288). The figure of a cow is to be made of precious stones. 81 *padmarāga* (ruby) stones are to be placed in the mouth of that figure, a hundred *puṣparāga* stones in the tip of her nose, a golden *tilaka* on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o'pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred saugandhika stones on the waist, hoofs of gold and tail of pearls and other parts of the cow's body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with $\frac{1}{4}$ of what is required for the cow and then both are donated.

Mahābhūtaghaṭa :—(Matsya 289). A golden jar is to be set with precious stones with a diagonal of from $10\frac{1}{2}$ angulas to 100 angulas. It is to be filled with milk and clarified butter and on it figures of Brahmā, Viṣṇu and Śiva are to be drawn as in the case of Kalpavṛkṣa, and the figures of the earth raised by the great boar, of Varuna on his conveyance of Makara, of Agni on a ram, of Vāyu (on a deer), of Gapeśa on a rat should be kept in the jar together with the figures of Rgveda having a rosary, Yajurveda holding a lotus, Sāmaṇeva holding a lute, Atharvaveda holding *sruc* and *srūva* ladies and Purāṇas (the fifth veda) holding a rosary and water jar. The golden jar then should be donated.

Most of the smṛtis highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world

of the Sun. Yāj. (I. 204-205), Agnipurāna 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hair on the cow's body. Vide Samvarta verses 71, 74-75 also. In the Anusāsana-parva²⁰⁴⁹ (51. 26-34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anusāsana 57. 28-29 are just like Yāj. I. 204-205. Anusāsana (83. 17-18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295-297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anusāsana 73. 42 and 77. 8). Anusāsana (77. 10 ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I. 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Samvarta to the effect that the kapilā cow is equal to ten ordinary cows. The Varāhapurāna chap. iii deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows²⁰⁵⁰ (Hemādri, Dānakhaṇḍa p. 451 ff, Dānamayūkha pp. 185-186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

2049. गोभिस्तुल्यं न पश्यामि धनं किञ्चिद्दिहाच्युत ॥ कीर्तनं अवर्णं दानं वृशनं
चापि पार्थिव । गवां प्रशस्यते शीरं सर्वपापहरं भिवम् ॥ रथाहाकारवषट्कारो गोपु नित्यं
प्रतिष्ठितो । गावो यज्ञस्य नेत्रयो वै तथा यज्ञस्य ता मुखम् ॥ गावः स्वर्गस्य सूपानं गावः
स्वर्गेष्ये पूजिताः ॥ अनुशासन 51. 26 and 33; अनुशासन 71. 33 is दद्वा धेऽसुवर्ता कांस्य-
घोहां कल्याणवस्तामपलापिनीं च । याचन्ति रोमाणि भवन्ति तस्यास्तावद्वार्ण्यशुते स्वर्ग-
लोकम् ॥ This is like Yāj. I. 205.

2050. One of the mantras is 'यज्ञसाधनभूता या विश्वस्यावप्णा तेजीनी । विश्वस्यः
परो देवः प्रीयतामनया गवा ॥'. The procedure in the दानमयूक्त is 'अद्येत्यादि
..... गोदानं करिष्य इति सङ्कृत्य ग्राहसुर्लीं सरतसां गां विद्यं च संपूर्ज्य सङ्कुचणमाज्यपात्र
इत्ये गृहीत्वा तत्र पुच्छं पूतार्त्तं कृत्वा विप्रहस्ते कुशतिलजलान्यादाय उक्तफलेष्वभिमतफल-
सुकृत्वा यज्ञसाधनं मनया गवेति मन्त्रं पौराणमन्त्रं च पादित्वा जलमृत्यजेत ।
दानप्रतिष्ठापै दक्षिणां दद्वा ब्राह्मणेन् अनुब्रज्य गावः सुरभयो नित्यं ... इति यमोक्ता गोमतीं
विद्या जपेत । दानमयूक्त pp. 185-186. ऐमाद्वि and दानमयूक्त quote गोमती वerses
from the महाभारत also viz. अनुशासन 78. 23-25.

clarified butter in which a piece of gold is put. The tail of the cow is dipped into the butter and then taken out and placed into the right hand of the donee with the hair turned towards the east and also water, sesame and kuśa grass are placed in the donee's right hand. The donor holds in his hand a vessel full of water from which he sprinkles water with *paurāṇika* mantras, gives daksinā and then the cow starts with the donee and the donor follows them a few steps and repeats certain verses eulogizing cows. The Agnipurāṇa (210.34) specially recommends that one who is at the door of death should make the gift of a cow (particularly a dark one) who would enable him to cross the blazing river in the world of Yama called Vaitaranī (and hence the cow is also called Vaitaranī).

Yāj. I. 206-207 (206 = Agnipurāṇa 210. 33), Visṇu Dh. S. 88. 1-4, Vanaparva 200. 69-71, Atri 333, Varāhapurāṇa 112²⁰⁵¹ attach special importance to the gift of a cow when she is just on the point of giving birth to a calf (and therefore styled 'ubhayatomukhi) and the donor is said to stay in heaven as many years as the hair on the body of the cow and her calf. Aparārka (pp. 299-301) quotes a long prose extract from Cyavana on the procedure of this gift. When the head of the calf has appeared, the donor should say to the worthy donee 'accept this cow for conferring a favour on me and not because you desire this gift' and repeat Rg. IV. 19. 6. Then taking hold of the cow with the formula 'ka idam kasiṇā adāt' (Atharvaveda III. 29. 7, Āśv. Sr. 5. 13, Āp. Sr. 14. 11. 2), the donor takes down the calf and recites in a loud voice Rg. IV. 27. 1 ('garbhe nu'). Then after kindling fire the donor repeats mantras addressed to the gods, pitṛs, rivers, mountains, plants, seas, serpents, herbs respectively viz. Rg. I. 139. 11, X. 16. 12, X. 75. 5, IX. 75. 4, III. 8. 11, VII. 49. 1, VI. 75. 14, I. 90. 6. Then the donor should propitiate the Earth with mantras (addressed to the Earth) viz. Rg. I. 112. 1, I. 22. 13, I. 185. 7, I. 164. 41 ; the donor should offer 84 oblations of clarified butter, feed brāhmaṇas and receive

2051. यावद्वृत्सस्य वै पादौ शिरश्चैव प्रदृश्यते । तस्मिन्काले प्रदत्तश्या प्रयत्नेनाश्वरात् स्मना ॥ अन्तर्दक्षिणतो वस्तो यावद्योन्या प्रदृश्यते । तावदौः पुणिर्वी झेया यावद्वृभ्यं न सुज्ञाति ॥ यावद्वृत्सस्या रोमाणि वस्तस्य च उधिष्ठिर । तावश्युगसहस्राणि स्वर्गलोके महीयते ॥ वर्णपर्व 200. 69-71. या. I. 207 and वराहपुराण 112. 28 are almost the same as वर्णपर्व 200. 70.

their benedictions in the terms of Rg. V. 51. 11 ('svasti no'). The gift of such a cow with the paraphernalia of gold or silver, fields, corn, clothes, salt and the like, sandal-wood, releases a man from the sins of eating or drinking forbidden food, brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were made and they are also described as *dhenus*. The Matsyapurāṇa (chap. 82. 17-22) speaks of ten dhenus viz. of *guda* (jaggery), *ghṛta* (ghee), *tila* (sesame), *jala* (water), *ksīra* (milk), *madhu* (honey), *sākara* (sugar), *dadhi* (curds), *rasa* (other liquids) and *godhenu* (cow itself). It gives (chap. 82) a detailed description of *gudadhenu* and adds that the liquid dhenus should be kept in jars and others should be in heaps, that the same procedure applies to all, and that some add *suvarṇadhenu*, *navaṇita-dhenu* (cow of butter) and *ratnadhenu* (cow of jewels). The Agnipurāṇa (210. 11-12) enumerates the same ten dhenus. In the Anusāsana-parva 71. 39-41 the three dhenus of *ghṛta*, *tila* and *jala* are mentioned. The Varāhapurāṇa (chap. 99-110) describes in detail twelve dhenus, viz. all mentioned in the Matsya (except *ghṛta* and *godhenu*) and *navaṇita*, *lavanya* (salt), *kārpasa* (cotton) and *dhānyā* (corn). The procedure of all is more or less the same. Black antelope skin four cubits in length is to be spread on the ground that has been cowdunged and has darbas strewn on it with the neck portion to the east (this represents the cow) and a smaller skin is also spread (to represent the calf). If it is *guda-dhenu* it is made of 2 or 4 *bhāras*²⁰⁵² and the calf is made with one fourth of that for the cow. Various articles such as conch shells, sugarcane pieces, pearls, chowries, coral &c. are placed on the skin, to represent the various limbs of the cow, which is worshipped with *dhūpa* (incense) and lamps and invoked with *paurūṇika* mantras. Then the articles are donated to a brāhmaṇa. Hemādri (Dāna, p. 401) notes that according to the Padmapurāṇa a single jar of liquids and one *drona* of solids constitute these dhenus, while

2052. अपर्क pp. 304-5 quotes मस्य 82. 17-22 and the following verses. Vide Aparāka p. 303 and Agnipurāṇa 210. 17-18 from which the following table may be set out: five कुण्डलः = one मात्र, 16 मात्रः = one सुर्पण, 4 सुर्पणः = one पद, 100 पदः = दुला, 20 दुलाः = मार. Vide Manu VIII. 134-135, YSj.I. 363-364 (which say that four or five *suvarṇas* are equal to a पद).

the Dānaviveka establishes that *kumbha*²⁰⁵³ is equal to 1000 palas and others hold that *kumbha* contains 512 palas. These several dhenus may be donated on eclipses, on the full moon days of Kartika and Māgha, on *Yugādi* days or when the 7th *tithi* of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303-313, Hemādri (Dāna.) pp. 397-466, Dānamayūkha pp. 172-184 dilate upon these dhenus, but all those details are passed over here for want of space.

It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees. The Kathopanisad I. 1. 3 appears to contain a condemnation of such practices.²⁰⁵⁴ "He who makes gifts of cows that simply drink water and eat grass, but yield no milk and do not possess strength (to conceive and produce calves) reaches those worlds called 'anandāḥ' (without delights)." The Mahābhārata (Anuśāsana 77. 5-6) echoes the very words of the Kathopanisad. In the Anuśāsana-parva 66. 53²⁰⁵⁵ it is said that one should not bestow on a brāhmaṇa a cow which is lean or is without her calf, which is barren and diseased, which is wanting in a limb or is exhausted. Hemādri (Dāna, pp. 448-449) quotes this and other passages of similar import that state that

2053. प्रस्थ, आटक, द्रोण and खारी are ancient measures of corn. Even Pāṇini mentions some of these. Vide Pāṇ. V. 1. 33 and V. 4. 110 (for khāri), V. 1. 53 (for adhaka). The Āp. Dh. S. II. 8. 20. 1 mentions droṇa. There was no unanimity as to their exact extent. Aparārka (p. 305), Illemaḍri (Vratakhaṇḍa) part I (p. 57), Par. M. II. part 1, p. 141 quote verses (the latter two say from Bhaviṣyapurāṇa) which give the following table: २ प्रस्थः = प्रसुतिः, २ प्रसुतिः = कुद्धवः, ४ कुद्धवः = प्रस्थः, ४ प्रस्थः = आटकः, ४ आटकः = द्रोण, १६ द्रोणः = खारी. Parāśara VI. 70 says that २ prasthas are equal to adhaka and ३२ prasthas are equal to a droṇa and the Par. M. remarks देशभेदेन शास्त्रद्वयस्य व्यवस्थापनीयत्वात्. Vide मिति. on पा. III. 265 and 274, लीलावती of भास्कराचार्य (verses 7-8). According to Aparārka (p. 846) a kumbha is equal to २ droṇas. The Prāyaścittatattva (p. 514) quotes the Kalpataru to the effect that १० droṇas are equal to a khāri and २० droṇas to a kumbha.

2054. पीतोदका जग्धुरुणा दुर्गद्वाहा । निरिन्द्रिया । अनन्दा नाम ते लोकास्तान्स
गच्छति सा वृद्ध ॥ कठोप० I. 1. 3 ; पीतोदकां जग्धुरुणां नष्टक्षीरां निरिन्द्रियाश । जरारो-
गोपसंपादा जीर्णा वापीमिवाजलाम । दृश्य तमः प्रविशति हिंजे क्लेशेन योजयेत् ॥ अनुशासन
77. 5-6.

2055 न कुशां नापवत्सा वा बन्ध्यां सेगान्तिं तथा । न ष्यङ्गां न परिआन्तां दृष्टाद्वा
प्राप्तयाणं वै ॥ अशोकासन 66. 53.

the man who makes a gift of such a useless cow enters into the darkness of hell.

The Matsyapurāna (chap. 83. 92) speaks of ten kinds of dānas called *parvatadānas* or *merudānas*, viz. of dhānya (corn), lavaṇa (salt), guda (jaggery), hema (gold), tila (sesame), kārpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver), śarkarā (sugar). The Agnipurāna (210. 6-10) enumerates these ten. Aparārka (pp. 344-354) quotes all the chapters of the Matsya. Hemādri (Dāna, pp. 346-396) not only dilates upon these ten dānas, but speaks of 12 of such dānas from Śaiva works like the Kālottara. These dānas were called *parvata*, *saila* or *acala* because the substances were heaped up like hills. The procedure in all of them is the same. A square platform inclined towards the north-east or east was to be prepared, smeared with cowdung and strewn with kuśa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it is to be made with 1000 or 500 or 300 *drona* measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, *gomeda* and *pusparāga*, emeralds and sapphires, lapis lazuli respectively. Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya. A guru and four priests are to be chosen for homa and 13 āhutis are to be offered to each of the gods. In the gift of salt, from 1 to 16 dronas thereof are to be employed, in the gift of jaggery from 3 to 10 bhāras, in that of gold from 1 to 1000 *palas*, in that of sesame from 3 to 10 dranas, of *kārpāsa* from 5 to 20 bhāras, of ghee from two *kumbhas* to 20, of *ratnas* from 200 pearls to 1000, with attendant hills of precious stones $\frac{1}{4}$ of the pearls, of cotton from 20 *palas* to 10 thousand, of sugar from half a bhāra to 8 bhāras.

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many dānas deserve notice. Aparārka (pp. 375-376) extracts a long passage from the Bhavisyottara about constructing in the month of Caitra a *mandapa* for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortnights.

Another important gift is that of manuscripts of the epics, dharmaśāstras and purāṇas. Aparārka (pp. 389–403) and Hemādri (Dāna, pp. 526–540) quote from the Bhavisyottara,²⁰⁵⁶ Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhavisyapurāṇa states that books may be placed in a maṭha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A. D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

In medieval and modern times gifts were and are made with a view to propitiate the planets. And this sentiment can be traced back to the days of the sūtras. Gaut.²⁰⁵⁷ XI. 15 advises the king to perform the rites that experts in astrology and in portentous signs might indicate (as necessary) for averting evil consequences and states (XI. 16) that according to some ācāryas the welfare of the king depends upon the performance of such rites. The Āsv. gr. (III. 12. 16) states that the purohita should direct the king to fight from the direction or side on which the sun is or (if fighting at night) from the side on which Venus shines (and not from a side opposite to them). Yāj. (I. 295–308) deals with Grahasānti (propitiation of planets). He states that he who desires prosperity, or the averting of calamities, or good rains, long life and health and also wants to harm his enemies by magic rites should perform a sacrifice; that the nine planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu; that images

2056. बद्धुमने संयुक्ते पुस्तकं प्रतिपादयेत् ॥ सामान्यं सर्वलोकानां स्थापयेद्यथा मठे । . . . शिवालये विष्णुपृष्ठे सूर्यस्य भवने तथा । यः कारण्यति धर्मात्मा सदा पुस्तकवाच्नम् ॥ गोभूहिरण्यवासांसि शशनात्यासनानि च । प्रत्यहं तेन दत्तानि भवन्ति पुरुषर्षभ भविष्यते ज्ञाते । quoted by अपरार्का pp. 389 and 391.

2057. यानि च दैवोत्पातचिन्तका प्रबूयुस्ताम्यादियते । तदधीनमाप ह्येके योगक्षेमं प्रतिज्ञानते । गौतम XI. 15–16 ; आदित्यमैश्वर्यसं वावस्थाय प्रयोगयेत् । आश्व. शृ. III. 12. 16. Vide या. I. 295 = मस्त्यपुराण 93. 2 and या. I. 302, 303 = मस्त्य 93. 27–28.

of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of *guggulu* should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Rg. I. 35. 2, Vāj. S. 9. 40, Rg. VIII. 44. 16, Vāj. S. 15. 54, Rg. II. 23. 15, Vāj. S. 19. 75, Rg. X. 9. 4, Vāj. S. 13. 20, Rg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāsa, khadira, apāmārga, pippala, undumbara, śami, dūrvā and kuśa grass. 108 or 28 *śamidhā* of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmaṇas are to be regaled at dinner in the *grahayajña* are respectively rice mixed with jaggery, rice cooked in milk, havisya food (i. e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fee (*dakṣinā*) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. 'The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most'—says Yāj. I. 308.

The Matsya-purāṇa²⁰⁵⁸ in chap. 93 contains a detailed procedure of *grahaśānti* and chapter 94. (1-9) describes how the images of the nine planets are to be represented. Vide Vaik. IV. 13 and also Baud. gr. Śesa-sūtra I. 16 for a similar treatment. In modern times the *dānas* (articles donated) to propitiate the nine planets are those stated in the

2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Yāj. I. 300-301. Matsya 93. 59-63 names the same *dakṣinās* as Yāj. and Aparārka p. 575 quotes those verses. All the nine verses of Matsya 94 are quoted by the Mit. on Yāj. I. 297-98. Yāj. probably meant to rely only on the Vāj. S., but as some of the mantras occur in the Rg., references to the latter have been given.

Dharmasindhu²⁰⁵⁹ quoted below. The S. R. M. (pp. 123–164) contains a long-drawn procedure of *Grahamakha*, a rite to propitiate the planets. A *Grahamakha* is either *nitya* (on Viṣuva day, *ayana* day, birth *nakṣatra*), *naimittika* (to be performed on such occasions as *upanayana*) and *kāmya* (for removal of adversity &c.)

Aparārka (pp. 365–366 on Yāj. I. 209) quotes a long passage from the *Nandipurāṇa* about the founding of hospitals (ārogyaśālā) where medicines were supplied free to patients. ‘Since the four *puruṣārthas* (goals of life) viz. dharma, artha, kāma and mokṣa, depend upon health, he who provides for securing this may be said to have made gifts of everything.’ The passage further states that a competent physician should be appointed. Hemādri (dāna, pp. 893–95) quotes the same passage and another from the *Skandapurāṇa* to the same effect.

The smṛtis prescribe that when a man accepts as a gift what he should not accept, he incurs sin from which he becomes free by giving up the thing, by reciting certain vedic mantras, (like the Gāyatrī) and by *tapas* (prāyaścitta). Vide Manu XI. 193 (= Viṣṇu Dh. S. 54. 28). This sin is said to be due to ‘*asat-pratigraha*’ which may arise either from the caste or actions of the donor (e. g. the donor may be a cāndāla or *patuta*) or from the time or place (e. g. taking a gift in Kurukṣetra or in an eclipse) or from the object given (such as a gift of wine or of an ewe, of the bed-stead of a deceased person or of the cow called ‘ubhayato-mukhi’). Yāj. III. 289 and Manu XI. 194 (= Viṣṇu Dh. S. 54. 24) prescribe for *asat-pratigraha* the penance of staying in a cow-stable for one month subsisting on milk alone, observing complete celibacy, repeating the Gāyatrī mantra 3000 times every day. The donor, in the above cases, may incur no sin, but the donee does. The Dānakriyākaumudi (pp. 84–85) quotes passages from several purāṇas condemning the acceptance of gifts on the Ganges and other sacred rivers and places, and the gifts of elephants, horses, chariots, the beds

2059. अथ ग्रहप्रीत्यर्थं वानानि । माणिक्यगोधूमधेजुरक्तवस्त्रगुडहेमतास्त्ररक्तचन्दन-कमलानि रथे: प्रीत्यर्थं वानानि । वंशापात्रस्थितण्डुलक्ष्मीतिक्षेतवस्त्रपृष्ठपूर्णकुम्भवृषभा-श्वन्द्रस्य । प्रवालगोधूमसस्त्रिकारक्तदृष्टगुडसुवर्णरक्तवस्त्रताप्नाणि भौमस्य । नीलवस्त्रसुवर्ण-कांसयस्त्रुद्गारुदस्त्रसीहास्तिदन्तपुष्पाणि दुधस्य । पुष्परागमणिद्विद्वाशकराश्वपीतधान्यपीत-वस्त्रलवणसुवर्णानि सुरघुरोः । चित्रवस्त्रवेताऽवधेजुवञ्चमणिसुवर्णरजतमन्धतण्डुलाः शुक्रस्य । इन्द्रनीलमापत्तैलतिलकुलित्थमहिषीलोहकृष्णधेनवः शनैः । गोमेवाच्चनीलवस्त्रकम्बलतैलिल-लोहाने राहोः । वैद्यर्थतैलिलकम्बलकस्त्रुद्यामवस्त्राणि केवोर्जनानि । शानिपीडापरिहारार्थं शानिवारे तैलाम्यङ्गसैलवानं च । धर्मसिन्धु II. part 2 p. 135.

and seats used by the dead, black deer-skin, the cow called ubhayatomukhi. The Dānacandrikā²⁰⁶⁰ quotes the Padmapurāṇa to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 838-39) how even in the Rgveda various rewards are promised to those who make gifts of cows, horses, gold or clothes. The Tai. S. II. 8. 4. 1 makes it a matter of give and take between gods and man (dhehi me dadāmitē ni me dehi ni te dadhe). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. Vas. Dh. S. 29. 2-27, Viṣṇu Dh. S. 91-92, Saṃvarta verses 46-93 may be read in this connection.

A gift once completed by acceptance is irrevocable. Yāj. II. 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. Nārada²⁰⁶¹ (Dattāpradānika, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases. Gaut. V. 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligious or improper conduct (such as visiting prostitutes). Manu VIII. 212 is similar in import. Kātyāyana states²⁰⁶² that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

2060. अथ चेत्प्रतिगृहीयाद् बाह्यणो वृत्तिकर्त्तिः । दशांशमर्जितं दद्यादेवं धर्मो न दीयते ॥ हति पाइमात् । दानचन्द्रिका p. 10 (Gaikwad Oriental Series of tr.).

2061. पण्यमूलयं भृतिस्तुटवा स्नेहात्पत्युपकारतः । ऋशुलकाण्डाहार्थं च दत्तं दान-विदो निदुः ॥ नारद (दत्तात्रेयानिक 8); भृत्या तुष्टवा पण्यमूलयं ऋशुलकाण्डाहारणे । अस्त्रात्प्राहणं भृत्या दत्तमष्टविधं निदुः ॥ बृहस्पति quoted in स्मृतिच ० (ध्य. p. 193). मातापित्राशुरो मित्रे विनीते चोपकारणे । दीनानायविश्वेष्यो दत्तं तु सफलं भवेत् ॥ नारद quoted in स्मृतिच ० (ध्य. p. 193), which explains सफलं कलातिशयोपेतभिर्यर्थः ।

2062. प्रतिशुत्याप्यधर्मसंयुक्ताय न दद्यात् । गौ. V. 21; स्वेच्छया यः प्रतिशुत्य ब्राह्मणाय प्रतिश्वेष्य । न दद्याद्वृणवद्वाप्यः प्राप्तज्ञायापूर्वसाहस्रम् ॥ कात्यायन quoted by अपरार्क p. 783 and स्मृतिच ० (ध्य. p. 142).

could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada²⁰⁶³ (Dattāpradānīka, verses 9–10) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may rescile from the promise. Aparārka p. 782 quotes verses from Brhaspati similar to Nārada's. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana²⁰⁶⁴ states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

2063. कुञ्जहृषभीतर्तलुब्धवालस्थधिरमूढमत्तोन्मत्तवाक्यान्यद्वातान्यपातकानि । गौ-
V. 22. अदत्तं तु भयक्रोधशोकवेगसमन्वितैः । तथोत्कोच्चपरीहासध्यत्यासच्छलयोगतः
बालमूढारवतन्त्रार्तमत्तोन्मत्तापर्वजितैः । कर्ता ममायं कर्मेति प्रतिलभेच्छया च यत् । अपात्रे
पात्रमित्युक्ते कार्ये वा धर्मसंज्ञिते । यदत्तं स्यादविज्ञानाददत्तमिति तत्सूतम् ॥ नारदः.

2064. स्वस्थेनातेन वा देयं श्रावितं धर्मकारणात् । अवच्चा तु मृते दाप्तस्तसुतो नात्र-
संशयः ॥ कात्यायन quoted in अपरार्क p. 782, स्मृतिच० (ध्यव. p. 184). Vide
Bhupati Nath v. Ram Lal 37 Cal. 128 (F. B.) at p. 136 where this
passage of Kāt. is quoted along with the Mit. and a passage from the
Mahānirvāṇa Tantra.

made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

In modern times a gift or bequest for *dharma* without any qualifying expression is held to be too vague an indication of the donor's or testator's intention to constitute a valid gift to charity and is declared to be void for uncertainty. Vide 6 Bom. 24, 14 Bom. 482, 17 Bom. 351, 23 Bom. 725, 735 (P. C.). But this is opposed, as pointed out in 30 Mad. 340 at pp. 342-346, to the spirit of the ancient Hindu law. The word 'dharma' when used in relation to gifts had a well-recognized meaning and not a vague uncertain one. It means 'ista' and 'pūrta' gifts according to Manu IV. 227. It appears that in 23 Bom. 725 their Lordships of the Privy Council rested content with the meaning of the word given in Wilson's Dictionary, did not examine any original Sanskrit texts to find out the meaning of the word dharma used in connection with gifts and applied the principles laid down in such English cases as *Morice v. The Bishop of Durham* (9 Ves. 399 and 10 Ves. 522). But there is no reason why the charitable intention being quite clear the court as representing the king should not have by framing a scheme applied the property donated or bequeathed to one charitable purpose out of the several objects specified in the definition of pūrta on principles analogous to the doctrine of *cy-près*.²⁰⁶⁵

2065. Vide Lewin's 'Law of Trusts' (14th ed. of 1939) pp. 472-474 where several cases are cited out of which *In re Pyne* (1903) Ch. 83 would support the argument advanced above.

CHAPTER XXVI

PRATIŚTHĀ AND UTSARGA

Pratiśthā and *Utsarga* (foundation of temples and dedication of wells, tanks, parks &c. for the benefit of the public).

The subject of gifts naturally leads on to the topics of *pratiśthā* and *utsarga*. We saw above (p. 157 f. n. 370) how the construction of temples, wells and similar religious and charitable foundations and institutions was included under *pūrvadharma* and how śūdras were entitled to perform such dharma. The Mit. on Yāj. II. 114 points²⁰⁶⁶ out that women (and widows) were entitled to spend on *pūrta* objects, though they were not authorized to perform *ista* dharma (i. e. vedic sacrifices &c.). Modern decisions have gone so far that a Hindu widow whose powers of alienating for secular purposes property inherited from her husband are very limited has been held to possess greater powers of alienation if the alienation be made for the spiritual benefit of her deceased husband and dedications by her of a small fraction of the property for the continuous benefit of the soul of the deceased owner have been upheld.²⁰⁶⁷ Such works of public utility have been highly recommended from very ancient times. Śabara²⁰⁶⁸ on Jaimini I. 3. 2 refers to the smṛti rules about charitable objects which are based on such śruti passages as 'O Agni, who art ancient and a king, thou art to the man who desires to offer a sacrifice like *prapā* (shed where water is distributed to travellers) in a desert'. In

2066. किं च यज्ञशब्दस्य धर्मोपेतकणपरत्वे श्रीणामपि पूर्तधर्माधिकाराद्भुतग्रहणं युक्ततरम्। निता. on या. II. 114.

2067. Vide *Sardar Singh v. Kunj Behari L. R.* 49 I. A. 383 p. 391 (a gift made by a widow of a small part of her husband's property to the temple of Jagannātha at Puri for bhoga i. e. food offerings to the deity was upheld); *Thakur Indraj Bux v. Thakur Sheo Naresh*, 2 Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband's soul as well as of her own by alienating about $\frac{1}{2}$ th part of the entire property left by her husband was held to be valid).

2068. प्रपास्तद्बागानि च परोपकाराय न धर्मोपेतयेषावगम्यते। तथा च दर्शनम्। बन्ध-जिव प्रपा असीति॥ तथा इथलयोद्बकं परियुक्तस्तीति च। इवर on जे. I. 3. 2; धन्व-जिव प्रपा असि त्वमग्ने हयपक्षेष्व पूर्वे पत्न राजन्॥ क्र. X. 4. 1; भोजस्येवं पुष्करिणीव वेशम् परिष्कृतं वेचमानेव सिवत्रम्। क्र. X. 107. 10.

Rg. X. 107. 10 a *puskarīṇī* (a tank) is mentioned. The Viṣṇu Dh. S. (chap. 91. 1-2) states 'one who digs a well (for the public) has (the consequences of) half his sins destroyed when the water has begun to flow forth; one who dedicates a pond is forever happy (free from thirst) and attains the world of Varuna.' Bāpa in his Kādambarī (para 44)²⁰⁶⁹ mentions that smṛtis enjoined upon men the foundation (for public use) of halls, shelters, wells, *prapās*, gardens, temples, embankments, water wheels &c. Some sages went so far as to say that the reward of sacrifices is only heaven, but by pūrta (consecration of temples, tanks and gardens) one secures release from *samsāra*.²⁰⁷⁰ This shows that charitable works for the use of the public or large sections of the public came to be regarded as more meritorious than sacrifices the gifts in which benefited only brāhmaṇas.

From very ancient times the procedure of dedicating a well or tank to the public has been settled. Among the earliest is the one in the Śāṅkhyāyana gr. V. 2 (S. B. E. vol. 29 pp.134-135) which is as follows: Now about the consecration of ponds, wells and tanks. In the bright fortnight or on an auspicious *tithi* (day) having cooked a caru (boiled food) of barley in milk he (the donor) should sacrifice with the two verses 'tvam no agne' (Rg. IV. 1. 4-5) and with the verses 'ava te hela' (Rg. I. 24. 14), 'imam me varuna' (Rg. I. 25. 19), 'uduttamam Varuna' (Rg. I. 24. 15), 'imām dhiyam' (Rg. VIII. 42. 3) and with the words 'the domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies' to the different directions beginning with the west (Vārunī, one over which Varuna presided) from left to right. In the centre he makes oblations with milk with the verses 'viśvatas caksuruta' (Rg. X. 81. 3), 'idam Viṣṇur' (Rg. I. 22. 17); he plunges into the water with the verse 'yat kim cedam Varuna' (Rg. VII. 89. 5).²⁰⁷¹ A cow and a pair of

2069. स्मृतिशास्त्रेणोच सभावस्थकृपयपारामसुरसदनसेतुयन्त्रप्रवर्तकेन विलासिजनेनापिष्ठिता (उज्जियनी)। कादम्बरी para 44.

2070. इष्टापूर्तीं स्मृतौ धर्मौ श्रुतौ तौ शिष्टसंमतौ। प्रतिष्ठायं तयोः पूर्तमिष्टं यज्ञाद्वैलक्षणम्॥ भुक्तिमुक्तिप्रदं पूर्तमिष्टं भोगार्थसाधनम्। कालिकापुराण quoted in कृत्यरत्नाकर p. 10.

2071. Even in the e. g. Rg. in VII. 49. 3 (*yāśām rājā varuno yāti madhye*) Varuna is the lord of waters and therefore it is appropriate that in dedicating wells and tanks to the public Varuna should be invoked in several verses.

clothes are the fee for this sacrifice. Then follows the feeding of brāhmaṇas.

The Āsv. gr. pariṣīṭa IV. 9, Pār. gr. pariṣīṭa, Matsyapurāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gr. pariṣīṭa is briefly as²⁰⁷² follows : "In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), naksatra and karaṇa the donor should cook caru sacred to Varuna of barley, offer the two ājyābhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Rg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāt. śr. 25. 1. 11 (ye te śatam Varuṇa), ayāścāgne (Kāt. śr. 25. 1. 11), Rg. I. 24. 15, Rg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24.²⁰⁷³ He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhīma, Satakratu (Indra), Vyusti (prosperity), Svarga (Heaven) and lastly to Agni Svīstakṛt (with svāhā at the end of each as in 'agnaye svāhā'). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Purusa-sūkta (Rg. X. 90. 1-16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas." Aparārka (p. 413-414), the Nirṇayasindhu and others add from the Bahvrcā gr. pariṣīṭa that when the cow enters the water, he should repeat a mantra 'may you make this water holy : may the water always be pure, holy and ambrosia-like ; while saving me (from sin) may you bathe in sacred water ; she crosses from region to region and also saves (me and others)'; and that the donor holds the end of the cow's tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

2072. अथातो वापीकृपतडागारामदेवतायतनानां प्रतिष्ठापनं ध्यात्वास्थामस्त्रोद्गयन आपूर्यमाणपक्षे पुण्यादे तिथिवारनक्षत्रकरणे च गुणान्विते तत्र वारुणं यवमयं चर्कभपयित्वाऽयभागाविड्युत्त्वाद्युतीर्जुहोति त्वं नो अग्ने स त्वं नो अग्ने इमं से वरुण तत्वा यामि ये ते शतमयाश्वाम उद्भुतमसुरं हि राजा वरुणस्यो चम्भनमग्नेनीकमिति दशर्च हुत्वा स्थाली-पाकस्य ऊहोत्यग्ने स्वाहा शतकते राजा वरुणस्यो चम्भनमग्नेनीकमिति दशर्च हुत्वा स्थाली-पाकस्य ऊहोत्यग्ने स्वाहा शतकते राजा वरुणस्यो चम्भनमग्नेनीकमिति दशर्च हुत्वा स्थाली-पाकस्य ऊहोत्यग्ने स्वाहा । पार. गृ. परिशिष्टा

2073. The ten verses are quoted in full in the Dānakriyākaumudi pp. 175-176,

does not apply to the consecration of a well. In that case a cow is only made to go round the well.

Gradually the procedure prescribed in the purāṇas came to have the upper hand so much so that Aparārka (p. 15) says that in pratisthā the procedure prescribed in the purāṇas has to be followed and no other.²⁰⁷⁴

Aparārka (pp. 409-414), Hemādri (Dāna pp. 997-1029), Dānakriyākaumudi (pp. 160-181), Jalāśayotsarga-tattva of Raghunandana, the Pratisthāmayūkha and Utsargamayūkha of Nilakantha, Rājadharma-kaustubha (pp. 171-223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the grhya-pariśistas, the purāṇas such as the Matsya chap. 58, the Tantras, Pāñcarātra and other works. This procedure is passed over here. The idea²⁰⁷⁵ was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratisthā generally means dedicating to the public with prescribed²⁰⁷⁶ rites. Utsarga means 'divesting oneself of ownership over a thing and dedicating it for the use of all.' There were four principal stages in the procedure of pratisthā ; first the saṅkalpa,²⁰⁷⁷ then the homa, then the utsarga (i. e. declaration that the thing has been dedicated) and lastly the daksinā and feeding of brāhmaṇas. In Deosaran Bharhi v. Deoki Bharhi 3 Patna 842 it was said (at p. 850) 'the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the Saṅkalpa and the Samarpana whereby the property is completely given away and the owner completely divests himself of the ownership in the

2074. एवं प्रतिष्ठायामपि पुराणाणुकैवेतिकर्तव्यता ग्राह्या नान्या । तेषामेव इयामिश्र-धर्मप्रमाणत्वेन भविष्यत्पुराणे परिज्ञातत्वात् । अपरार्क p. 15.

2075. सदा जन्ते पवित्रं स्यादपवित्रमसंस्कृतम् । कुशश्चेणापि राजेन्द्र न स्पष्टस्यमसंस्कृ-तम् ॥ वार्षीकूपतडाणात्वौ यज्ञले स्यादसंस्कृतम् । अपेयं तद्भवेत्सर्वं पीत्वा चान्द्रायणं चरेत् ॥ भविष्यत्पुराण quoted in विर्णियसिन्धु III. पूर्वी p. 334.

2076. प्रतिष्ठायनं सविधिकोत्सज्जनमित्यर्थः । दानक्रियाकौसुवी p. 166.

2077. The सङ्कल्प would be in the form अद्यत्यादि असुकगोत्रोऽसुकक्षमाद्व-चतुर्णवान्तमहीदानफलसमफलदिव्यकारभस्मान्वितवरुणलोकप्राप्तिकामो वारुणविधिना जला-शयोत्सर्गकर्म करिष्ये । दानक्रियाकौसुवी p. 167 ; the उत्सर्ग is made in some such words as ओं अद्यत्यादि असुकगोत्रोऽसुकक्षमाद्व-चतुर्णवान्त प्राप्तिकामश्चतु-सेत्ववच्छिन्नं वरुणादिदेवतमिनं जलाशयमाचितं सर्वभूतम्य उत्सूजे । दानक्रिया० p. 179 ; at the end of the rite the donor recited the verse 'सामान्ये सर्वसर्वम्यो मया दत्तमिदं जलम् । धर्मार्पणकाममोक्षेषु साधर्म स्पादहनिशश ॥' quoted in राजधर्मकौसुवी pp. 179 and 216.

property'. In the case of temples, the proper word to use is *pratisthā* and not *utsarga*.

There is a difference in the technical meaning of *dāna* and *utsarga*. In the former the donor gives up his ownership over a thing, makes another the owner of it and cannot thereafter use it nor has he any control over it. When a man makes an *utsarga*, he no doubt gives up his ownership, but he gives up the thing for the benefit of all (as in the formula above he uses the word 'sarvabhūtebhyaḥ') and so the opinion of most writers is that he can as a member of the public make use of the thing dedicated by him, though there were a few authors who recommended that he should not do so.^{2077a}

Reservoirs of water that are dug out by man are of four kinds, *kūpa*, *vāpi*, *puskarinī* and *tadāga*.²⁰⁷⁸ Some of the works define *kūpa* as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. *Vāpi* is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a *puskarinī* is from 100 to 200 cubits in length or diameter and a *tadāga* (a tank) is from 200 to 800 cubits. The *Matsyapurāṇa* 154. 512 states that a *vāpi* is equal to ten *kūpas* (in merit) and a *hrada* (deep reservoir) is equal to ten *vāpis*; a son is equal to ten *hradas* and a tree is equal to ten sons. According to the *Vasiṣṭha-samhitā* quoted by Raghunandana a *puskarinī* is up to 400 cubits and a *tadāga* is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.²⁰⁷⁹

Trees have been highly prized in India at all times. They were useful in sacrifices for making the *yūpa* (the post to

2077a. अत्र केचित् । स्वस्य जलाशयजलोपभोग विरुद्धः । त्यक्तस्य एव नुनः स्वीकारानहं-
त्वात् । न चैकस्य एकक्रियायां दानकर्तुत्वं संप्रदानत्वं च संभवति । अत एव सत्रयामे यष्टु-
मेव स्वेषामुत्तिकृदेव नास्ति द्वयिणेत्याहुः । ततः । त्यक्तजलश्यापि नद्याविजलवद्वौपादा-
निकसस्याविरोधात् । भोजयित्वा द्विजाम्बयक् तोयसुत्सर्जयेत्ततः । सर्वभूतान् समुद्दिइय इति
वाचं समुच्चरेत् ॥ इति हयशीर्षं असङ्कृचितसर्वपदबलात् स्वस्यापि त्यागोद्देश्यवर्णन्तर्भावाच्च ।
दानक्रियाकौसुदी p. 126 ; compare जलाशयोत्सर्गतत्व (Jiv. part II. p. 526).

2078. अथ जलाशयाः । से च स्वननसाध्याश्वत्वात् । कूपापीयुज्जकिणीतावरूपाः ।
तथा च मत्स्यपुराणम् । कूपोद्भारको गर्तविशेषः । वद्यसोपानकोपं वापीति वैततिर्णयः ।
जलाशयोत्सर्गतत्व of एवुनन्दनः. Vide also दानक्रियाकौसुदी p. 126.

2079. Vide दानक्रियाकौसुदी p. 132 and हेमाद्रि (दानकरण p. 1003) quoting विष्णुधर्मोत्तर.

which the sacrificial animal was tied), for idhma (samidhs which were thrown into fire), for the several ladles like sruva, juhū etc. The Tai. Br. I. 1. 3 speaks of seven holy trees. The Tai. S. III. 4. 8. 4 states that idhma (samidhs) should be of the nyagrodha, udumbara, aśvattha and plakṣa trees, as they are the abodes of Gandharvas and Apsarases.²⁰⁸⁰ Besides trees with their verdant foliage looked beautiful and the leaves of some of them (such as the mango tree) are hung up even now in pandals and at entrances of houses as auspicious in marriage and other ceremonies. Hemādri cites a passage from the Brahmapurāṇa that the twigs and leaves of the Aśvattha (the pipal tree), udumbara, plakṣa, cīta (mango) and nyagrodha are styled pañcabhaṅga²⁰⁸¹ and are auspicious in all rites. The palāśa tree was held to be so sacred that one was not to make seats, sandals or tooth brush from it or its branches and twigs (Baud. Dh. S. II. 3. 25). Trees gave shelter against heat and also yielded flowers and fruits (for worship of gods and pitṛs). When felled their wood was useful in building houses, for making implements of husbandry and for producing heat and warmth. In his 7th Pillar Edict (of Delhi-Topra) Aśoka mentions the construction of wells at a distance of 8 krośas and the planting of banyan trees and mango groves (C. I. I. vol. I pp. 134-135). The Mahābhāṣya (vol. I. p. 14) quotes a portion of an ancient verse which conveys that if a person waters and tends mango trees, his pitṛs feel extremely pleased.²⁰⁸² Manu IV. 39 and Yāj. I. 133 require the snātaka to circumambulate well-known trees (like aśvattha) if he meets them on the way. The Kādambarī also refers to this practice of worshipping trees, particularly by women desiring to have a son.²⁰⁸³ The Mahābhārata (Anuśāsanaparva 58. 23-32) highly eulogizes plant life and divides plants into six kinds viz. vrksa (tree), latā (creepers that cling to trees), valli (creepers that spread on the ground), gulma (bushes), tvaksāra

2080. नैयग्रोष्ठं औदुम्बरं आश्वत्थंः पालश इतीध्मो भवत्येते चै गच्छर्वाप्सरसां शृणाः। तै. स. III. 4. 8. 4.

2081. अश्वत्थोदुम्बरसूक्ष्मतन्यग्रोधपल्लवाः। पञ्चभङ्गा हति प्रोक्तः। सर्वकर्मसु शोभनाः॥ देमाद्विवतखण्ड p. 47.

2082. आश्वत्थं सिक्ताः पितरश्च प्रीणिताः॥ महाभाष्य vol. I. p. 14. The several benefits mentioned above are narrated in Anuśāsanaparva 58. 28-30 and Vigñā Dh. S. 91. 5-8.

2083. अश्वत्थपञ्चनीचुरपावितपूजान् महावनस्पतीन् कृतप्रवक्षिणा ववन्दे। काव्यभारी para 56.

(trees whose bark is strong, while the inside is hollow, like bamboos) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons.²⁰⁸⁴ The Viṣṇu Dh. S. 91.4 says the same thing. Hemādri (Dāna pp. 1030–31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like aśvattha, aśoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2. p. 625) identifies the Aśvattha tree with Śrī Kṛṣṇa. The Mahābhārata (Sānti 69. 42) forbids even the felling of the leaves of trees like the aśvattha that have a platform²⁰⁸⁵ built for them (caitya). Sāntiparva 184. 1–17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhavisyapurāṇa quoted in the Utsargamayūkha (p. 16) states 'he who plants either one aśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i. e. kapittha, bilva and āmalaka or plants five mango trees would not see hell (i. e. would not be condemned to hell for his sins).'²⁰⁸⁶ The Matsyapurāṇa (chap. 270. 28–29) requires that to the east of the *mandapa* of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and *sarala* and *tāla* trees. Vas. Dh. S. 19.11–12 prescribes that no one should injure (i. e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land²⁰⁸⁷ (and for sacrificial purposes, as laid down in Viṣṇu Dh. S. 51. 63). The Viṣṇu Dh. S. V. 55. 59 prescribes that the king should award the highest fine, the middling fine, or a fine of 100 kārṣāpanas or of one kārṣāpana respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādri (Dāna. pp. 1029–1055) deals at length with the planting of trees, the dedication of a garden and the merit

2084. वृक्षदं पुत्रवृक्षास्तारयन्ति परत्र च । तस्मात्तदागे सद्वृक्षा रोप्याः अयोधिना सदा । पुत्रवृक्षपरिपाल्याद्य पुत्रास्ते धर्मतः स्मृताः ॥ अनुशासन 58. 30–31; वृक्षारोपणित्वाः परलोके पुत्रा भवन्ति । विष्णुधर्मसूत्र 91. 4.

2085. चैत्यानां सर्वधा त्याज्यमणि पञ्चस्य पातनम् । शान्ति 69. 42.

2086. अश्वत्थमेकं पिञ्चुभद्रमेकं न्यग्रोधमेकं वृक्षं चिचिणीकम् । कापित्थचित्वामलक-त्रयं च पञ्चाङ्गारपी नरकं न पश्येत् ॥ भविष्यपुराण in उत्सर्गमयूख p. 16 and in राजधर्मकौस्तुम p. 183.

2087. पुष्पफलोपगन्याद्यपाज हिंस्यात् । कर्षणकारणार्थं चोपहन्यात् । वसिष्ठ 19.11–12

acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Śān. gr. V. 3, Āśv. gr. pariśista IV. 10, the Matsyapurāna 59, Agnipurāna 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsyapurāna expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a *prāsāda* (a large house or hall for public use), a garden &c., the only difference being that the mantras are different.²⁰⁸⁸ The procedure in Śān. gr.²⁰⁸⁹ (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viṣṇave svāhā, Idrāgnibhyām svāhā, Viṣvakarmane svāhā) and with verses Rg. III. 8. 6 ff. (*yān vo naro*), verse by verse. Then he recites over the garden the verse Rg. III. 8. 11 'vanaspate śatavalō vi roha.' The fee for the sacrifice is gold.

Devatā-pratisthā—(Consecration of an image in a temple).

Though the dharmasūtras speak as shown above of images and temples, it strikes one as somewhat strange that none of the principal grhya and dharma-sūtras contains any procedure of consecrating an image in a temple, while in the purānas and some of the digests much space is devoted to the topic of devatā-pratisthā. The Matsyapurāna in chap. 264 and the Agnipurāna in chap. 60 and 66 deal with devatā-pratisthā in general. There are special chapters in the purānas on the consecration of the image of Viṣṇu or of Śiva or the Linga. It would be impossible to deal in any detail with all this matter. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire; the second by means of images. But even image worshippers are quite conscious that god is pure consciousness (*cit*), is one without a second, is without parts and without a physical body, and that the various images

2088. एवमेव पुराणेषु तडागविधिरुच्यते । कूपवापीषु सर्वासु तथा पुष्करिणीषु च ॥
एव विधिर्द्वृष्टः प्रतिष्ठाषु तथैव च । मन्त्रतस्तु विशेषः स्यात् प्राप्तादोद्यानभूमिषु ॥ मत्स्यपुराण
58, 50-52. पादपानां विधिं वश्ये तथैवोद्यानभूमिषु । तडागविधिवत्सर्वमासाद्य जगतविवर ।
गत्य 59, 3.

2089. अथातमेऽग्निस्तुपसमाधाय स्थालीपाकं अपयेत्वा विडणवे स्वाहेन्द्राग्निभ्यां
स्थादा विश्वकर्मणे स्वाहेति पान्दो न इति मस्तृचं अहृयाद्वनस्ते शब्दलक्ष्म इत्यभिमन्त्रम्
हिरण्यं द्विक्षिणा च । शा. गृ. V. 3.

in which he is thought as in-dwelling are so imagined for the benefit of worshippers.²⁰⁹⁰

The worship of god through the medium of images is again two-fold, viz. done in one's house and in a public temple. The latter is, according to many works, the best and the completest, since it allows of the celebration of festivals and the performance of the varied items or modes of worship (*upacāra*). Private worship of idols in one's house has already been dealt with above (pp. 726-736) under Devapūjā. Now the worship of images in temples remains to be dealt with. The establishment of images in temples is again of two kinds viz. *calārcā* (where the image can be lifted up, moved to another place) and *sthirārcā* (where the image is fixed on a pedestal or is not meant to be lifted up or moved). The consecration of these two differs in certain details.

Here numerous matters have to be considered. The principal matters to be attended to according to the Matsyapurāṇa (264-66) are: the auspicious time for the consecration of an image, the erection of a mandapa to the east or north of the temple, the erection of a *vedi* therein, erection of four *toranas* (arched gates) for the mandapa, placing two auspicious jars at each of four gates filled with scented water and herbs and covered with mango leaves and white cloth, raising of banners all round the *mandapa*, worship of *lokapālas* (guardian deities of quarters), erecting another mandapa for bathing the image in, bringing the image and honouring the artizans, drawing lines on the image or linga with a golden needle to represent the lustre of eyes, the selection of a qualified *sthāpaka* or *ācārya* and of from eight to 32 other priests (called *mūrtipa*); taking the image or linga to the *mandapa* meant for bathing the image, bathing the image to the accompaniment of music with *pañcagavya* mixture, with *mṛttikā* (loose earth), with holy ashes and water ; rendering it pure by repeating four mantras (viz. *samudrajyesthāḥ*, *āpo divyāḥ*, *yāsāṁ rājā* and *āpo hi sthā*, which are respectively Rg. VII. 49. 1-3 and X. 9. 1); offering worship after the bath to the image with sandalwood paste and covering it with a garment (with the verse ' *abhi vastrā*' Rg. IX. 97. 50), placing the image in a standing position with the mantra ' *uttisṭha*' (Rg. I. 40. 1); placing the image in a chariot with the verses

2090. चिन्मयस्यद्वितीयस्य निष्कलस्पाशरिणः । उपासकानां कार्येण ब्रह्मणो रूपकल्पना ॥ quoted in the देवप्रतिष्ठातत्र of रघुनन्दन (p. 50).

'ā mūraja' and 'rathē tīṣṭhan' (Rg. VI. 47. 31 and VI. 75. 6) and entering it in the mandapa with the verse 'ā kṛṣṇena' (Rg. I. 35. 2); placing the image on a bed on which kuśa grass and flowers are strewn with the face (of the image) towards the east; placing a water jar (called nīdrākalāsa) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devir' (Tai. S. VII. 3. 13. 1) and 'āpo asmān' (Rg. X. 17. 10); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' (Rg. I. 91. 16 or IX. 31. 4) and 'yā te rudra' (Tai. S. IV. 5. 1. 1); offering worship with sandalwood paste and flowers and tying a band (*pratisara*) on the right hand (of the image) with 'bārhaspatyā' mantra; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'abhi tvā' (Rg. VII. 32. 22); honouring the image with the presentation of various foods and condiments with the verse 'tryambakam yajāmahe' (Rg. VII. 59. 12); placing four priests and four door-keepers in the four directions viz. a priest knowing Rgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e. g. the Rgvedin priest should recite Śrisūkta (Rg. I. 165), Pavamāna hymn (from Rg. IX. 1), Sāntikādhyāya (Rg. X. 16), then a hymn to Indra. Then the ḍācārya is to perform homa towards the head of the image with Śāntika mantras and offer into the fire 1000 *samidhs* (fuel sticks) each of palāśa, udumbara, aśvattha, apāmārga and śami trees and then touch the feet of the god; preparing nine kundas each one cubit square and offering into them one thousand *samidhs* each time on touching the navel, the chest and the head of the image; remembering the eight forms (*mūrti*) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and ākūśa and offering homa to these with *vaidika* mantras; placing auspicious jars near each kunda; bathing the image at every watch and offering incense, food (*naivedya*), sandalwood paste; offering *bali* to all beings, and dinner to brāhmaṇas and persons of other castes at one's desire; celebrating a festival at night with dances, song and music; this may go on from one day to seven days (it is called *adhibhāṣana*); then the temple building is to be sprinkled over; finding out a place for the image either to the north or slightly to the north-east in the temple; a stone in the form of a tortoise is to be placed on the temple floor;

preparing a piṇḍikā and bathing it with pañcagavya with mantras; then raising the image with the mantra 'uttisṭha' (Rg. I. 40. 1), bringing it in the inmost chamber of the temple and placing it on the pīṭha (pedestal), offering it *arghya* water, pāḍya water, *madhuparka*; then the nyāsa (depositing) of eight kinds of jewels viz. diamond, pearl, lapis lazuli, conch, crystal, pusparāga, indranila and nila in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, mudga, nīvara, śyāmāka, mustard and rice and also eight fragrant things such as white and red sandal-wood, agaru, usīra &c. Nyāsa of all these is to be made after repeating *om* and the *paurūṇika* mantras (with 'namo namah' at end) of the eight guardians (*lokapālas*) viz. Indra, Agni, Yama, Nirṛti, Varuna, Vāyu, Soma, Īśāna and also of Brahmā (9th) and Ananta (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra 'dhruvā dyaur' (Rg. X. 173. 4); placing one's hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, Brahmā, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, Brahmā, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god's dependants (such as Nandi in the case of Śiva); invocation (āvahana) of the principal deity with its attendants with *paurūṇika* mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. 'yaj-jāgrato dūram-upaiti' (Vāj. S. 34. 1), 'tato virād-ajāyata' (Vāj. S. 31. 5), 'sahasraśīrṣā' (Rg. X. 90. 1), 'yenedam bhūtam' (Vāj. S. 34. 4), 'na tvāvām' (Rg. VII. 32. 23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the ḍācārya and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each *lokapāla*; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the *Matsyapurāṇa* in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed

that mostly vedic mantras were employed though a few *paurāṇika* mantras also occur. In medieval digests like the Devapratiṣṭhātattva other elements were added from Tantra works. Special attention may be drawn to the fact that in the above procedure the word prāṇapratisthā does not occur in the Matsya, Raghunandana (in Devapratiṣṭhātattva) quotes Devipurāṇa to the effect that prāṇapratisthā is done after touching the cheeks of the image with the right hand and that without this vivification a mere image does not attain to the position of a deity worthy of worship. In the Devapratiṣṭhātattva, the Nirṇayasindhu, the Rājadharmakaustubha and other works the prāṇapratisthā is based on the 23rd chapter (*patala*) of the Sāradātilaka (verses 72-76). The mantra is given below.²⁰⁹¹

The Devapratiṣṭhātattva (p. 505) quotes the Hayasīrṣapāñcarātra to the effect that generally a brāhmaṇa should officiate at the consecration of an image of Viśnu, but a kṣatriya can officiate for a vaiśya or a śūdra yajamāna and a vaiśya may do for a śūdra yajamāna, but a śūdra cannot officiate.

In the Matsyapurāṇa, the Agnipurāṇa, the Nṛsīmhapurāṇa, the Nirṇayasindhu and many other works there are descriptions of the consecration of the images of Vāsudeva, of a liṅga and other deities, which are all passed over here for want of space. In these works following Tantric practices three kinds of nyāsas viz. Māṭrkānyāsa, Tattvānyāsa and Mantrānyāsa are referred to. The Māṭrkānyāsa consists in repeating the letters of the alphabet from a (including 'am' and 'ah') to l (in the form of *akārāya*

2091. अस्य प्राणप्रतिष्ठामन्त्रस्य ब्रह्मविष्णुरुद्रा। ऋषयः ऋग्यजुःसामानि छन्दोऽसि क्रियामपत्तुः प्राणारुद्या देवता। आं धीं क्रौं शक्तिः प्राणप्रतिष्ठायां विनियोगः। देवं स्पृष्टा जपेत्। ओं आं धीं क्रौं अं यं रं लं वं शं षं सं हंसः देवस्य प्राणा इह प्राणाः। ओं आं धीं क्रौं हंसः देवस्य जीव इह स्थितः। ओं आं धीं हंसः देवस्य सर्वे निद्रियाणि। ओं आं धीं हंसः देवस्य वादानश्चक्षुः श्रोत्रजिह्वाप्राणप्राणा इहागत्य स्वस्तये सुखेन सुचिरं तिष्ठन्तु रसाहेति। ततोऽचार्हाद्यगुणं दत्ता जपेत्। अस्ये प्राणाः प्रतिष्ठान्तु अस्ये प्राणाः क्षरन्तु च। अस्ये देवतस्मर्चायै मामहति च कञ्चनेति। निर्णयसिन्तु III पूर्वधि p. 349. There are slight variations in other works. The verses of the शारदातिलक are पाशाङ्कुशपुटा शक्तिर्वाली विन्दुविभूषिता। यायाः सप्त सकारान्ता व्योम सयेन्दुसंयुतम्॥ तदन्ते हंसमन्त्रः स्यादन्तेऽसुष्यपदं वदेत्। प्राणा इति वदेत्प्रथाविद् प्राणस्तः परम्॥ असुष्य जीव इह स्थितस्ततोऽसुष्यपदं वदेत्। सर्वेन्द्रियाण्यसुष्यान्ते वाद्यनश्च-क्षुरन्तः॥ श्रोत्रप्राणपदे प्राणा इहागत्य सुखं चिरम्। तिष्ठन्तविष्णवधूरन्ते प्राणमन्त्रोदयमीरितः॥ प्रत्यसुष्यपदं पूर्वे पाशादीनि प्रयोजयेत्। प्रयोगेषु समाख्यातः प्राणमन्त्रो मन्त्रीषिभिः॥ शारदातिलक 23. 72-76. The देवप्रतिष्ठातत्त्व p. 506 quotes these and the explanations of राघवभट्ट the com. of the शारदातिलक and reads the मन्त्र as आं धीं क्रौं यं रं लं वं शं षं सं हंसः असुष्य &c.

namah svāhā) and offering an oblation in fire. The Tattvanyāsa consists in repeating 'Ātmatattvāya namah, svāhā' and the same formula as to Ātmattvādhipati, Kriyāśakti, Śivatattva (or Visputattva), Śivatattvādhipati, Icchāśakti, Vidyātattva, Vidyātattvādhipati, Ādhāraśakti. The Mantranyāsa is as follows : taking a mantra of certain letters for a god (e. g. one of 12 letters as in ' om namo bhagavate Vāsudevāya ') one has to repeat each letter in the formula 'om omkārāya namah svāhā'.

The Dharmasindhu III (pūrvārdha) sets forth a brief procedure of the consecration of images in which only one priest is required (vide pp. 333-34). In modern times also the procedure of devatāpratiṣṭhā contains numerous elements and is extremely long.

The Vaikhānasa Smṛitasūtra (IV. 10-11) contains perhaps the earliest extant detailed description of the consecration of the image of Viṣṇu. But it appears to have been mainly concerned with an image installed in private houses or with the worship of an image by one individual. It is briefly as follows:²⁰⁹² After the daily homa comes the daily worship of Viṣṇu, which (worship) comprehends in itself the worship of all gods. A brāhmaṇa passage (Ait. Br. I. 1) says ' Agni is indeed the nethermost (or the lowest) among gods and Viṣṇu the highest; between these two stand all the other deities '. Therefore having established in one's house the highest god Viṣṇu the householder worships him at the end of the evening and morning homa. He should make an image of Viṣṇu in length not more than six fingers; he should perform its consecration in the bright half (of a month) on an auspicious naksatra. Three days before he should prepare the space (kunda) of the grhya fire and perform the several rites of proksana, drawing lines as described (in Vaik. I. 9). Then he is to perform homa up to āghāras (as described above pp. 210-11). Then he performs the sacrifices to the limbs in the words ' to the teeth, svāhā : to the jaws, svāhā ', and other oblations with the six mantras beginning with ' ato devā ' (Rg. I. 22. 16-21). Then he performs while repeating audibly the hymn to Purusa (Rg. X. 90. 1-16) the opening of the eyes (of the god Viṣṇu) with a golden needle. Having spread in a river or a pond or in a vessel filled with water cloth and kuśa grass with the mantras beginning ' ye te śatam ' (mentioned in Vaik. III. 17) he lays down (the

2092. Vide Appendix for the text.

image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras : 'vasoh pavitram' (Vāj. S. I. 31), 'agnā āyāhi', 'ise tvōrje tvā', 'śam no devīr,'²⁰⁹³ 'catvāri śringā' (Rg. IV. 58. 3), 'somo dhenum' (Rg. I. 91. 26), 'catvāri vāk' (Rg. I. 164. 45), 'idam visṇur' (Rg. I. 23. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras 'āpo' (Rg. X. 9. 1), 'hiranya-varṇāḥ' (Tai. S. V. 6. 1. 1) and the pavamāna section. He then makes to the north of the fire a vedi (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brāhmaṇas), he touches the pratisara (a band or ribbon) with the svasti hymn²⁰⁹⁴ and ties it (on the right hand of the image) with the mantra 'svastidā viśaspatir' (Rg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable 'om' and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the śrivatsa mark and a yellow garment, as having (in his hands) the conch and the disc, as of benign countenance and as possessed of all parts (i. e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hotṛ, he invokes the god by name in the southern prañidhi vessel in the words 'om bhūḥ puruṣam' (āvāhayāmi) and performs invocations in the same way with vyāhṛtis separately and together and of Nārāyaṇa,

2093. Ise tvōrje tvā, agna āyāhi, śam no devīr—are the beginnings of the three Vedas, Yajurveda (Sukla and Kṛṣṇa), Śāmaṇeva and Atharvaveda. In the Saunakīya recension of the Atharvaveda the first verse is 'Ye triṣṭaptāḥ' and 'śam no devīr' is Atharva I. 6. 1.

2094. The स्वस्तिसूक्त is स्वस्ति नो लिमीताम् &c Rg. V. 51. 11-15, in each verse of which the first word is svasti.

Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha, Śrī, Mahī. Having poured out the rice (for the sacrificial offering) he sacrifices four times with ghee and with a hymn to Viṣṇu, with the Purusasūkta (Rg. X. 90), with the mantras beginning with 'ato devāḥ' (Rg. I. 22. 16-21) and with the mantra 'medinī devī'; he should then offer the mess of boiled rice sprinkled over with clarified butter after invoking the god's names (Keśava and 11 others mentioned in Vaik. III. 13). On the following morning he bathes, placing the god in the standing position after uttering 'om'; carries the image with the jar while muttering the śakuna hymn (Rg. II. 42. 1-3 and II. 43. 1-3) in the north-western direction into his house or in a temple or in the agnihotra-shed; placing down on the pedestal meant for the image jewels and gold he installs the image of Viṣṇu saying 'I install Viṣṇu' while repeating a hymn to Viṣṇu and the hymn to Puruṣa (Rg. X. 90). He makes a *nyāsa* on the head, on the navel, on the feet and the chest of the image of the syllables svāḥ, bhuvaḥ and bhūḥ and om; fixing his mind on the god with the mantra 'idam Viṣṇur' (Rg. I. 22. 17) and taking with a bunch of kuṣa grass the clear water that has been already poured in the jar and that has already the *sakti* (power personified) in it, he makes (the water) flow on the head of the image and performs the invocation with the words 'I invoke Viṣṇu'. Having propitiated by worship as laid down in the śāstric rules he presents the sacrificial food (to the image).

In Vaik. IV. 12 the daily worship of Viṣṇu is set out.

The practice of attaching dancing girls to temples is of respectable antiquity. The origin of this practice appears to be analogous to the institution of Vestal virgins in Rome. The Rājataranginī (IV. 269) speaks of two dancing girls attached to a temple (*devagrāhāśrite nartakyau*) who danced and sang at a place as it was the custom of their family, though the temple itself was buried underground. In the Vaghli (Khandesh District) stone Inscription dated *saka* 991 (1069-70 A. D.) there is a grant of Govindarāja making provision for dancing and singing by damsels²⁰⁹⁵ (*vilāśinī*). In the Inscription of the Cāhamāna king Jojaladeva dated *saka* 1147 (1090-91 A. D.) the courtesans of all temples are said to have been ordered to come in their best dress and celebrate a festival with music (E. I. vol. XI. 26 and 27) and the king records an imprecation

2095. पाटकं गीतदृश्यार्थं विलासिणिसमन्वितम् (E. I. vol. II p. 227).

against all who might stop that practice. The Ittagi (20 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Ittagi. This practice of *devadāsīs* (minor girls dedicated to the service of temples) or *bhāvins* (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924).²⁰⁹⁶ In Bombay there is the Bombay Devadasis Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year's imprisonment or fine or both).

Punah-pratiṣṭhā :—(Re-consecration of images in temples). The Brahmapurāṇa quoted by the Devapratisthātattva and the Nirṇayasindhu says 'when an image is broken into two or is reduced to particles, is burnt, is removed from its pedestal, is insulted, has ceased to be worshipped, is touched by beasts like donkeys or falls on impure ground or is worshipped with *mantras* of other deities or is rendered impure by the touch of outcasts and the like—in these ten contingencies, god ceases to indwell therein.' When an image is polluted by (contact with) the blood of a brāhmaṇa or by the touch of a corpse or the touch of a *patīla* it should be re-consecrated. If an image is broken in parts or reduced to particles it should be removed according to śāstric rules and another should be installed in its place. When

2096. Vide *Queen Empress v. Tippa*, 16 Bom. 737; *Reg. v. Jaili Bhavin* 6 Bom. H. C. R. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol ; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word 'bhāvin' is derived from bhāvinī (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means 'love of god' (ratir-devādi-visaya bhāva iti proktah) Kāvya-prakāśa IV. 35. Vide Enthoven's ' Tribes and castes of Bombay ' vol. I. pp. 145-147 for information about *Bhāvins*.

an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cāndālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a śūdra or a woman in her monthly illness, then the image should have water *adhvāsa* (placing in water) performed on it and it should be bathed with water from a jar, then with *pañcagavya*, then it should be bathed with pure water from jars to the accompaniment of the hymn to Purusa (Rg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, naivedya (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

Jirnoddhāra (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the Agnipurāṇa, chap. 67 and 103 (about lingas); the Nirṇayasindhu (III. pūrvārdha p. 353), the Dharmasindhu (III. pūrvārdha p. 335) give an extensive procedure following the Agnipurāṇa. This is done when the image in a temple or a linga is burnt, or reduced to particles or is removed to another place. The Agnipurāṇa (103. 4) says that if an image or linga is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the Śāstra. According to the Agnipurāṇa²⁰⁹⁷ (103. 21) a linga that is reputed to have been established by the asuras (like Bānā-sura) or famous sages or by gods or by those who were expert in Tantra should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The Agnipurāṇa prescribes (chap. 67. 3-6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

2097. नादेयेन प्रवाहेण तद्वपाक्षिपते यदि । तसेन्यन्तापि संस्थाप्य विधिद्वेन कर्मणा ॥ असुरैर्सुनिभिर्गोत्रस्तन्त्रपरिभिः प्रतिष्ठितम् । जीर्णं वाप्यथवा भग्नं विधिनापि न चालयेत् ॥ अग्निपुराण 103. 4 and 21.

had been stopped of set purpose or when it is touched by śūdras and the like, purification can be effected only by re-consecration. Re-consecration can be done even in intercalary months or when Venus is too near the sun to be visible. When a temple or a well or a tank is breached or when a garden embankment or a public hall is injured, one should offer four oblations of clarified butter with the four verses 'idam Viṣṇur' (Rg. I. 22.17), 'mā nastoke' (Rg. I. 114. 8), 'Viṣṇoh karmāṇī' (Rg. I. 22. 19), 'pādosya' (Rg. X. 90. 3), and then a dinner may be given to brāhmaṇas.

The procedure of *jirnoddhāra* is given at length in the Nirṇayasindhu, the Dharmasindhu and other works. Vṛddha-Hārīta IX. 409-415 also deals with re-consecration. Śāṅkhā-Likhīta quoted in the Vivāda-ratnākara and other works say that, when an image, a garden, a well, a bridge (over a moat or river), a flagstaff, a dam, a reservoir of water are breached, they should be repaired (or raised), re-consecrated and the person guilty of breach should be fined 800 papas.²⁰⁹⁸ When worship was stopped, some authors prescribed re-consecration, while others prescribed only proksaṇa as laid down in the Devapratisthā-tattva (p. 512) or Dharmasindhu (III pūrvārdha p. 334).

The Kirādu (Jodhpur) Inscription of the time of king Bhimadeva of Anahillapātaka records that in place of an image broken by Turuskas (Moslems) a new one was installed in samvat 1235 (1178-79 A. D.) by the wife of Tejahpāla, a subordinate officer of the feudatory Cāhamāna Mahārājaputra Madanabrahma (vide E. I. vol. XX, Appendix p. 56 No. 381).

Mathapratisthā :—(the founding of a monastery or a college for teachers and pupils.)

The founding of mathas appears to have been not very ancient. The Baud. Dh. S. (III. 1. 16) in speaking of a householder who is an *agnihotrin* remarks 'after departing from his house he (the householder) stops at the extremity of the village, builds there a hut (*kutī*), or a cottage hall (*matha*) and enters it'. Here matha does not appear to have any technical sense. In the lexicon of Amara a matha is defined as 'a place where pupils (and their teacher) reside'. A temple

2098. प्रतिमारामकूपसंक्रमध्वजस्तुनिपानभद्रेषु तत्सुत्थापनं प्रतिसंस्कारोऽष्टश्च च। वि. र. p. 364. The निर्णयसिन्धु explains सुत्थापनं प्रतिक्रिया प्रतिसंस्कारः तुनः प्रतिष्ठा अष्टश्चते पणा दृष्टव्यर्थः। (III, पूर्वार्ध p. 352.)

and a matha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahābhārata, the Rāmāyaṇa and the purāṇas, for *kirtans* to the accompaniment of music. But these latter were only secondary purposes. In the case of the mathas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, mīmāṃsā, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the mathas, but the worship of a particular deity is not the primary object of mathas. Mathas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (vihāras)²⁰⁹⁹. The foundation of mathas received a great fillip after the times of the celebrated *Advaita* teacher, the great Śaṅkarācārya, whom tradition credits with having established for the propagation of his system of Vedānta four mathas at Śṛngeri, Puri (Govardhanamatha), Dvārakā (Sāradā-matha) and Badarī (Jyotirmatha). Vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A. D.) where reference is made to a grant in Śringapura, the dharmapīṭha established by Śaṅkarācārya, to the famous matha at Śṛngeri for the worship of Mallikārjuna, Vidyā-śaṅkara-svāmi and Sāradāmbā. Other ācāryas like Rāmānuja and Madhvā established their own mathas and the number of mathas is now legion. Originally a matha started by a sannyāsin like the great Śaṅkarācārya must have had no property, as ascetics were prohibited by the śāstras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides sannyāsins were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called matha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

2099. Vide Cullavagga VI. 2 and 15 (S. B. E. vol. XX. pp. 160-169 and p. 209) for vihāras and their condition.

teachers endowed the mathas with considerable moveable and immoveable properties. The origin of mathas (spoken of as *mattams* in South India) has been lucidly set forth as follows in *Samantha Pandara v. Sellappa Chetti* 2 Mad. 175 at p. 179 'a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples as intend to become religious teachers renounce their connection with their family and all claims to the family wealth and as it were affiliate themselves to the spiritual teacher whose school they have entered. Pious persons endow the schools with property which is vested in the preceptor for the time being and a home for the school is created and a *mattam* constituted. The property of the *mattam* does not descend to the disciples or elders in common; the preceptor, the head of the institution, selects from among the affiliated disciples him whom he deems the most competent and in his own life-time installs the disciple so settled as his successor, not uncommonly with some ceremonies. After the death of the preceptor the disciple so chosen is installed in the *gaddi* and takes by succession the property which has been held by his predecessor. The property is in fact attached to the office and passes by inheritance to no one who does not fill that office. It is in a certain sense trust property; it is devoted to the maintenance of the establishment, but the superior has a large domain over it, and is not accountable for its management nor for the expenditure of the income, provided he does not apply it to any purpose other than what may fairly be regarded as in furtherance of the object of the institution. Acting for the whole institution he may contract debts for purposes connected with his *mattam* and debts so contracted might be recovered from the *mattam* property and would devolve as a liability on his successor to the extent of the assets received by him'. Vide also *Giyana Sambandha Pandar Sannadhi v. Kanulasami Tambran* 10 Mad. 375, pp. 384-389; *Vidyapurna Tirtha Swami v. Vidyanidhi Tirtha Swami* 27 Mad. 435 at pp. 438-439, 451, 453-55, *Kailasan Pillai v. Nataraja*, 33 Mad. 265 (F. B.) at pp. 267, 273-277 for further remarks on the origin, growth and objects of mathas.²¹⁰⁰

2100. Vide *Rājatarāṅgiṇī* VI. 87-88 where the king is said to have donated to the head of a matha (*mathādhipati*) where pupils were taught almost all his wealth.

The head of a matha is called *svāmi*, *mathapati* or *mathādhipati* or *mahanta* (usually written as *mohunt* in the Law Reports). The head of the matha is usually appointed according to the custom and practice of each matha, generally in one of three ways, *viz.* (1) the head for the time selects from among his disciples a fit one to succeed him, (2) the disciples elect one from among themselves to succeed on the demise of the head, (3) the ruling power or the original founder or his heirs appoint the head when there is a vacancy.

That temples and mathas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāna (in the seventh century) refers to the recitation of the *Mahābhārata* in the temple of *Mahākāla* at Ujjayinī. The *Rājatarangini* (V. 29) states how king Avantivarman of Kashmir appointed one Rāmata Upādhyāya to the post of expounder (*vyākhyātpadaka*) of grammar in a temple (about 900 A. D.). The *Agnipurāṇa*²¹⁰¹ enjoins that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some mathas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Singhāṇa, we read that Cāṅgadeva, the court astronomer and astrologer, established in śaka 1128 (1207 A. D.) a matha for the study of the *Siddhānta-śiromāṇi* (an astronomical work) of Bhāskarācārya, the grandfather of Cāṅgadeva (E. I. vol. I. p. 338), the matha being endowed with lands and other sources of income by two feudatories of Singhāṇa. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the matha at Śringeri provision was made for the worship of Mallikārjuna and Sāradāmbā.

A passage quoted in the *Dānacandrikā* from the *Skandapurāṇa* states that a matha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmaṇas or ascetics at some auspicious time; by so doing a man secures all his desires and if he has no worldly desires he secures release (from *samsāra*).²¹⁰²

2101. शिवालये चिष्णुपृष्ठे सूर्यस्य भवने तथा । सर्वदानपदः स स्यात्पुस्तकं चाच्छयेत् यः ॥ अग्निपुराण 211. 57.

2102. कृत्वा मठं प्रयत्नेन शश्यनासनसंयुतम् । तृणैराच्छादितं चैव वेदिकामि: सुक्षो-भितम् । पुण्यकाले द्विजेभ्यो वा यतिभ्यो वा निवेदयेत् ॥ सर्वान् कामानवामोति निष्कामो मोक्षमाप्नुयात् ॥ स्कन्दपुराण quoted in द्वानचंद्रिका p. 152.

The word *matha* was sometimes used in the sense of a *dharmaśālā*, a place provided for the temporary residence of travellers from distant parts. For example, the Rājatarangini VI. 300 states that queen Diddā constructed (about 972 A. D.) a *matha* for the residence of the people from Madhyadeśa, Lāṭa and Saurāṣṭra.

Throughout India for many centuries there have been well-endowed temples and *mathas*. But how the rulers or the ancient and medieval courts of justice regulated the administration of these institutions or their funds or how they prevented or stopped maladministration or misappropriation is not dealt with exhaustively anywhere.

In *Girijanund Datta Jha v. Sailajanund Datta Jha* 23 Cal. 645 it is observed as follows (at p. 653) ' notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his Hindu Law, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary'. In the following some of the meagre material that can be gathered from Dharmasāstra works and analogous writings is set out. Manu (XI. 26) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of brāhmaṇas feeds in another world on the leavings of the food of vultures. Śabara remarks (on *Jaimini*²¹⁰³ IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

2103. देवशःमो देवस्तेत्रमिति उपचारमात्रम् । यो यदभिमेतं विनियोक्तमर्हते तत्त्वय स्वम् । न च ग्रामं क्षेत्रं वा यथाभिपाय विनियुक्ते देवता । देवपरिचारकाणां तु ततो भूतिर्भवति देवतासुहित्य यश्यत्तम् । शबर on जे. IX. 1. 9.

idol. Medhātithi²¹⁰⁴ (on Manu XI. 26 and II. 189) points out that images cannot be said to be owners in the literal sense, but only in a secondary or ideal sense, since the idol in a shrine cannot use the property at its will nor can it safeguard it and ownership consists in being able to use the thing owned as one desires and in being able to preserve it. In modern times courts in India have laid down that an idol is a juridical person capable of holding property, though from the vary nature of the case the possession and management of the property rests with a manager or a trustee. A matha is in the same position as an idol. The rights of the idol or of the matha can be safeguarded and vindicated in a court of law only by the manager or trustee of the temple or by the head (called mohunt) of the matha.²¹⁰⁵ Vide *Bhupati Nath v. Ram Lal* 37 Cal. 128 (F. B.) at pp. 145-153 where Mr. Justice Mukerji examines at length passages of Śabara, Medhātithi, the Dāyabhāga and its commentators to explain what is meant by a gift to an idol according to the notions of the Hindu writers. Manu and other smṛtikāras lay down that it is part of the king's duty to prosecute and fine persons interfering with or destroying the property of temples. Yāj. II. 228 prescribes a fine of 40, 80 or 160 *pāṇas* respectively for cutting off the twigs, principal branches of trees or the entire trees themselves that grow on built up platforms or in cemeteries or on boundaries or in holy places or near temples. Yāj. (II. 240 and 295) prescribes the highest amercement for fabricating a false edict or for tampering with royal edicts by inserting more or less than what is intended to be granted by the king. The Mit. on Yāj. II. 186 says that the king should sedulously safeguard all rules made about the pastures for cows (in a village) or about the preservation of tanks and temples. Manu IX. 280 requires the king to pronounce the death sentence on those who break into a royal storehouse or an armoury or a temple and prescribes that the breaker of an image shall repair the whole damage and also pay a fine of five hundred *pāṇas*. Kauṭ. III. 9 prescribes punishment

2104. नहि देवतानां स्वस्वामिनावोस्ति मुख्यार्थसंभवाद्वौण एवाश्च ग्राह्यः । मेधा. on मनु II. 189 ; देवाकुद्दिश्य शाशाद्विकियार्थं यज्ञनष्टस्यां तद्वेवस्वं मुख्यस्य स्वस्वामि-संबन्धस्य देवानामसम्भवात् । न हि देवता इच्छया धनं निषुखते । न च परियालभव्यापारस्तासां कृद्यते । स्वं च लोके ताकृशसुच्यते । मेधा. on मनु XI. 26.

2105. Vide *Prosunno Kumari v Golab Chand* L. R. 2. I. A. 145 at p. 152 ; *Pramatha Nath v Pradyumna* L. R. 52 I. A. 245, 251-52.

for encroachment on temples. From the Kauṭilya²¹⁰⁵ we know that kings appointed an officer called 'devatādhyakṣa' (Superintendent of temples) and that when the king's treasury became empty it was part of the duty of that officer to bring together all the wealth of the temples in the forts and other parts of the country and the king could in an emergency use that wealth (and probably used to return it later when financial stringency ceased). Among matters called prakīrnaka (miscellaneous) of which the king was to take cognisance *suo motu* without anybody's complaint, Nārada includes (in verse 3) 'abstraction of gifts' and 'gifts of villages and towns to brāhmaṇas' (verse 2). According to the Sm. C. among the topics called *chalas*²¹⁰⁷ were two viz. the destruction of a reservoir of drinking water and of a temple. Kātyāyana states that mere wrongful possession for any length of time of women, of state property and of temple property would not confer ownership on anybody. These texts indicate that the Government of the day protected temple properties, tanks, wells and the like that were dedicated to the public and exercised powers of superintendence and correction in matters affecting them. Yāj. II. 191 says that those who look after the business of guilds etc. in which many are interested should be students of the Veda, men of rectitude and free from greed. They are styled *kāryacintaka* by him. Brhaspati²¹⁰⁸ quoted by Aparārka says (p. 796) that these *kāryacintakas* (committee) should consist of two, three or five persons and that if there be disagreement between the larger bodies and the committee the king should decide that dispute and should bring round to the proper path whoever might be in the wrong. It appears that from very ancient times (3rd or 2nd century B. C.) the committee in charge of religious foundations was called *gosthI* and the

2106. मर्यादापहरणे पूर्वः साहसदण्डः । मर्यादाभेदे चतुर्विशतिपणः । तेन तपोबन-विधीतमहापथशमशानदेवकुलयजन-पुण्यस्थान-विचादा व्याख्याताः । कौटिल्य III. 9; देवताप्रक्षो दुर्गाद्वेषतानां पथास्वमेकस्थं कोशं कुर्यात् । तथैव चाहरेत् । कौटिल्य V. 2.

2107. छलानि चापाराधांश्च पदानि चृपतेस्तथा । स्वयमेतानि गृहीयान्वपस्त्वादेद-कैर्विना ॥ पथिमङ्गी कराक्षेपी प्राकातोपरिलङ्घकः । निपानस्य विनाशी च तथा चापतनस्य च ॥ पितामह quoted in the स्मृतिच. (ध्यक. p. 27).

2108. द्वौ अयः पञ्च वा कार्याः समूहैतवादेनः । कर्तव्यं वचनं तेषां ग्रामभ्रेणि-गणाद्विभिः ॥ दृहस्पति quoted by अपरार्क p. 796; सुख्यैः सह समूहानां विसंवादो भवे-प्राप्ति । तदा विचारयेद्वाजा स्वमार्गे स्थापयेत्ततान् ॥ अपरार्क p. 794.

members gosthika²¹⁰⁹. In some inscriptions the superintendent of a temple is called *sthānapati* (vide Srīrangam plates of Devarāya II dated Śaka 1356 in E. I. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāśivagupta (about 8th or 9th century A. D.) of Mahakosala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up agnihotra, studied the six angas and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king's express order was not to be necessary for his selection.²¹¹⁰ Paithinasi quoted by Aparārka p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of Yogam (corporation) wielding independent power (E. I. vol. 18 p. 340). The Peshwa's Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchvad Samsthān, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Moraya Gosavi (vide *Chintaman v. Dhondo*

2109. Vide E. I. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of Bodha-gothī (Buddha gosthī); E. I. vol. I. p. 184 at p. 188 (for gosthika), E. I. VIII p. 219 (Abu inscription No. 2 dated 1230 A. D.) which gives the names of the committee of management who and whose descendants were to manage the foundation (अत्र च धर्मस्थाने कृतज्ञावकगोष्ठिकानां नामानि यथा । . . . एतदीप्यसन्तानपरम्परया च एतमिन धर्मस्थाने सकलमपि इषपनपूजासारादिनं सदैव करणीयं निर्वाहणीयं च).

2110. Vide भार्य तत्पुत्रौत्रैश्च साग्रहोत्रैः षडक्षिणिः । अतेऽह्याद्यनासकैरपित्राकैरसेवकैः ॥ यस्तु नैवेविधो भावी वश्यापुत्रो विपत्स्पते । तपोरक्षे प्रवेश्योन्यः पूर्वोक्तगुणवान् द्विजः । स चैषामेव संबन्धी सविद्यत्वे वयोधिकः । एभिरेव च सामत्यात् प्रवेश्यो न तुपाक्षया ॥ E. I. vol. XI. p. 190 verses 30-32.

15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777-78 A. D. about the Brahmanal Samsthān in the Satara District (vide *Annaji v. Narayana* 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in *Rajah Muthu Ramlinga v. Perianayagum Pillai*, L. R 1 I. A. 209 at p. 232 'It is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.²¹¹

Property dedicated to a god is called 'devottara' (the word being written as *debutter* in the Law Reports, particularly from Bengal). Vide *Sham Charan Nandi v. Abhiram Goswami*, 33 Cal. 511 at p. 523. A good deal of litigation comes up to the courts about the rights and liabilities of the trustees and the *sevakas* (called *Shebaits* in Bengal), about their mismanagement of the temple properties and their removal and so forth.

Among immoveable things Manu (IX. 219) included *yoga-kṣema*. The Mit. on Yāj. II. 118-119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugāksi it prefers the meaning of *ista* and *pūrta*. Therefore the Mit.²¹² declares that gifts dedicated by a person to the public by expending ancestral wealth such

211. The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 92-93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and maths also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1933); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

212. योगक्षमं क्षेमं च योगक्षेमम् । योगक्षवदेनालधलाभकारणं श्रौतस्मार्ताग्रिमाधिष्ठिष्ठन्ते कर्म लक्ष्यते । क्षेमक्षवदेन लङ्घपरिक्षणेहतुभूमि वहिविदानतदागारामनिर्माणादि पूर्ते कर्म लक्ष्यते । तदुभयं पैतृकमपि एतिवृद्ध्यविरोधाजितमत्यविभाज्यम् । यथाह लैगाक्षिः । क्षेमं पूर्ते योगमिष्टमित्याहुसत्पदशितः । अविभाज्ये च ते प्रकृते शयनासनमेव च ॥ इति । मिताऽग्नि या. II. 118-119.

as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions,²¹¹³ except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The *Viramitrodaya* (on *Vyavahāra*²¹¹⁴) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i. e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The sāstric injunction about *utsarga* does not merely contemplate the divesting

2113. Vide for example Bombay Act II of 1863 (Summary Settlement Act, sec. 8). Vide *Prosonna Kumari v. Golab Chand* L.R. 2 I. A. 245.

2114. किंतु वातुरेर यथेष्टविनियोगार्हस्वत्वापगमेपि परस्वत्वापासिकलाभावे वानश-
द्वार्थानिष्पत्तेविधिविरक्फलाधिनः प्रतिपादनावधिपरियालनीयत्वस्तरं स्वत्वमस्त्वेव । यथा
हुते हविविभ भरमसाज्ज्ञावावधिअस्मृष्टपरिग्रहाद्यानिवारणादिवोषः । शिष्टाचारोत्पुभयच्च परिपा-
लनस्तप्तस्तम्बुलक एव । न चोरसर्गमात्रस्य तत्र त्वया विष्यमुपगमात्परस्वत्वापावनादर एव न
स्पादिति वाच्यम् । तादृशोत्सर्गस्त्वेव विधितात्पर्यविषयत्वात् । होमस्थलेष्यन्वया भरमसाज्ज्ञा-
वानादरापत्तेः । चीरमिश्रोवृत्य घ्यवहार (portion on विभाग edited by G. S. Sarkar
chap. I sec. 50 and Jiv. ed. p. 544).

of one's ownership and dedication to the public, but also that the thing dedicated be enjoyed by the public without interference or encroachment, just as in homa also one does not merely desire to throw an oblation into fire (and rest content with that) but one desires to see that the oblation is reduced to ashes and is not rendered impure. This shows that the founder of a temple or the builder of a tank or garden would always retain a power to preserve the thing dedicated.

Questions as to whether a new image can be substituted by the trustee or the *shebait* of a temple or whether he can remove the image to another place do come before the courts. Vide *Kali Kanta Chatterji v. Surendra* 41 C. L. J. 128 ; *Pramatha Natha v. Pradyumna Kumar* 30 C. W. N. 25 (P. C.) where the P. C. laid down (p. 33) that family idols are not merely movable chattels and that their destruction, degradation and injury are not within the power of the founder or other custodian for the time being ; vide *Hari Raghunath v. Anant Bhikaji* 44 Bom. 466, where it was held that the manager of a public temple has no right to remove the image from the old temple and instal it in another new building, especially when the removal is objected to by a majority of the worshippers.

CHAPTER XXVII

VĀNAPRASTHA (forest hermit)

Vaikhānasa appears to have been the ancient name for Vānaprastha. In the Anukramanī one hundred Vaikhānasas are said to have been the seers of Rg. IX. 66 and a Vaimra Vaikhānasa is the seer of Rg. X. 99. The Tai. A. I. 23 connects the word Vaikhānasa with the *nakhas* of Prajāpati (ye nakhās te vaikhānasāḥ).²¹¹⁵ It appears that in ancient times there was some work called Vaikhānasa sāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhānasa for this āśrama. Baud. Dh. S. II. 6. 19 defines a vānaprastha²¹¹⁶ as one who follows the practices laid down in Vaikhānasa-sāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhānasas and Pāñcarātikas were two schools of Vaisnavas, the former calling Viṣṇu by the appellations of Purusa, Acyuta and Aniruddha, while the Pāñcarātikas spoke of Viṣṇu as having the four mūrtis or *vyuhas* viz. Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha.²¹¹⁷ The Par. M. vol. I, part 2, p. 139 after quoting Vas. Dh. S. 9. 11 (śrāmanakenāgnimādhaya) remarks that Śrāmanaka is Vaikhānasa-sūtra that propounds the duties of *tapasvins*. Kālidāsa in the Śākuntala speaks of the life led by the charming Śākuntala in Kanva's hermitage as *vaikhānasa vrata*²¹¹⁸ (I. 27). Manu VI. 21 describes the Vānaprastha as abiding by the views (*mata*) of Vaikhānasa and Medhātihi explains that Vaikhānasa is a sāstra in which the duties of the forest hermit are expounded. The Mahā-

2115. ये नखास्ते वैखानसाः । ये बालास्ते बालविह्याः । सै. आ. I. 23.

2116. वानप्रस्थो वैखानसशास्त्रसुवाच्चारः । घौ. ध. सू. II. 6. 19.

2117. पुरुषं च ततः सूक्ष्मच्युतं च युधिष्ठिर । अनिदद्यं च मां पाद्मैवेखानसविद्वो जनाः ॥ अन्ये त्वयं विजानन्ति मां राजन् पाञ्चरात्रिकाः । वासुदेवं च राजेन्द्रं सङ्कर्षणमधापि चा । पश्यन्ते चानिरुद्धं च चतुर्मूर्ति प्रचक्षते ॥ वृद्धगोत्रम VIII. p. 564. These and other verses are quoted as from आश्वमेधिकपर्व by परा. मा. I. part 1 p. 366. अप्यदीक्षित in his वैदानकल्पतरुपमिल (Vijanagram Series) p. 453 tells us that, according to the वैखानसशास्त्र, the Pāñcarāstra school is not Vaidika.

2118. वैखानसं किमनया ब्रतमाप्रदानाद् ध्यापाररोधि भद्रनस्य निषेदितस्यम् । शाङ्कुल I. 27.

bhārata²¹¹⁹ (Śānti 20. 6 and 26. 6) states that the view of the Vaikhānasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śankarācārya on Vedāntasūtra III. 4. 20 speaks of the third āśrama as vaikhānasa and as indicated by the word *tapas* used in Chān. Up. II. 23. 1.

The word *vānaprastha* is according to the Mit. the same as *vanaprastha*, which means 'one who stays in a forest in a pre-eminent way' (by observing a strict code of life). Kṣīrasvāmī derives it differently.²¹²⁰

The time for becoming a forest hermit arises in two ways. According to the Jābālopaniṣad quoted above (p. 421) a man may become a *vānaprastha* immediately after the period of studenthood or after passing some years as an householder. Manu (VI. 2) indicates the age by saying 'when a householder sees his skin wrinkled and his hair growing white and sees the sons of his sons he may betake himself to the forest'. The commentators were divided in their opinions, some holding that all three conditions (wrinkles, grey hair and seeing son's sons) must be fulfilled before one could become a forest hermit, others held that only one of them need be fulfilled and others again said that these conditions are only indicative of the age viz. that a man must be old or over 50. Kullūka on Manu III. 50 quotes a smṛti 'a man may resort to a forest after 50'.

Gaut. III. 25-34, Āp. Dh. S. II. 9. 21, 18-II. 9. 23. 2, Baud. Dh. S. III. 3, Vas. Dh. S. IX, Manu VI. 1-32, Yāj. III. 45-55, Visnu Dh. S. 95, Vaik. X. 5, Śāṅkha-smṛti VI. 1-7 (in verse), Śāntiparva 245. 1-14 and Anusāsana 142, Āśvamedhika-parva 46. 9-16, Laghu-Viṣṇu III, Kūrmapurāna (uttarārdha chap. 27) contain numerous rules about forest hermits. The principal points are stated below with a few references :

(1) One may go to a forest with one's wife or one may leave her in charge of one's sons (Manu VI. 3, Yāj. III. 45). The wife may accompany if she desires. Medhātithi notes that some explained that if the wife was young he may place her in charge of the sons and that an old wife may accompany her husband.

2119. वैखानसानां कौन्तेय श्रूयते वचनं यथा । इहेत धनदेहतोर्यस्तस्यानीहा गरी-यसी ॥ शान्तिपर्व 20. 6-7.

2120. वने प्रकर्षेण नियमेन च तिष्ठति चरतीति वनप्रस्थः वनप्रस्थ एव वालप्रस्थः संज्ञाया दैर्घ्यम् । मित्रां ०० च. III. 45. क्षीरस्वामी ०० वालप्रस्थ however says 'प्रति-दृष्टे अस्मिन् प्रस्थः वनप्रस्थे भवो वालप्रस्थः वैखानसालयः ।'

(2) He takes with him to the forest his three Vedic fires and his grhya fire²¹²¹ together with such sacrificial utensils as the ladles called *sruc*, *sruva*. Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the śrauta sacrifices of new moon and full moon, the *āgrayana iṣṭi*, the *cālurmāsyas*, *Turāyaṇa* and *Dākṣayana* (Manu VI. 4. 9-10, Yāj. III. 45). The sacrificial food was to be prepared from corn like *nīvāra* growing in the forest. It appears that according to some writers the forest hermit was to give up his śrauta and grhya fires and kindle a new fire in accordance with rules laid down in the śrāmaṇaka²¹²² (i. e. the Vaikhānasa sūtra) and offer sacrifices therein. Vide Gaut. III. 26, Āp. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.²¹²³

2121. If he has followed the *ardhādhāna* mode, then he has separate śrauta and grhya fires ; but if he has followed the ' *sarvādhāna*' mode, then he has only śrauta fires, which alone he takes with him. When a man consecrates the three śrauta fires he may do so with half of his smṛta fire and keep the other half of the smṛta fire. This is *ardhādhāna*. If he does not keep the smṛta fire separate it is *sarvādhāna*. Vide Āp. Sr. V. 4. 12-16, V. 7. 8 and Nirṇayasindhu (III pūrvārdha, p. 370). If he has no śrauta fires then he takes only the grhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yāj. III. 45. Dākṣayana is a modification of the Darsapūrṇamāsa sacrifice (Āp. Sr. III. 17. 4 and 11, Āśv. Sr. II. 14. 7ff and com. on Kāt. Sr. I. 2. 11) and Turāyaṇa is an iṣṭyayana according to Āśv. Sr. II. 14. 4-6 and a saitra according to Āp. XXIII. 14. 1.

2122. Medhātithi on Manu VI. 9 states that the Śrāmaṇaka fire is to be kindled by him only whose wife is dead or who becomes a forest hermit immediately after the close of the period of student-hood.

2123. आवणकेनाग्निमाधायः ॥३॥ III. 26; आमणकेनाग्निमाधायाहिताऽः ॥...
स्थात् । वसिष्ठ IX. 10. हरदत्त on गौ. explains 'आवणकं नाम वैखानसं क्षास्त्रम्'. These words occur also in Baud. Dh. S. II. 6.20. मेधातिथि explains that he is to swallow holy ashes in order to deposit fires in his self, while Nārāyaṇa explains that he is to do so by repeating the *mantra* ' Ya te agne ya jñiयः' (Tai. S. III. 4. 10. 5). The Baud. Dh. S. II. 10. 30-31 refers to this ' भवते नः समनसाचिति आत्मपूर्णशीत्समापोपयते । या ते अग्ने यज्ञिया तच्च रिति चिक्षिरैकं समाजिष्ठति ॥'. The Vaik. IX. 1-5 details how a person on entering the order of vaikhānasa is to establish the śrāmaṇaka fire. At first it deals with the establishment of śrāmaṇaka fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up सत्यस्य भेदः आमणकाग्निरित्याहुः । तस्मादेतद्विधानमेतन्मर्शि च आमणकमित्याह विस्तानः । अपत्नीकश्च भिक्षुवद्यग्नौ होमं ब्रह्मा ॥... चले निष्पत्त तपसां अमणमेतन्मूलम् ।

Ultimately he is to leave the keeping of fires by depositing the sacred fires in his own self according to the rules prescribed (in Vaikhānasa sūtra). Vide Manu VI. 25, Yāj. III. 45.

(3) He has to give up all food that he used to partake of when he was in his village and also all household paraphernalia (cows, horses, beds &c.) and subsist on flowers, fruits, roots and vegetables growing in the forest on land or in water or on corn fit for sages such as nīvāra and śyāmāka (Manu VI. 5 and 13, Gaut. III. 26 and 28). But he has to avoid partaking of honey, flesh, mushrooms growing on the ground, and the vegetables called Bhūstrna, Sigruka, the Ślesmātaka fruit, though these are forest produce (Manu VI. 14). Gautama allowed him as a last resort to partake of the flesh of animals killed by carnivorous beasts. Yāj. III. 54-55, Manu VI. 27-28 allow him to beg for alms at the dwellings of other hermits or allow him to go to a village and bring by begging silently eight morsels of food. He can use salt prepared by himself only (Manu VI. 12).

(4) He has to perform the five daily sacrifices to gods, sages, Manes, men (guests) and to bhūtas with food fit for ascetics or with fruits, roots and vegetables and give alms thereout (Manu VI. 5 and 7, Gaut. III. 29-30, Yāj. III. 46).

(5) He has to bathe thrice in the day, in the morning, at noon and in the evening (Manu VI. 22 and 24, Yāj. III. 48, Vas. IX. 9); while Manu VI. 6 appears to prescribe a bath twice a day only in the morning and in the evening. So there was an option.

(6) He was to wear a deer-skin or a tattered garment (i.e. one of bark or kuśa grass or the like) and allow his hair and nails to grow. Vide Manu VI. 6, Gaut. III. 34, Vas. IX. 11.

(7) He should be devoted to the study of the Veda and recite it inaudibly (Āp. Dh. S. II 9. 22. 9, Manu VI. 8, Yāj. III. 48).

(8) He should live a life of complete continence, should be self-restrained, friendly (to all), collected in mind, ever liberal but never a recipient and be compassionate towards all beings (Manu VI. 8, Yāj. III. 45 and 48). In view of Yāj. III. 45, Vas. IX. 5 and Manu VI. 26, Kullūka seems²¹²⁴ to be

2124. वानप्रस्थो ब्रह्मचारी साधि: सोपासनो ब्रजेत् । या. III. 45; ऊर्ध्वरेतः । वासिष्ठ IX. 5.

wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

(9) He is not to use corn growing on ploughed land in the forest even if the owner neglects to garner it nor is he to eat fruits and roots growing in villages (Manu VI. 16 and Yāj. III. 46).

(10) He may cook wild corn or he may eat only what becomes naturally ripe (like fruits) or he may pound between stones the grain to be used by him, or may employ his teeth only as mortar and he is not to employ ghee in his cooking or religious rites but only the oil of wild fruits (Manu VI. 17 and Yāj. III. 49).

(11) He is to eat only once either in the day in the 4th part (of the day divided into eight) or at night or he may take food every alternate day or once after two or three days (Viṣṇu Dh. S. 95. 5-6, Manu VI. 19). He may also follow the method of the penance of Cāndrāyana (stated in Manu XI. 216) or he may subsist on wild fruits, roots and flowers only (Manu VI. 20-21, Yāj. III. 50) or may eat only once at the end of a fortnight (according to one's ability). He may reduce gradually the quantity of food he takes, ultimately subsisting on water alone or on wind (Āp. Dh. S. II. 9. 23. 2, Manu VI. 31). Vide Viṣṇu Dh. S. 95. 7-12 also.

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Āśvina (Manu VI. 15, Yāj. III. 47, Āp. Dh. S. II. 9. 22. 24).²¹²⁵

(13) He should practise severe austerities by standing in the midst of five fires (4 fires in the four directions and the blazing sun overhead), by standing in the open in the rains, by wearing wet garments in winter (Manu VI. 23-34, Yāj. III. 52, Viṣṇu Dh. S. 95. 2-4) and thus habituate his body to privations and mortifications.

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots²¹²⁶ (Manu VI. 25, Vas. IX. 11, Yāj. III. 54, Āp. Dh. S. II. 9. 21. 20).

2125. नवे सर्वे प्राप्ते पुराणमहजानियात् । आप. ध. सू. II. 9. 22. 24.

2126. वृक्षमूलनिकेतनं ऊर्ध्वं पद्मयो मासेऽयोऽनग्निनिकेतः । वासिष्ठ IX. 11.

(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures (Manu VI. 22 and 26, Yaj. III. 51).

(16) He should study the various texts of the Upanisads for the purity of his body, for the increase of his knowledge and ultimately for realising *brahma* (Manu VI. 29-30).

(17) If the forest hermit suffers from some incurable disease and cannot properly perform his duties or feels death to be near, he should start on the great journey (Mahāprasthāna) turning his face towards the north-east, subsisting on water and air only, till the body falls to rise no more (Manu VI. 31, Yaj. III. 55). The Mit. and Aparārka (p. 945) on Yaj. III. 55 quote a smṛti 'a forest hermit may resort to the distant journey or may enter water or fire or may throw himself from a precipice'.²¹²⁷

The Baud. Dh. S. III. 3 gives an intricate classification of vānaprasthas. They are either *pacamānakas* (who take cooked or ripe food) or *apacamānakas* (who do not cook their food). Each of these two classes is again sub-divided into five. The five *pacamānakas* are *sarvāranyakas*, *vaitusikas*, those who subsist on fruits, roots and bulbous roots, those who subsist on fruits only, those who subsist on vegetables only. *Sarvāranyakas* are of two kinds, viz. *indrāvasikta*s (who bring creepers, shrubs and cook them, offer agnihotra therewith and offer it to guests and eat the rest) and *reto-vasikta*s (who bring the flesh of animals killed by tigers, wolves or hawks and cook it and offer to Agni &c.). The *apacamānakas* are five viz. *unmajjakas* (who do not employ implements of iron or stone for holding food), *pravṛttāśinah* (who eat food from their hands, without using any vessel), *mukhenādāyinah* (who eat food with their mouth, without using their hands, as beasts do), *toyāhāras* (who subsist on water only), *vāyubhakṣāḥ* (who observe total fast). These are according to Baud. the ten *dikṣas* of Vaikhānasas. Manu also (VI. 29) calls the rules to be observed by forest hermits *dikṣas*.

Bṛhat-Parāśara (chap. XI. p. 290) speaks of four divisions of vānaprasthas viz. Vaikhāna, Udumbara, Vālakhilya and

2127. वाजप्रस्थे दूराष्वानं ज्वलनाम्बुप्रवेशनं खण्डुपतनं वाङ्गुतिष्ठेत् । हति स्मरणात् । मिता० on पा० III. 55 (the printed text of मिता० reads वीराष्वानं while अप-राकै reads दूराष्वानम्).

Vanevāsi; while Vaikh. VIII. 7 says that the vānaprasthas are either *sapatiṇika* (who stay with their wife) or *apatiṇika* and the first are of four varieties viz. Audumbara, Vairīva, Vālakhilya and Phenapa. The Rāmāyaṇa (Aranya, chap. 10. 2-6) speaks of forest hermits under various designations such as the Vālakhilyas, Asmakuttas &c.

Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word ' dvija '. In the Sāntiparva 21. 15 it is stated that a ksatriya after transferring the kingdom to his son should subsist in a forest on wild food and follow the śrāvana scriptures.²¹²⁸ In the Āśvamedhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three *driyātis*.²¹²⁹ The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yayāti after crowning his youngest and most dutiful son Pūru as a king is said to have become a forest hermit (Ādiparva 86. 1) where he practised various austerities (Ādi. 86. 12-17) and ultimately ended his life by fasting (Ādi. 75. 58). In the Āśramavāsi-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Mausala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyabhāmā and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādiparva (128. 12-13) narrates that, on the death of Pāṇḍu, Satyavatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Sānti 147. 10 (for Mahāprasthāna) and Āśramavāsi-parva. 37. 27-28. According to Vaik. VIII. 1 and Vāmanapurāṇa 14. 117-118 a brāhmaṇa could pass through all four āśramas, a ksatriya through three (he could not be a sannyāsin), a vaiśya

2128. पुत्रसंक्रामितश्चिद् वने वस्येन वर्तयन् । विधिना आदगेनैव कुर्यात्कर्मण्य-
तन्द्रितः ॥ शास्त्रिपर्वे 21. 15. आदग seems to be a variant for आमण or आमणक. Vide note 2123 above.

2129. वानपर्यं द्विजातीना ब्रयाणासु गदिष्यते । सर्वेषां वर्णानां गाहृस्तद्यं तद्विधी-
यते ॥ आश्वमेधिकर्पणे 35. 43; सरथभासा तथैदाण्या देयः कृष्णस्य संमतः । वनं प्रविश्य
राजस्तपाद्ये कृतनिश्चयाः ॥ मौतल 7. 74; जलमधिस्तथा बायुरथवाणि विकर्षणम् । ताप-
सानो भग्नस्यन्ते गच्छ सञ्चय मा चिरम् ॥ आश्वमः 37. 27-28; बाहुणस्पानमावत्वारः
भाविष्यत्याद्याङ्गयो वैश्यस्य द्वावेद । वैकानसस्मार्त VIII. 1.

through two (brahmacharya and gārbasthya) and a śūdra could resort to only one viz. the householder's mode of life. Vide the story of Sambūka referred to above (p. 119).

The question whether ending one's life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmasāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1-2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.²¹³⁰ Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The Ādiparva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. S. (23. 14-16) ordains "whoever kills himself becomes abhiśasta (guilty of mortal sin) and his sapindas have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i. e. by fire), water, clods and stones (i. e. by striking his head against a stone), weapon, poison, or ropes (i. e. by hanging). They also quote a verse 'that dvija who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrāyana with Tapta-kṛcchra'. Vas. Dh. S. 23. 18 prescribes a prāyaścitta for merely resolving to kill oneself (even when no attempt is made). Yama (20-21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred *pāṇas*; his friends and sons should each be fined one *pāna* and then they should undergo the penance laid down in the sāstra.²¹³¹

In spite of this general attitude, exceptions were made in the smṛtis, the epics and purāṇas. When a man was guilty of brāhmaṇa murder, he was allowed to meet death at the hands of archers in a battle who knew that the sinner wanted to be killed in that way as a penance or the sinner may throw himself head

2130. अतिमानादतिकोधास्त्वेहाद्वा यदि चा भयात् । उद्बृष्टवियात्मी एमात्वा पति-
रेषा विधीयते ॥ पृथक्षोणितसंपूर्णे अन्धे तमसि मज्जति । वार्षि वर्षसहस्राणि नरके प्रतिपद्यते ॥
पराशर IV. 1-2.

2131. आत्मानं घातयेद्यस्तु रज्जवादिभिरुपकर्मः । स्तोऽनेष्येन लेपयो जीवतो हिशतं
दमः ॥ इष्टवास्तश्चुभासित्राणि प्रत्येकं परिकं वृम्य । यायविच्च ततः कुरुर्यथाशास्त्रप्रचो-
वितम् ॥ यम 20-21.

downwards in fire (Manu XI. 73, Yāj. III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90-91, Yāj. III. 253, Gaut. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gaut. 23. 1, Āp. Dh. S. I. 9. 25. 1-3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp.Dh.S. (I.10.28. 15-17) quotes Hārīta who condemns such penances involving death.²¹³² At extremely holy places like Prayāga, the Sarasvatī and Benares persons were allowed to kill themselves by drowning with the desire of securing release from *samsāra*. The Śalyaparva (39. 33-34) states 'whoever abandons his body at Pr̥thūdaka on the northern bank of the Sarasvatī after repeating Vedic prayers would not be troubled by death thereafter'.²¹³³ The Anuśāsanaparva (25. 62-64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himālayas by fasting, he would reach the world of *brahma*. Vide also Vanaparva 85. 83 (about suicides at Prayāga). The Matsya-purāna (186. 34-35) eulogises the peak of Amarakanṭaka by stating 'whoever dies at Amarakanṭaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28-33). He who throws himself down (from the peaks of Amarakanṭaka) never returns (to samsāra).'²¹³⁴

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yaśahkarpadeva (dated Kalacuri *saṃvrat* 823 i. e. 1073 A. D.) narrate that king Gāngeya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211).²¹³⁵ King Dhangadeva of the Chandella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Cālukya king Somesvara after performing yoga

2132. शुरुतल्पगामी तु सुविरा शूमि प्रविष्योभयत आदीत्याभिवहेदात्मानम् । मिद्यै-
तदिति हारीतः । यो शास्त्रानेन परं वाभिमन्यतेऽभिशस्त एव स भवति । आप. ध. स.
I. 10. 28. 15-17.

2133. सरस्वत्यत्युत्तरे तीरे यस्त्यजेवात्मनस्तत्त्वम् । पृथुदके जट्यपरो नैनं श्वे मरणं
तपेत् ॥ शल्यपर्ब 39. 33-34

2134. एवं भोगो भवेत्तस्य यो स्वतोऽमरकण्ठके । अग्नौ विषजले वापि तथा चैव शास्त्र-
शके ॥ अनिवार्तिका गतिसत्स्य पदवनस्याम्बरे पथा । पतं च कुरुते यस्तु अमरेणो नराधिप ।
मस्य 186. 34-35.

2135. पाते प्रयागचत्वार्लिङ्गेशवन्धो साधे शतेन गृहिणीभिरसुत्र मुक्तिम् । E. I. vol.
XII. 205 at p. 211.

rites drowned himself in the Tungabhadrā in 1068 A. D. (E. C. vol. II. Sk. 136). The Raghuvarīṣa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Sarayū, and immediately attained the position of a denizen of Heaven.

Apart from suicide for purposes of penance or at holy places the smṛtis allowed, as said above, a forest hermit to start on the great journey to meet death and also allowed in certain circumstances death by entering fire, or by drowning or by fasting or by throwing oneself from a precipice even for those who were not hermits. Gautama (14. 11) prescribes that no mourning need be observed for those who wilfully meet death by fasting, or by cutting themselves off with a weapon, or by fire, or poison or water or by hanging or by falling from a precipice. But Atri (218-219) states some exceptions viz. 'if one who is very old (beyond 70), one who cannot observe the rules of bodily purification (owing to extreme weakness &c.), one who is so ill that no medical help can be given, kills himself by throwing himself from a precipice or into fire or water or by fasting, mourning should be observed for him for three days and śrāddha may be performed for him.'²¹³⁶ Aparārka (p. 536) quotes texts of Brahmagarbha, Vivasvat and Gārgya about an householder 'he who suffering from serious illness cannot live, or who is very old, who has no desire left for the pleasures of any of the senses and who has carried out his tasks may bring about his death at his pleasure by resorting to mahāprasthāna, by entering fire or water or by falling from a precipice. By so doing he incurs no sin and his death is far better than *tapas*, and one should not desire to live vainly (without being able to perform the duties laid down by the sāstra).'²¹³⁷ Aparārka (p. 877) and Par. M. (I. part 2, p. 228) quote several verses from Ādipurāṇa about dying by fasting, by entering fire or deep water or by falling from a precipice, or by going on mahā-

2136. द्वजः शौचस्वतरेत्तुः प्रत्याल्पयातभिषक्क्रियः । आत्मानं घातयेद्यस्तु भूवरान्य-
नशनाम्बुद्धिः ॥ तत्प विराज्ञमाशौचं द्वितीये व्यस्तियस्त्रावयम् । तृतीये तृदकं कृत्वा चतुर्थे आच-
माचरेत् ॥ आदि 218-219 quoted by मेधातिथि on मनु V. 89, मित्रा on चा. III. 6,
अपरारक p. 902 (as from Āṅgiras), परा. मा. I. part 2 p. 228 (as from शातात्प).

2137. तथा च बहुगर्भः । सो जीवितुं न जाननोति महाव्याध्युपरीढितः । सोर्ग्युवक-
महायात्रां कुर्वत्वासुन् दुष्प्रयति ॥ विषवान् । सर्वेऽन्नियविरक्तस्य द्वजस्य कृतकर्मणः । व्याधित-
स्येच्छया तीर्थे भरणं तपसोधिकम् । तथा गार्व्योत्पि गृहस्थमधिकृत्याह । महाप्रथालग्नमन्
ज्वलनाम्बृषेशमन् । भूमपतनं चैव दृष्टा नेच्छेत् जीवितुम् ॥ quoted by अपरारक p. 536.

prasthāna in the Himalayas or by abandoning life from the branch of the vāta tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyaṇa (Aranya, chap. 9) Śara-bhangā is said to have entered fire. We find that the Mṛcchakaṭika (I. 4) speaks of king Śūdraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāra-gupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor's corpse was burnt with 'karīṣa'.

Some put forward a Vedic passage 'one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)' as opposed to the permission for suicide given by the smṛtis. Medhātithi on Manu VI. 32²¹³⁸ quotes this Vedic text and explains it away by saying that if śruti intended to lay down an absolute prohibition against suicide in every case, it would have simply said 'one who desires heaven should not (seek to) die'. The Vāj. S. (40. 3) contains a verse saying 'whoever destroy their self reach after death Asura worlds that are shrouded in blinding darkness', which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (śātmahan). Vide Uttararāmacarita IV, after verse 3²¹³⁹ and Br. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājataranginī (VI. 1411) refers to officers appointed by the king to superintend *prāyopaveta* (resolving on death by fasting).

Among Jains a similar rule prevailed. The Ratnakaranda-śrāvakācāra (chap. 5) of Samantabhadra (about 2nd century A. D.) dilates on Sallekhana, which consists in abandoning the body for the accumulation of merit in calamities, famines,

2138. मनु च तस्माद् ह न पुरायुजः स्वःकामी पेयादिति शुतिस्तत्र कुतो बालप्रथम्यं शरीरस्थागः । उच्यते । जरसा विशीणस्थानेषु सन्दर्भनादिना च विविते प्रत्यासुखे दृश्यो शुभर्जतो न श्रुतिविरोधः । एवं हि तत्र शूपते न पुरायुज इति । अवरं प्राणविहोषे द्वानभिप्रेते मरणे एतावदेवावश्यक स्वःकामी पेयादिति । मेधा. on मनु VI 32. Vide कुलूक on मनु VI. 31 for an explanation of the same Vedic quotation.

2139. अन्धतामिन्ना द्वासूर्या नाम ते लोकास्तेष्यः प्रतिविधिपूर्वते य आत्मप्राप्तिन इत्येवसूषयो मन्यन्ते । उत्तरामच्छ्रित IV after verse 3.

extreme old age and incurable disease.²¹⁴⁰ The Kālandri (Sirohi State) Inscription records the suicide of a Jain congregation by fasting in *sāṃvat* 1339 (E. I. vol. XX., appendix p. 98 No. 691).

From the account of the death of Kalanos the Indian gymnosophist at 73 given by Megasthenes (Mc Crindle p. 106) we can gather that the practice of religious suicide prevailed long before the 4th century B. C. Strabo (XV. 1. 4) states that with the ambassadors that came to Augustus Cæsar from India also arrived an Indian gymnosophist who committed himself to the flames like Kalanos who exhibited the same spectacle before Alexander.

In the times of the purāṇas the method of starting on mahā-prasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarjya.²¹⁴¹

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25-29 for forest hermits are almost the same as those for *parivrajakas*²¹⁴² (Manu VI. 38, 43, 44). The Ap. Dh. S. employs the same words twice in delineating the characteristics of both (II. 9. 21. 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of *Brahman*. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

2140. उपसर्गे दुर्भिक्षे जरासि रुजायत् च निःप्रतीकारे । धर्माय तत्त्विमोचनमात्रः सहेष्वभामार्पयः ॥ रत्नकरण्डशावकाचार chap. 5. I owe this quotation to the kindness of Prof. Upadhye of Kolhapur.

2141. महाप्रथानगमनं गोमेवश्च तथा मस्तः । एतान् धर्मान् कलियुगे वर्जयनाहुर्मैत्री-विषेणः ॥ बृहस्पतीयपुराण, पूर्वार्ध chap. 24. 16; vide also सूतिच० I. p. 12.

2142. अनग्निरनिकेतः स्याददशर्माशारणो मुनिः स्वाधाय एवात्सुजमानो वाचम्... आप. ध. सू. II. 9. 21. 10 and again एकाग्निरनिकेतः वाचम् । आप. ध. सू. II. 9. 21. 20 (about वानप्रस्थ).

was concerned principally with *samyama* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by Śamkarācārya on *Vedāntasūtra* III. 4. 20.²¹⁴³ Owing to the great similarity and virtual fusion of the two āśramas the stage of vānaprastha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmī on *Baud. Dh. S.* III. 3. 14-17 remarks that the ācārya (Baudhāyan) should be asked why he describes the two orders of vānaprastha and sannyāsa as distinct.²¹⁴⁴ In course of time no one probably became a vānaprastha and therefore having recourse to the stage of vānaprastha came to be forbidden in the Kali age.²¹⁴⁵

2143. तपश्चासाधारणधनों वानप्रस्थानां कापक्षेशप्रधानतवात् तपःशब्दस्य तत्र रूढेः भिक्षोस्तु धर्म इन्द्रियसंयमादिलक्षणो नैव तपःशब्देनाभिलक्ष्यते। भाष्य on वेदान्तसूत्र III. 4. 20.

2144. वानप्रस्थसंन्यासभेदः किमर्थमाचार्यकृत इत्यसावेच प्रष्टव्यः। गोविन्दस्वामी on औ. ध. स. III. 3. 14-17.

2145. मांसाद्वन्त तथा आद्वे वानप्रस्थाभ्रमस्तथा। एतान् पर्मान् कलिङ्गे वज्यर्णनाहृष्टर्मनीविणः ॥ बृहस्पतीय, पूर्णीर्थ 24. 14; 'देवरेण सुतोत्पत्तिर्वानप्रस्थाभ्रमग्रहः' स्मृत्यर्थसार p. 2, verse 17.

CHAPTER XXVIII

SANNYĀSA

Sannyāsa.—(the order of ascetics). That the Chān. Up. was well aware of the three āśramas of student-hood, householder and forest hermit has been shown above (p. 420). It is somewhat doubtful whether the Chān. Up. regarded sannyāsa as the fourth and the last stage in a man's life when ideally planned. It merely states that 'one that holds fast by the realization of *brahman* attains immortality'. But it appears that a stage of the abandonment of worldly riches, a life of begging and contemplation of the Absolute and its realization had been known to the earliest Upanisads like the Brhadāraṇyaka. Whether it was the fourth stage or whether it could be reached even in the stage of brahmacharya or of a house-holder is left in doubt so far as the older Upanisads are concerned. The Jābālopanisad (4) has been quoted above (p. 421) to show that it gave an option either to regard sannyāsa as the 4th stage in a man's life or to resort to it immediately after any of the first two āśramas.

In the Br. Up. (II. 4. 1) we see that Yājñavalkya²¹⁴⁶ when about to become a *parivrājaka* (a wandering ascetic) tells his wife Maitreyī that he was going to leave home and that he wanted to divide whatever wealth he had between her and her co-wife Kātyāyanī. This shows that a *parivrājaka* had even then to leave home and wife and to give up all belongings. The same Upanisad in another place (III. 5. 1) states 'those who realize Ātman give up the hankering after progeny, possessions and heavenly worlds and practise the beggar's mode of life; therefore the brāhmaṇa, having completely mastered (and so risen beyond) mere learning, should seek to be like a child (i. e. should not make a parade of his latent capacities or knowledge) and having completed (gone beyond) knowledge and

2146. मैत्रीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मास्यानाद्विस्मि हन्ते नवा काल्याश्चयाऽन्तं करवाणीति । बृह. उ. II. 4. 1 ; एतं चै तमासानं विदिवा ब्राह्मणः पुत्रैषणायाश्च विस्तैषणायाश्च लोकैषणायाश्च गुरुत्यायाप्य भिक्षाच्चर्ये परन्ति । तस्माद् ब्राह्मणः पाणिदृश्यं निर्विद्या बालयेन लिष्टासेत् । बालं च पाणिदृश्यं च निर्विद्याय मुनि-रमैन् च मौनं च निर्विद्याय ब्राह्मणः । बृह. उ. III. 5. 1. Vide Vedāntasūtra III. 4. 47-49 and 50 for a discussion of this last passage.

balya (child-like behaviour) he should attain to the position of a *muni*, and having risen beyond the stage of a *muni* or non-*muni*, should become a real *brāhmaṇa* (one who has realized *brahman*). Vide also Br. Up. IV. 4. 22 for similar words and sentiments. The Jābālopaniṣad (5)²¹⁴⁷ declares that the ascetic (*parivrāṭ*) wears discoloured (not white) garments, has a tonsured head, has no possessions, is pure, hates (or injures) no one, begs for alms and thereby tends to attain non-difference from *brahman*. In the Paramahaṁsa, the Brahma, the Nārada-parivrājaka, and the Sannyāsa Upaniṣads numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmasūtras and other ancient smṛtis.

Gaut. III. 10-24, Āp. Dh. S. II. 9. 21. 7-20, Baud. Dh. S. II. 6. 21-27 and II. 10, Vas. Dh. S. X., Manu VI. 33-86, Yāj. III. 56-66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śāntiparva chap 246 and 279, Adiparva chap. 119. 7-21 and Āśvamedhika 46. 18-46, Śāṅkha-smṛti (VII. in verse), Dakṣa VII. 28-38, Kūrmapurāṇa (Uttarārdha, chap. 28), Agnipurāṇa 161 and many other smṛtis and purāṇas dilate upon the characteristics and duties of ascetics (*yatidharma*). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had he distributed to priests and the poor and the helpless (Manu VI. 38, Yāj. III. 56, Viṣṇu Dh. S. 96. 1, Śāṅkha VII. 1)²¹⁴⁸ The Yatidharmaśāṅgraha (p. 13) prescribes that the Prajāpatyestī should be performed by him who had kept the three Vedic fires and the istī to Agni should be performed by others who kept only the grhya fire. The Jābālopaniṣad 4 adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). The

2147. अथ परिवारूप विवरणसामा सुण्डोऽपतिष्ठः शुचिरद्वैही भैक्षणो ब्रह्मसूत्राय भवतीति । जाबालोपनिषद् ५, quoted by शङ्कराचार्य in his भाष्य on शृङ्. उ. III. 5. 1 as śruti.

2148. एष्येतानि सुषुद्धानि जिह्वोपस्थोदरं गिरः । संभयसे दृक्षतोद्वादो ब्राह्मणो ब्रह्मचर्यवान् ॥ चूस्तिहपुराण 58. 36. स्मृतिषु । (वर्णार्थम्) p. 173 quotes it as of व्यास and reads सुखुतानि, and करः for गिरः; अपराके p. 951 quotes this from चूस्तिहपुराण but reads सुखुतानि and शिरः; पौधायनाषुक्तं पुरश्चरणादिकं च छत्रा तथाधीतवेदो जपवायणे जातुत्रो दीनाम्यकृपणापितार्यो यथाज्ञकर्यजबृश्च शृत्वा चतुर्थामने प्रविशेषान्यथा । मिता० on शा. III. 56-57.

Nṛsimhapurāna (60. 2-4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsimhapurāna 58. 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i. e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityas), ārsa (to the ten sages viz. Marici and others), divya (to Hiranyagarbha and Vairaja), mānusya (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, prthvi &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pitṛs called Agnisvātta &c.), mātrāśrāddha (to ten mātrās such as Gaurī, Padmā), ātmaśrāddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI. 35-37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i. e. after discharging his debts to the sages, the pitṛs and gods. Baud. Dh. S. II. 10. 3-6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kauṭilya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first amercement.²¹⁴⁹ He has to deposit his fires in himself and leave home (Manu VI. 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season²¹⁵⁰ (Manu VI. 41, 43-44, Vas. Dh. S. X. 12-15, Śāṅkha VII. 6). Śāṅkha (quoted by the Mit. on Yāj. III. 58) allows him to stay in one place only for two months in the rains, while Kanva says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āśāḍha or an ascetic may always stay on the banks of the Ganges.

2149. पुत्रदारमपतिविधाय प्रवाजतः पूर्वः साहस्रशङ्खः छिरं च प्रवाजयतः । कौटिल्य II. 1.

2150. अनित्यां वसाति वसेत् । यामान्ते देवगृहे शून्यागारे चा वृक्षमूले चा । अरण्यनित्यः । वासिष्ठ X. 12-13, 15 ; शून्यागारनिकेतः स्थाधर्वसायंगृहो मुनिः । शाङ्क VII. 6 ; the words यत्रसायंगृहो मुनिः occur in शनपर्व 12, 11 also.

(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Daksa (VII. 34-38) emphasizes this²¹⁵¹ point very well 'the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his *dharma*, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone'. Nārada says 'there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, *japa*, contemplation, bath (thrice daily), purity and worship of Siva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).^{2151a}

(4) He should be celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu VI. 41 and 49, Gaut. III. 11).

(5) He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who runs him down, should never utter an untruth (Manu VI. 40, 47-48, Yāj. III. 61, Gaut. III. 23).

(6) He should neither kindle śrauta fires nor gṛhya fire nor even ordinary fire for cooking food and should subsist on

2151. एको भिष्युर्यथोक्तस्तु हाँ भिष्यु मिथुनं स्मृतम् । ब्रयो ग्रामः समाख्यात ऊर्ध्वं तु नगरायते ॥ नगरे हि न कर्तव्यं ग्रामो वा मिथुनं तथा । एतद्वयं प्रकुर्वाणः स्वधर्माद्वयवते यतिः ॥ राजवार्ता तत्स्तेषां भिक्षावार्ता परस्परम् । स्नेहपैष्टुन्यमालसर्पं संलिकार्पाङ्गं संशयः ॥ लाभपूजानिमित्तं तु द्यात्ययानं शिष्यसंब्रह्मः । एते चालये च बहवः प्रपञ्चाः कुतपरिवनाम् ॥ इयानं शौचं तथा भिक्षा नित्यमेकान्तशीलता । भिक्षोव्यवर्वारि कर्माणि पञ्चमं नोपपत्यते ॥ दक्ष VII. 34-38 quoted by अपराक्त p. 952 and मिता. on या. III. 58.

2151. a नारदवचनम् । भिक्षादतं जपो इयानं ज्ञानं शौचं सुरार्चनम् । कर्तव्यानि वष्टे-तामि यतीनां त्रृपदण्डवत् ॥ quoted in यतिधर्मसंब्रह्म p. 62, as मेधातिथि's in स्मृतिसु. p. 188.

food obtained by begging (Manu VI. 38 and 43, Āp. Dh. S. I. 9. 21. 10, Ādiparva 91. 12).

(7) He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night (Gaut. III. 13 and 20, Manu VI. 43, 55).

(8) He should beg alms from seven houses without selecting them beforehand (Vas. Dh. S. X. 7, Śāṅkha VII. 3, Ādi. 119. 12 ' five or ten houses '). Baud. Dh. S. (II. 10. 57-58) prescribes that he should visit for alms the houses of brāhmaṇa householders of the Śālinā and Yāyāvara types and should only wait for as much time as would be required for milking a cow. Baud. Dh. S. II. 10. 69 quotes the view of others that an ascetic may take alms from persons of all varṇas or food from only one among dvijātis; Vas. X. 24 also says that he should beg of brāhmaṇas only. The Vāyupurāṇa I. 18. 17 prescribes that ascetics should not eat food belonging to one man (but should eat food collected from several houses), or flesh or honey should not accept āmaśrāddha (i. e. śrāddha with uncooked food), should not use salt directly or by itself (i. e. they may eat vegetables in cooking which salt has been used). According to Uśanas (quoted in Sm. M. p. 200 and Yati-dh. pp. 74-75) food obtained by begging is of five kinds viz. mādhukara (collecting food from any three, five or seven houses at random just as bees collect honey from any flowers), prākpranīta (when a request is made by devotees to take food at their houses even before the ascetic gets up from his bed), ayūcita (when invitation to take food at his house is given by a man before the ascetic starts on his begging round), tūtkālika (the food that is announced by a brāhmaṇa the moment the ascetic approaches), upapanna (cooked food brought to the matha by devoted disciples or other people). Vas. Dh. S. X. 31 says that a brāhmaṇa ascetic should avoid food at śūdra houses and Aparārka p. 963 explains this as implying that in the absence of brāhmaṇa houses an ascetic may beg for food from ksatriyas and vaiśyas. In later times begging alms from persons of all castes was forbidden, being included among kalivṛjya actions (' yates tu sarva-varṇeṣu na bhiksācaranam kalau '). Vide Sm. M. p. 201. It was stated by Parāśara and Kratu that no fault attaches to an ascetic if he being very old or very ill took food from a single person on a certain day or for several days or begged for food at the house of his sons,

friends, teacher or brothers or wife (vide Sm. M. p. 201, Yati-dh. p. 75). According to Parāśara I. 51 and the Sūtasamhitā (Jñāna-yoga-khanda 4. 15-16) the first claim on the food cooked in the house is that of an ascetic and a brahmacārin and one has to perform the Cāndrāyana penance for taking one's meals without giving alms to them. In giving food to an ascetic first water is poured on his hand, then food is given and then again water is poured on his hand (Parāśara I. 53 quoted by Haradatta on Gaut. V. 16). Vide Āp. Dh. S. II. 2. 4. 10 and Yāj. I. 107.

(9) He should go out for begging when the smoke from kitchens has ceased to rise and when the noise of pestles has died down and the live coals (in the kitchen) have been extinguished and the plates used for the dining (by the householders) have been kept aside i. e. he should beg food in the evening (Manu VI. 56, Yāj. III. 59, Vas. X. 8, Śāṅkha VII. 2). He should not take as alms honey or flesh (Vas. X. 24). He should not endeavour to secure alms by the practice of predicting, interpreting portents and omens or by the practice of describing the consequences indicated by them, nor by astrology nor by expounding the principles of a lore nor by casuistry (or discussion) nor should he approach a house that is already besieged by hermits, brāhmaṇas, birds and dogs, beggars or others (Manu VI. 50-51).

(10) He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or nothing (Manu VI. 57 and 59, Vas. X. 21,22 and 25, Yāj. III. 59). There is a famous verse ' an ascetic should take only eight morsels of food, a forest hermit 16, a householder 32 and a vedic student an unlimited number ' (Āp. Dh. S. II. 4. 9. 13, Baud. Dh. S. II. 10. 68).

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43-44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mit. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādukās, an āsana and a kanthā (wallet for protection from extreme cold). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staffs—these are only outward signs meant

to secure food and do not lead to mokṣa^{2151b} (dialogue of Janaka and Sulabhā). The Mahābhāṣya (vol. I. p. 365) also declares that a man is known to be a pariṇājaka on seeing his three staffs. The Vāyupurāṇa I. 8 (quoted by Aparārka pp. 949-950) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the *parvans* (the parts between the joints) of equal length, which is surrounded by a rope of cow's tail hair four āṅgulas in length and has three knots and which he holds in his right hand ; he should have a śikya (loop on which to carry his jar or other things) made of kuṣa or cotton or hemp threads or strings and of the form of a lotus and six mustis (fists) in length ; he should also have a water jar and a pātra (vessel or bowl for begging); he may have a seat (āsana) of wood square or round in size for sitting on or for washing his feet ; he should have a loin-cloth to cover his private parts and a kanthā (patched garment or wallet) for protection against cold and he may have two pādukās (sandals). He should have only these and should not accumulate anything else.

(12) He should wear garments only for covering his private parts and may wear such garments as were worn by others and are used by him after washing (Gaut. III. 17-18), while Āp. Dh. S. (II. 9. 21. 11-12) states that he should wear clothes thrown away by others and that some say that he may be naked. Vas. (X. 9-11) says that he should cover his body with a piece of cloth (sāṭī) or with deer skin or with grass cut down for cows. Baud. Dh. S. II. 6. 24 requires that his garments should be ochre-coloured (quoted by Aparārka p. 962).

(13) The begging bowl and the plate from which the ascetic eats should be made of clay or wood or of a gourd, or of bamboo which should be without holes and he should not use metal vessels ; and these vessels are to be cleaned with water and scoured with cow's hair (Manu VI. 53-54, Yāj. III. 60 and Laghu-Viṣṇu IV. 29-30).

(14) He should pare his nails, cut all his hair and beard (Manu VI. 52, Vas. Dh. S. X. 6) ; but Gaut. III. 21 appears to

2151 b. काषायधारणं मौणद्वयं त्रिविद्वयं कमण्डलुम् । लिङ्गान्यजायमेतानि न
मोक्षायेति से मतिः ॥ quoted from the महाभारत in the वेदान्तकल्पतत्त्वपरिमल p. 639
on वेदान्तसूत्र III. 4. 18 ; त्रिविद्वयं च हृष्टा परिवाजक इति । महाभाष्य vol. I.
p. 365 (on पा. II. 1. 1).

allow him an option viz. he may tonsure the whole head or keep only a top-knot.

(15) He should sleep on raised ground (*sthandila*), should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, as a servant waits till the time he is hired expires (Manu VI. 43 and 46).

(16) He should generally observe silence except when he repeats the Vedic texts learnt by him (Manu VI. 43, Gaut. III. 16, Baud. Dh. S. II. 10. 79, Ap. Dh. S. II. 9. 21. 10).²¹⁵²

(17) He should be *tridandī* (carrying three staffs) according to Yaj. III. 58, while Manu VI. 52 simply says he should be *dandī* (i. e. carrying a staff). The word *danda* is used in two senses, a staff of bamboo or restraint. Baud. Dh. S. II. 10. 53 gives an option that he may be *ekadandī* or a *tridandi* and also says that he should not cause harm to creatures by speech, actions and mind (II. 6. 25). Manu XII. 10, which is the same as Dakṣa (VII. 30), declares that that man is called *tridandi* who has restraint over his speech, mind and body. Dakṣa makes certain apt remarks 'Even gods who pre-eminently possess the *sattvaguna* are carried away by pleasures of sense; what of men? Therefore he who has given up his taste for pleasures should resort to *danda*; others cannot do it as they will be carried away by pleasures. An ascetic is not called *tridandi* by carrying bamboo staffs; he is *tridandi* who has the spiritual *danda* in him. Many people make their livelihood under the guise of (carrying) three *dandas*' (VII. 27-31, quoted by Aparārka p. 953). Restraint of speech requires that he should observe silence, restraint of action that he should cause injury to no creature and restraint of mind that he should engage in *prāṇāyāma* and other yogic practices. Dakṣa himself says (I. 12-13) that the three staffs are the special outward sign of a *yati* as the girdle, deer-skin and staff are the outward signs of the vedic student or long nails and beard are *indicia* of the forest hermit. Laghu-Viṣṇu IV. 12 says he may be *ekadandī* or *tridandi*. The Jivanamuktiviveka (p. 154)

2152. अन्तिरानिकेतः स्याद्वशमार्जिरणो कृनिः । स्वाह्याय एवोत्सुजमानो पाचं पामे प्राणहृति प्रतिलभ्यानिहोडनसुब्बरेत् । आप. ध. घ. II. 9. 21. 10; the words स्वाह्याय पाचं are quoted by Śaṅkara in his bhāṣya on Br. Up. III. 5. 1.

quotes verses to the effect 'he who wields the staff of the knowledge of Reality is called ekadandi, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells'.

(18) He should recite the vedic texts referring to *yajñas* or gods or texts of a metaphysical character found in the *Vedānta* (such as 'satyam jñānam-anantam brahma ' in Tai. Up. 2. 1). Vide Manu VI. 83.

(19) He should walk after ascertaining with his eye that the ground he treads is pure, should drink water after passing it through a piece of cloth (in order to prevent ants &c. being taken in by him), he should utter words purified by truth and should do what his conscience (inner voice) decides to be right or proper (Manu VI. 46, Śaṅkha VII. 7, Viṣṇu Dh. S. 96. 14-17).

(20) In order to generate the feeling of *vairāgya* (desirelessness) and to curb his senses he should make his mind dwell upon the body as liable to disease and old age and as packed full of impurities ; and should revolve in his mind the transitory nature of all mundane things, the trouble one has to undergo in body and mind from conception to death, the incessant round of births and deaths (Manu VI. 76-77, Yāj. III. 63-64, Viṣṇu Dh. S. 96. 25-42).

(21) Truthfulness, not depriving another of his possessions or his due, absence of wrath (even against one who harms), humility, purity (of body and food &c.), discrimination, steadiness of mind (in sorrow), quiescence (or restraint) of mind, restraint of senses, knowledge (of the self), these are the dharma of all varnas (or these constitute the essence of dharma). And these have to be acquired most of all by the ascetic, since the outward signs, viz. the scanty clothing, the water jar &c. are not the real means of discharging the real duties of sannyāsa, as anyone can possess these outward signs. Vide Manu VI. 66, 92-94, Yāj. III. 65-66, Vas. X. 30, Baud. Dh. S. II. 10 55-56, Śanti. 111. 13-14, Vāyupurāṇa vol. I. 8. 176-178 (ten characteristics, five called vratas and five upavratas).

(22) He should endeavour to purify his mind by *prāpā-yama* and other practices of *yoga* and thereby enable himself gradually to realize the Absolute and secure final release (Manu VI. 70-75, 81, Yāj. III. 62, 64).

In many works ascetics are divided into four classes. The *Mahābhārata* (Anuśāsana 141. 89) says that ascetics are

of four sorts, *kutīcaka*, *bahūdaka*, *hamsa* and *paramahamsa*, each later one being superior to each preceding one.^{2152a} Vaik. VIII. 9, Laghu-Viṣṇu IV. 14–23, Sūtasainhitā (Mānayoga khanda chap. 6), Bhiksukopanisad, Prajāpati (quoted by Aparārka p. 952) define these four. They do not all agree. The *kutīcaka*, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water-jar and stays in the same hut. The description of these four contained in Vaik.,²¹⁵² being probably among the oldest available, is set out here. The *kutīcakas* stay in the hermitages of sages like Gautama, Bharadvāja, Yajñavalkya and Hārita, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The *bahūdakas* have three staffs, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brāhmaṇas or other well-conducted men but avoid taking flesh, salt and stale food. The *hamsas* stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow's urine or dung, or fast for a month or always perform the cāndrāyāna penance. Pitāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the *hamsas* carry only one danda, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

The *Paramahamsas* always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond the pairs of dharma and adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the Self, to them a clod of earth or gold is the same and they beg alms from persons of all varnas. The description in the Bhiksukopanisad is almost in the same words

2152. a अनुविधा भिक्षवस्ते कुटीचकबहूदकौ । हंसः परमहंसत्वं यो चः पश्चात्स
उत्समः ॥ अनुशासनपर्ब 141. 89 quoted by अपरार्क p. 95 and कुलूक on मञ्च
VI. 86. अग्निपुराण 161. 18 and Laghu-Viṣṇu 4. 11 are the same.

2153. तत्र कुटीचका गौतमभारद्वाजयाङ्गबल्कयहरीतप्रभुनिमामामनेवष्टौः ग्रासाद्य-
रम्भोः योगमार्गतत्त्वज्ञा मोक्षमेव प्रार्थयन्ते । बहूदकाजिदण्डकमण्डलुकाष्ठा यथा तुष्ट्वयद्विषय-
धारिणो बहूषिष्ठेषु चान्येषु साधुहृतेषु मांसलघणपर्युषितात्रं वर्जयन्तः सप्तागरेषु भैक्षं
कृत्वा मोक्षमेव प्रार्थयन्ते । हंसा नाम ग्रामे चैकरात्रं नदेरे पञ्चारात्रं वसन्तसतुपरि न चस्मतो
गोमूर्धगोमयाहारिणो वा मासोपवासिनो वा नित्यचान्द्रायणद्वितिनो नित्यसुखाननेव प्रार्थयन्ते ।
परमहंसा नाम बृक्षकम्ले शूल्यागारे इमशाने वा वासिनः साम्बरा वा दिग्बरा वा । न तेषां
धर्माधर्मानां तत्पाद्वाते शूल्याग्न्यद्वादि द्वैतम् । सर्वसमाः सर्वासामाः समलोककाञ्छाः सर्वपर्येषु
भैक्षाचरणं कुर्वन्ति । रेखानससूत्रं VIII. 9.

and also contains the words of the Jābālopaniṣad as to Paramahamsas. It appears that long before the Āp. Dh. S. (II. 9. 21. 13-17) i. e. at least five or six centuries before Christ there were people who thought that an ascetic was beyond all *vidhi* (injunctions to do a thing) and *nिषेधा* (prohibition), that he was above the ordinary rules about truthfulness or falsehood, that he should not care for pleasure or pain or for the study of the Vedas, or for this world or the next, he should simply seek to realize the Self, that when he realizes the Self all his sins, if any, would be liquidated thereby. Āp. combats these ideas by saying that such sentiments were opposed to the sāstras laying down rules about ascetics, that by realizing the Self, he cannot be free from the effects of what he does or the consequences of having a body. The sentiments which Āp. controverts arose from such passages as the one²¹⁵⁴ in the Br. Up. IV. 4. 23 'This is the eternal greatness of the man who realizes *brahma* that by the actions he does, he does not add to it or detract from it. Therefore one should only know the real nature of that greatness; he on knowing *brahma* is not affected by an evil action.' In the Kausītaki Br. Up. III. 1 it is stated²¹⁵⁵ 'whoever realizes One (the Supreme Spirit), his worlds (i. e. his position) are not destroyed by any action of his, not even if he kills his parents, not even by theft nor by the murder of a learned brāhmaṇa.' These words are not to be taken literally, they are merely a boastful utterance (a *praudhivāda*), they are really laudatory statements emphasizing the supreme value of the realization of *brahman*. Similarly the Chān. Up. IV. 14. 3 says 'just as water does not stick to a lotus-leaf, so sinful actions do not cling to him who knows this'. In the same Upaniṣad (V. 2. 1) we read 'to him who knows this, nothing becomes unfit as food.' The Upaniṣads, however, generally lay great stress on moral virtues and emphasize that a high moral life is absolutely necessary for the seeker after spiritual truth. Vide Br. Up. IV. 4. 23, Chān. Up. III. 14. 1, Katha Up.

2154. एवं निरयो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कर्मणाद् । तस्यैव स्यात्पद्विचं विद्वित्वा न लिप्यते कर्मणा पापकेन ॥ इति । बृह. उ. IV. 4. 23, quoted in षष्ठी. घ. ष. II. 6. 36 and II. 10. 7-9.

2155. स यो मी विजानीयाज्ञात्य केन च कर्मणा लोको मीयसे न मानुषधेन न पितृधधेन न स्त्रेन न भूणहत्यया । कौशी. उप. III. 1, यथा पुष्करपलाश आयो न ख्लिष्ट्यन्त एवमेवचिदि पापं कर्म न ख्लिष्ट्यत हति । छा. उप. IV. 14. 3; न ह वा एवंचिदि किञ्चनानन्तरं भवतीति । छा. उप. V. 2. 1; न च नियोगभावासासम्यवृत्तिनो यथेष्ट लेषामप्सङ्गः । सर्वज्ञाभिमानस्यैव प्रवर्तकत्वादभिमानाभावाच्च सम्पद्विनिः । शास्त्ररभाष्य on षेषान्तस्त्र II. 3. 48.

I. 2. 23, I. 3. 8-9 and 12. The position of the Vedāntasūtra (in III. 4.27-31) is that the seeker after eternal truth must be endowed with restraint of senses and quiescence of mind and he cannot act just as he pleases (ŚabdāścātōSkamakāre) and spurn all rules of morality. Śaṅkarācārya on Vedānta-sūtra II. 3. 48 and other places makes this position perfectly clear. Viśvarūpa on Yāj. III. 66 states that even ascetics of the paramahamsa type are not allowed (by Yāj. and other sages) to behave as they please. The Par. M. (I. part 2, pp. 172-176) says that the paramahamsa should have only one dandā and argues that paramahamsas are of two kinds viz. *vidvat* (those who have already realized brahman) and *vividīṣu* (those who are eager seekers after realization) and relies on Br. Up. III. 5. 1 for the former and Br. Up. IV. 4. 22 and Jābālopaniṣad for the latter. Yājñavalkya is an example of *vidvat-sannyāsa*, which leads to *jivanmukti* (i. e. release even when the body still persists), while the latter (*vividīṣā-sannyāsa*) leads to release after the body is no more (i. e. *videha-mukti*). Vide Jīvan-muktiviveka p. 4 ff.

The Jābālopaniṣad²¹⁵⁶ (6) describes the state of paramahamsas at great length. They are sages like Samvartaka, Āruni, Śvetaketu, Durvāsas, Rbhu, Nidāgha, Jadabharata, Dattatreya, Raivataka ; they do not exhibit any visible signs of their order or any visible rules of conduct ; though they are really not mad they behave like one mad ; they go out for alms only for keeping body and soul together ; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Sūtaśmhitā

2156. तत्र परमहंसा नाम संवर्तकार्णिष्ठेतकेतुद्वर्वास-जासुनिदायजडभरतदत्तात्रेय-रेचतकप्रभूतयोऽव्यक्तलिङ्गा अथकाचारा अकृत्यसत्ता उत्तमत्तदाचारस्तः प्राणसंधारणार्थे पथोक्काले विशुक्तो भैक्षमाचारन लाभालाभयोः समो धूत्वा शून्यागात्रेवप्युष-वृण्डावनमीकृत्यसूल स्थापित्तेषु तेष्वनिकेतवास्यपयस्त्वो निर्ममः शुद्धाद्यानपरायणो... अकृत्यभक्तिनिर्मूलनपरः संन्यासेन देहस्थानं करोति स परमहंसो भावं । जाचारान्तेष्टु 6. The story of संवर्तक who was a great Yогin and wandered about naked is found in आध्यात्मिकपर्व chap. 6 and Śaṅkara on V. S. III. 4. 37 also refers to that story. The words तत्र परमहंसा नाम रेचतकप्रभूतयः are quoted by सायण on तै. आ. II. 11 and अथक उत्तमत्तदाचारस्तः are almost like एसिष्ट X. 18-19.

(II. 6. 3-10) it is only harīsa and paramahamsa that give up śikhā and the sacred thread.

The Sannyāsopanisad (13) adds two more varieties to the four enumerated above viz. 'turiyātīta' and 'avadhūta' and defines them as follows: 'turiyātīta' (one who is beyond the 4th stage viz. of paramahamsa) eats only fruits in the way cows take food (i. e. he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The avadhūta is beyond all restrictions, he takes food from all varṇas except those who are charged with mortal sins or are *patita* (outcasts) and eats like an *ajagara* (a *boa constrictor*) i. e. lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. Medhātithi²¹⁵⁷ (on Manu VI. 32) is quite emphatic that sannyāsa does not consist in defying all the rules of sāstra, but in giving up the sentiment of egoism and of possessiveness and that it is not true to say that for the sannyāsin all rules (even of morality) are non-existent.

One important question on which opinion was sharply divided is whether sannyāsa was allowed to all the three varṇas or only to brāhmaṇas. Those who held that it was allowed only to brāhmaṇas argued as follows: In the Br.²¹⁵⁸ Up. IV. 4. 22 we find the words 'this Self brāhmaṇas seek to know by the study of the Veda'; similarly Br. Up. III. 5. 1 states 'after knowing this Self, brāhmaṇas give up the hankering after progeny, wealth and heavenly worlds and practise begging' and Mundaka I. 2. 12 'closely examining the worlds that are the rewards of actions, a brāhmaṇa should come to be disgusted &c.'. Here, the word 'brāhmaṇa' being used, śruti indicates that brāhmaṇas alone can be sannyāsins. Manu (VI. 38)

2157. अथाप्युद्येत कर्मसंन्यासिनो निवृतिभार्वश्यायिनो लैव केच्छाज्ञार्थविद्यः सम्भासि । नायं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो ब्रह्मपते नाशोवशास्त्रार्थत्यागः । मेधा० on मनु VI. 32.

2158. तस्मै वेदात्मवचनेन ब्राह्मणा विविषण्टि । बृह. उ. IV. 4. 22; पतं ते तमात्मानं विवित्वा ब्राह्मणः . . . च्युत्थायार्थ भिक्षार्थर्थं चरन्ति । बृह. उ. III. 5. 1; परीक्ष्य लोकान् कर्मवितान् ब्राह्मणा निर्वेदमायाकारात्यकृतः कृतेन । सुण्डकोप. I. 2. 12. शङ्कूर on बृह. उ. III. 5. 1 says 'ब्राह्मणानामेवधिकारो च्युत्थाने अतो ब्राह्मणग्रहणम्' and on IV. 5. 15 (at end) says 'इतरकार्यप्रेक्षया वा यावतीष्ठुतिः । न हि क्षविष्य वैश्ययोः पारिक्षाज्यभासिप्रसिरस्ति । तथा 'मन्त्रवैर्यस्योवितो विष्णिः' 'ऐकाभृत्य त्वाचार्याः' इत्येवनादीनो क्षविष्यवैष्यप्रेक्षयम् ।'.

begins his description of the 4th stage with the words 'a brāhmaṇa should leave his house and go into the world as a wanderer' and winds up the chapter (VI. 97) by saying 'I have declared this fourfold procedure in relation to brāhmaṇas'. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three āśramas are meant for all dvijas. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word 'brāhmaṇa' in the upaniṣads is used only as illustrative (*upalakṣana*) and not in an exclusive sense and that a Sūtrakāra (Kātyāyana) expressly says²¹⁵⁹ 'the three varṇas after studying the Veda can pass through four āśramas'. The Jābālopaniṣad (4) ordains 'whether a man has fulfilled his *vratas* or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic's life the very day on which he feels disgust with mundane affairs'.²¹⁶⁰ It thus allows even a brahmacārī to become an ascetic; a kṣatriya and vaiśya could be a brahmacārī. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālopaniṣad for resorting to pravrajyā (ascetic life) is *unirāgya* and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word 'dvijah' and not 'brāhmaṇah'. The Kūrma-purāṇa also says (Uttarārdha 28. 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be sannyāsins is affirmed by the great Śaṅkarācārya in his *bhāṣya* on Br. Up. III. 5. 1 and IV. 5. 15. It is most interesting and also very refreshing that Suresvara²¹⁶¹ in his *Vārtika* on Śaṅkara's

2159. ऋयाणां वर्णानां चेद्यमधीत्य अस्त्वार आभ्रमा इति सूत्रकारवच्चमात्रा हिजाति-मात्रस्थाधिकारमाहुः । मिता. on या. I. 56-57. The स्मृतिच्च I. p. 65 states that the सूत्रकार is काश्यायन.

2160. पुनरज्ञती वा द्विती वा स्नातको वाऽज्ञातको षोडशकांग्रिको वा पद्महरेप विजे-त्तद्वहरेप प्रवर्जेत् । जाग्नालोप. 4.

2161. ऋयाणामपि वर्णानां क्षुतौ संन्यासद्वश्नात् । भाष्माणस्यैष संन्यास इति भाष्मये विशेष्यते ॥ बृह. उ. भाष्मातिक p. 758, v. 1651 ; ऋयाणामविशेषण संन्यासः क्षुतैः क्षुतौ । यद्योपलक्षणार्थं स्याद् भाष्माणश्च तद्वा ॥ कर्माधिकारविच्छेदिङ्गान्ते चेद्युपेषणे । क्षुतो-पिकारनियमो युत्थाने क्रियते जलात् ॥ प्रत्ययाधारात्मविज्ञानस्त्वभावश्चेस्तमश्यते । एषुत्थानं यस्य यस्य स्वास्तस्स व्युथात्मर्हति । एषेऽवरात्मिक on बृह. उ. भाष्मय (III. 5. I); on the verse 'ऋयाणाम्', आमल्लगिरि remarks 'भाष्म्याभिप्रायकुक्त्वा रूपाभिप्राप्तेण भाष्मण-ग्रहणस्यार्थमाह'.

bhāṣya on Br. Up. III. 5. 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the medieval writers and works such as Medhātithi on Manu (VI. 97), the Mit., the Madanapārijāta (pp. 365-373), the Smṛtimuktāphala (Varnāśrama p. 176) uphold the view that only brāhmaṇas can resort to the 4th āśrama, while a few works like the Smṛticandrikā (I. p. 65) support the second view. The position of Viśvarūpa²¹⁶² (on Yāj. III. 61) that only brāhmaṇas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical (vide H. D. vol. I. pp. 261-263 and Journal of the Andhra Historical Society for 1931, vol. V, p. 187). But Sureśvara holds the view that the word brāhmaṇa in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Ānandagiri in his commentary on Sureśvara's Vārtika (p. 759) cites passages from the Mahābhārata (Ādi. 119) to establish that ksatriyas could resort to sannyāsa.²¹⁶³ Śāntiparva (63. 16-21) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this.²¹⁶⁴ Kālidāsa states that Raghu became a *yati* when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king (Raghu-vāṁśa VIII. 14 and 16).

So far as the smṛti texts and the medieval works are concerned a śūdra could not become a sannyāsin. The Śāntiparva (63. 11-14) is quite clear that a śūdra cannot be a bhikṣu. It also (18. 32)²¹⁶⁵ informs us that in its day many (probably

2162. द्विजप्रदर्शनं भाष्याणार्थं तेषामेव संन्यासोपबोधात् । चिन्हस्त्रप on या. III. 61.

2163. आदिपर्व 119. 6-9, 12, 25 (cr. ed. 110. 6-9 and 12, 24) मोक्षमेव चरणस्थामि बन्धो हि पत्सनं महत् । तस्मादेकोद्देशेकाकी एकैकस्मिन्द्वन्द्वयतौ । चरन्मैकं मुनिसुर्णुष्टुष्ट्रियाद्याश्वाश्वान्तिमान् । पासुना समवच्छः शूल्यागारकृतालयः । वृक्षमूलनिकेतो वा त्यक्तसर्वविद्याप्रियः ॥ न शोषक प्रदृश्यन्ते तुल्यनिन्द्वात्मसंस्तुतिः । निराशीनिनेमस्कारो निर्द्वन्द्वो निष्परिश्चिह्नः । एककालं चरन्मैकं कुलानि दृशं पञ्च वा । असन्मते वा मैकस्थ चरणनश्नन्त्यपि ॥ 12 पौरवृत्तात्म ये तत्र निदसन्त्यस्मद्वाश्रयाः । प्रताच सर्वे वक्तव्याः पाण्डुः प्रवाजिते बन्धु ॥ 25. आनन्दगिरि (p. 759) quotes three of these.

2164. भाष्याग्रस्थं तु चरत्वारस्तथाश्वामा चिह्निताः पभो । वर्णास्तात्माकुर्वत्त्वे त्रयो भारत-सत्तम् ॥ शान्तिपर्व 62. 2.

2165. परिव्रजन्ति द्वाभार्थं मुण्डाः काषायवाससः । सिता चतुर्विधैः पाणैरुचिन्वन्तो हृषामिषद् ॥ शान्तिपर्व 18. 32.

including śūdras) assumed the outward signs of the 4th āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāṣaya) for securing alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient smṛtis the ascetic's garb and mode of life. The Viṣṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred *panas* for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśramavāsika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nīlakanṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.²¹⁶⁵

It appears that even women could in rare cases adopt the ascetic's life in ancient brāhmaṇic times. The Mit. on Yāj. III. 58 quotes a sūtra of Baud. (strīpām caike) to the effect that according to some ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivrājikā) named Śāṅkarā. Yama quoted in the Sm. C. (on vyavahāra p. 254) declares ' neither in the Vedas nor in the dharmaśāstras is pravrajyā enjoined for women; (procreation and care of) progeny from a male of the same varṇa as herself is her proper *dharma*, this is the established rule.'²¹⁶⁶ The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136-137) lays down that six actions by women and śūdras lead to sinfulness viz. japa, tapas (austerities), pravrajyā (ascetic's life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.²¹⁶⁷ In the drama called Mālavikāgnimitra Kālidāsa describes the Pandita Kauśiki as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e. g. IV. 392) rarely speak of cāṇḍālas as adopting the homeless condition.

2165. a भो भो राजकृद्यधर्मेताह्विदुरसंज्ञकम् । कलेबरमिहैर्व ते धर्म एव सनातनः ॥
लोकाः सन्तानिका नाम भविष्यन्त्यर्थं भारत । यतिधर्मसंवासोसौ नैष शोच्यः पर्वतप ॥
आश्रमवासिक 26. 32-33; शूद्रयोनी जातानामपि यतिधर्मसंस्तीति दर्शितम् । नीलकण्ठ ।

2166. यस्तु यमेनोक्तं लिप्याः शूद्रो वा शास्त्रे वा प्रवउया न विवीयते । प्रजा हि तस्याः
स्वो धर्मः सदर्णादिति धारणा ॥ प्रवउया वद्वाचर्यमित्यर्थः । समृतिच । (व्यवहार
p. 254).

2167. अतःपरं प्रचक्षयामि छोचूदपतनानि च । जपस्तपस्तीर्थयात्रा प्रवउया मनवसाध-
नम् । वेवताराधनं चैव छीचूदपतनानि षड् । अथि 136-137.

When the question is asked whether śūdras or women could resort to sannyāsa there is likely to be some confusion. The word 'sannyāsa' conveys two ideas: abandonment of all actions (kāmya karma) that spring from the desire to secure some object or other and secondly, following a certain mode of life (āśrama) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the *praiṣa*. The Jivan-muktiviveka²¹⁶⁸ (p. 3) states that mokṣa (amṛtata) depends upon *tyāga* (abandonment) as stated in the Kaivalyopanisad (2) 'not by actions, nor by progeny nor by wealth, but by *tyāga* some attained mokṣa' (release). For such abandonment even women and śūdras are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yajñavalkya, who plainly told the sage (Br. Up. IV. 5. 3-4), 'what have I to do with that which will not make me immortal (will not release me from *samsāra*)?' The Bhagavad-gītā (18. 2) also declares that sannyāsa means the giving up of actions springing from desires (to secure certain objects). The Jivan-muktiviveka further states that by resorting to the āśrama of sannyāsa the mother and the wife of a sannyāsin are supposed not to be born again as women (but they may be born as men). So women and śūdras may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrikara's bhāṣya on Vedāntasūtra I. 3. 34 the order of sannyāsa, the peculiar rules of which are recommended by Vedic texts, is only for the three varṇas, while mere nyāsa (abandonment of worldly pleasures and desires) can be resorted to by women, śūdras and mixed castes.²¹⁶⁹

Some espoused the view that sannyāsa was meant only for the blind, the cripple and the impotent, that is, for persons who possessed no eligibility (*adhikāra*) for the performance of

2168. अयं च वेदनहेतुः संन्यासः द्विविधः । अस्मापादककाम्यकर्त्तव्यस्थागमात्रकः मैषोऽप्यादरण्यादूर्बलवृण्डधारणाणां श्रमस्तपश्चेति । पुंजस्म लभते माता पर्वी च मैषमात्रतः । अद्यनिष्ठः उक्तिलक्ष्य ज्ञानी वैत्तस्तपभावतः । इयगश्च तैत्तिरीयादौ श्वयते न कर्मणा न प्रजया धनेन त्यागेनैके असृतत्वमानस्तुः । अस्मिनश्च त्यागे लियोप्यधिकिपन्ने । जीवन्मुक्तिविवेक (Adyar ed. 1935) p. 3. न कर्मणा न ज्ञुः is कैबल्योपनिषद् 2.

2169. ब्रह्मक्षत्रियवैद्यानां औतसंन्यास हृष्टयते । शूद्रजीवसङ्करणां च न्यासमभौत-संज्ञिकम् । शिखास्त्रैकसंयुक्तं दण्डकाषायलाङ्घनम् । औतसंन्यास इत्युक्तं ध्यासस्य एवनं पथा ॥ औताभ्युत्तिवैदेन संन्यासं द्विविधं स्वृतम् । कथ्याकाषायदण्डकशिखासूत्रादिसंयुक्तम् । औतसंन्यासमित्युक्तं साक्षात्मोक्षकसाधनम् । quoted by अंकित in भाष्य on वेदान्तस्थ III. 4. 22 (भाषशब्दाच्च).

Vedic rites. Śamkarācārya in his *bhāṣya* on V. S. III. 4. 20 refutes the view that the passage of the Jābālopaniṣad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called pārivrajya (sannyāsa) meant for all that seek release from samsāra. Sureśvara in his Vārtika on Śaṅkara's Br. Up. *bhāṣya* (p. 1908 v. 1144) also refutes the view.²¹⁷⁰ Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the smṛti writers that sannyāsa was only for the blind and the cripple, nor can the impotent take to sannyāsa as no upanayana is performed in their case. The Mit. on Yaj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5–6) quote verses to the effect that 'the son of an apostate from sannyāsa, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb—these do not deserve to resort to sannyāsa. Similarly those who are guilty of mortal sins or are suspected of them or are vrātyas, those who have left the path of truth, purity, sacrifices, vratas, tapas, charity, study of the Veda and homa should not be allowed to take up the ascetic life'.

One of the principal rules for a *yati* was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a house-holder. Atri²¹⁷¹ (VIII. 16 and 18) declares 'I see no penance (expiation) for that twice-born man, who, after having resorted to the duties of a celibate (sannyāsin), falls off from that stage; he is neither a dvija nor a śūdra, his children become cāndālas called Vidūra'. Śaṅkara on V. S. (III. 4. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a sannyāsin and that expiations are as a matter of fact prescribed for a *bhikṣu* having sexual intercourse. Dakṣa VII. 33 requires the king to brand on the forehead with the mark of

2170. काण्डुण्ठादिविषये यस्तु कैप्रिच्छत्पकल्पयते । पारिक्लान्यं न तदुक्तमनुष्टुप्तेष्वरूपतः । बृह. उ. भाष्यशार्तेक p. 1908 verse 1144.

2171. आस्तु नैषिकं धर्मे यस्तु पद्यवते द्विजः । प्रायवित्तं न पद्यामि येन शुद्धयेत् आत्महा ॥ ये च प्रज्ञितापत्त्या या चैषां शीजसन्ततिः । चिदूरा नाम चाण्डाला जायन्ते नात्र संशयः ॥ अथ VIII. 16 and 18. The first is quoted by शङ्कर on वेदान्तसूत्र III. 4. 41.

dog's foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu. p. 206).

Originally these injunctions about complete restraint and abandonment of sexual life and total lack of property were faithfully followed by ascetics. The great ācārya Śāmkara was a celibate all his life, but he is said to have established four *mathas* as stated above (p. 907) for the propagation of his doctrines and philosophy at Śringapura (modern Śringerī) and other places. Pious devotees bestowed considerable donations on these *mathas*. In course of time these *mathas* went on increasing and huge properties came to be under the control of the pontiffs of these several *mathas*. There arose ten orders of *advaita* sannyāsins alone²¹⁷² viz. tīrtha, āśrama, vana, aranya, giri, parvata, sāgara, sarasvatī, bhāratī and puri. These ten orders are said to be the pupils in succession of the four disciples of Śāmkara i. e. the first two of Padmapāda, the next two of Hastāmalaka, the next three of Trotaka (or Totaka) and the last three of Suresvara. The several *mathas* at Śringerī, Kāñci, Kunibhakopam, Kudalgi, Saṅkeśvara, Śivagaṅgā have been quarrelling among themselves as to their jurisdictions²¹⁷³ and their rights to claim monetary payments from the people and to exercise spiritual authority in matters of expiations, excommunication &c. To support the claims of the various *mathas* pedigrees of

2172. योगपद्मं च वात्सर्यं वेदान्तान्यासतः परम् । तसो नाम प्रकर्तव्यं गुरुणा सर्वसंमतम् ॥ तीर्थाध्यमवनारण्यभिरिपर्वतसामराः । सरसवती भारती च युरी नाम यत्तेऽक्ष । श्रीपादसंज्ञया वाक्यं (वाच्यं ?) नाम तस्य यथात्थम् । अद्यारण्य त्वया कार्ये दीक्षाण्यारूपादिकं सदा । योगपद्मोपि वात्सर्यः लिख्ये सम्यक् परिक्षिते । quoted in स्मृतिष्ठृ. (बर्णान्म) p. 182 and यत्पिध. सं. p. 103. Vide Wilson's ' Religious Sects of the Hindus ' in Works vol. I. (1861) p. 202, Dr. Farquhar's ' Outlines of the Religious Literature of India ' (1920) p. 174 for the *dasnamis* (the ten appellations of *advaita* orders).

2173. Vide Rajvade, Khaṇḍa 21 (in Marathi) letter No. 190 at p. 240, dated 1763 where the claim is made by the Karavīra *matha* that its jurisdiction extends from the river Malapahāri towards the north and that the Śringerī *matha* has no jurisdiction in that area.

teachers²¹⁷⁴ and pupils appear to have been fabricated, no two of which agree *in toto* and in some of them Suresvara is said to have lived for 700 or 800 years. The disciples of Rāmānuja and Madhva also have many *mathas* of their own. Vallabhācārya (one of the great ācāryas that interpreted the Vedānta-sūtras) and his disciples do not accept the order of sannyāsa. According to them in the Kali age sannyāsa is forbidden for the seeker as it leads on to regret and worry^{2174a} (if its rules are to be strictly observed) and that the *parityāga* (abandonment) that is the essence of sannyāsa does not consist in resorting to the 4th āśrama but in behaving in the way in which bhaktas (devotees) like Uddhava acted (vide Bhāgavata III. 4). Most of these *mathas* have large endowments or incomes which are spent in pomp and show (e. g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few *mathas* are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyāsa. Besides the succession to the *gūḍī* is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyāsin and afterwards he is installed as the pontiff.

2174. Wilson's 'Religious Sects of the Hindus' vol. 1, p. 201 (for 29 ācāryas of Sringeri from Govinda, the teacher of Saṅkara, to the present day; J. B. B. R. A. S. vol. X. pp. 373-74 for 56 occupants of the Sringeri *gūḍī* from Saṅkara; and 'Shankaracharya and his school' (1923) by the late Mr. M. R. Bodes, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five *mathas* (pp. 91-103) and also the Maṭhaṁnyēśetu (in Sanskrit) mentioning the several *mathas*, their traditions, mottoes &c.

2174 a. बहुभास्तर्वं भवेद्धापि तस्माज्ञाने न संन्यसेत् ॥ 16 ; तस्माद्गुड्कप्रकारेण परित्यागो विधीयताम् । अन्यथा भ्रष्टे श्वार्थादिति से निखिला मतिः ॥ 21'. तु उपरोक्तम् in his com. (called विवरण) on verse 16 remarks that *bhaktas* (those who follow the path of *bhakti*, devotion to Kṛṣṇa) should resort to renunciation (*parityāga*) in the way which Lord Kṛṣṇa ordered his great devotee Uddhava to follow (vide Bhāgavata III. 4. 20-21) and not by way of sannyāsa taught by those who follow the path of knowledge 'एस्माद्विदिषासंन्यासस्य कलौ स्वेदाद्विजनकत्वं विद्वासंन्यासस्य चासम्भवस्तस्मात् ज्ञानमार्थे वैधं संन्यासं न कुर्यात् ।'

He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the *mathas* cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent's death-bed, representative bodies must have a voice in the selection. The heads of ascetic *mathas* have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 198 the Śringerī Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the *Swami* of the Lingayats from doing so; in *Madhusudan Parval v. Shree Madhav Teertha*, 33 Bom. 278, the Śāmkarācārya of the Śāradā *matha* at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a Śāmkarācārya and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a Śāmkarācārya or as a Śāmkarācārya of the Jyotir-*matha* (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

In *Vidya Shankara v. Vidya Narasimha*, 51 Bom. 442 (P. C.) the Privy Council had to deal with a pretty tangle of claims between four persons, the plaintiff and the defendant each claiming to be the lawful Śāmkarācārya of Sankeshwar and Karvir *matha* and both having selected a disciple to succeed them. These illustrations indicate how the world-renouncing ideal of conduct set forth by the great Śāmkarācārya is honoured in modern times by those who swear by his name. They should lay to heart the words of the *Jivanmuktiviveka* and the quotation in it from Medhātithi (pp. 158-159) ¹⁷⁵ viz. 'if an ascetic secures a *matha* as a fixed place of residence and thereon a sentiment of ownership arises in him his mind will be disturbed when loss or expansion of the *matha* takes place; therefore an ascetic should not possess a *matha* nor should he have vessels of gold or silver for his use nor should he gather pupils round

2175. यदि नियतशासार्थं कंस्त्रिम्मठं संपादयेत्प्रान्ते तस्मिन्ममत्वे सति तदीयहा-
भिष्ठुज्योद्धित्स विक्षिप्तेऽपि । यथा मठो न परिश्रीतव्यस्तथा सौवर्णराजतादीना-
भिष्ठाच्छमनाद्विपादाणामेकमपि न शुद्धीयात् । मेधातिष्ठिरपि । आसनं पाञ्चलोपश्च
संयमः शिष्यसंग्रहः । द्विष्टाच्छापो वृथालापो चतुर्बन्धकराणि वद् ॥ छूच्छूलाभूतार्थ-
पशोर्वं चा परिधिः ॥ शिष्याणां न तु काह्यात्तरस झेयः शिष्यसंग्रहः ॥ जीवन्मृत्तिविषेक
पृ. 158-159.

himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance.'

In J. R. A. S. for 1925 pp. 479-486 Dr. J. N. Farquhar contributes a very learned article on the organization of the sannyāsins of the Vedānta. Therein he shows how Moslem armed fakirs molested and even killed Hindu ascetics, how Madhusūdana Sarasvatī approached the Emperor Akbar, how failing to get complete redress he initiated kṣatriyas and vaisyas into seven out of the ten orders of sannyāsins and armed them, how these sannyāsins fought against the moslem fakirs and also among themselves, how even non-brahmin women are initiated into the *giri* and *puri* orders and how in Northern India the pure monastic orders are those of *tīrtha*, *āśrama* and *sarasvatī*. This innovation later on led to serious consequences. The sannyāsins and fakirs infested the province of Bengal and their incursions and depredations caused great alarm in the first days of the British rule (latter half of the 18th century²¹⁷⁶). This shows how the rule of *ahīnśā* enjoined upon ascetics became perverted. Various estimates have been made about the number of persons in India professing to lead the ascetic life. They could easily have been 10 per cent of the population, particularly in Northern India. They generally led very indolent, parasitic and dissolute lives. There are however, reasons to believe that in recent times the number of so-called sannyāsins is being substantially reduced owing to several causes. There have been swarms of monks and nuns in Christian countries also. Before the suppression of the monasteries by Henry VIII in England about 400 years ago, the number of monks, nuns and persons dependent on them was enormously large. Vide 'English monks' by Geoffrey Baskerville, p. 285, (f. n. 2) where the figures of monks and nuns in England, France and Spain at various periods are given.

According to both ancient and modern Hindu Law, when a man became a sannyāsin, he became cut off from his family and lost all his rights to property, partition and inheritance in that family. Vas. Dh. S. 17. 52 lays down that those who resort to another *āśrama* (i. e. *vānaprastha* or *sannyāsa*) are excluded

2176. Vide 'Sannyasi and Fakir raiders in Bengal' by Rai Saheb Jaminī Mohan Ghosh (1930) for a detailed and interesting account.

from their share (in the family property).²¹⁷⁷ This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir (viz. his pupil). Vide Yāj. II. 137 and the Mit. thereon. These rules, however, do not apply to a śūdra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide *Somasundaram v. Vaithilinga*, 40 Mad. 846 (at p. 869), *Harishchandra v. Atir Muhmu'l*, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāna (quoted in the Yati-dharmasaṅgraha p. 108) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāndāla. The Rajatarāṅgiṇī (III. 12) records²¹⁷⁸ that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemnable because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbhari Gosavis²¹⁷⁹ (i. e. ascetics who have a house and family). Vide *Gosain Rambharti v. Mahant Surajbharti*, 5 Bom. 682 (where it was held that a Gosavi who succeeded as a disciple to a mohunt did not forfeit his rights by subsequent marriage), *Balgir v. Dhondgir*, 5 Bom. L. R. 114, *Gitabai v. Shrivakas*, 5 Bom. L. R. 318, *Hirabharthi v. Bai Javer*, 30 Bom. L. R. 1555.

2177. अनंशास्वाभ्यमान्तरगतः । वसिष्ठ 17. 52, quoted by the Mit. on या. II. 137; नैव भाग्य बन्धुयानां यतीनां ब्रह्मचारिणाम् । पाषण्डपतितानां च न चारैद्विककर्म-पाम् ॥ बृद्धहारित VII. 259.

2178. अर्द्धे यज्ञिसवः शिक्षाचारास्तत्रापितासत्या । अर्द्धे गार्हस्थपगद्याश्च सलीयुत्रपद्म-भियः ॥ राजतराङ्गिणी III. 12.

2179. Vide Steele's 'Law and customs of Hindu castes,' Appendix B on pp. 444-446 'Gharbaree Gosavies' by Mr. Warden.

In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation 'nṛpati-parivrājaka' (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as 'rājarṣi', but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kālidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nṛpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp 2-3) forbade sannyāsa in the Kali age, though he made an exception to this extent that as long as the division of society into varnas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.²¹⁸⁰ Nāgeśa in his Vrātyatāprāyaścitta-nirṇaya (p. 46) makes the curious statement that according to the Sannyāsa-paddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i. e. after 1299 A. D.).²¹⁸¹ This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatical zeal and persecution. The Nirṇaya-sindhu (III, pūrvārdha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three dandas.

The Baud. Dh. S. II. 10. 11-30, the Baud. gr. śeṣasūtra IV. 16, the Vaik. IX. 6-8 contain the procedure of becoming a sannyāsin. That of the Baud. Dh. S. being probably the most

2180. व्यासः । अग्न्याधेयं गवालम्बने संभ्यासं पलपैत्रकम् । देवरेण सुतोत्पात्तिं कलौ पञ्च विवर्जयेत् ॥ इति । तस्यापवादमाह स एव । यावद्वृष्टिविभागोऽस्ति यावद्वेदः प्रवर्तते । तावन्या-सोऽशिष्ठोऽच च कर्तव्यं तु कलौ युगे ॥ इति । स्मृतिशु. p. 176 (वृणाभ्यम्); यतिधर्मसंश्लेष्म् pp. 2-3.

2181. चत्वार्यबृसहस्राणि चत्वार्यबृद्धतानि च । कलेर्द्वा गमिष्यन्ति तद्वा चेतापरिग्रहः । संभ्यासकथं न कर्तव्यो ब्राह्मणेन विजानता । संभ्यासप्रत्यक्षति of व्यास quoted in नागेश's ब्रात्यताप्रायश्चित्तानिर्णय p. 46; also in निर्णयसिन्धु III. पूर्वार्ध end.

ancient among extant works is briefly set out below:²¹⁸² After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhṛtis separately preceded by 'om' and followed by the words 'I enter the Sāvitri' and by one pāda of the sacred Gāyatrī and then all together.²¹⁸³ Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvāhāryapacana (dakṣipāgni) to the spot, takes the flaming āhavanīya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kuṣa), takes four portions of the butter in the spoon called 'sruc' and offers in the āhavanīya fire on which fuel-sticks have been heaped a full oblation (i. e. whole spoonful) four times saying 'om svāhā'. This is called Brahmanvādhāna (putting fuel-sticks on fire for securing knowledge of brahman). Then in the evening after agnihotra has been offered, he strews grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavanīya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (muhūrta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called prsthya and bringing water he prepares an offering for Agni Vaishvānara cooked on twelve pot-sherds. That well-known isti will be the last he will perform. Afterwards, he throws in the āhavanīya fire those sacrificial vessels which are not made of stone or earth. And throwing the two aranis (the wooden logs by the friction of which fire was

2182. The central ideas of the ceremony are the renunciation of all worldly ties, contempt of the world and all earthly riches, a life of abhisek and contemplation on and realization of the Absolute Brahma. The summary is close to the original, only omitting a few quotations, a few repetitions and some matters that have already been dealt with.

2183. He will say 'ओ धः सावित्रीं पवित्रामि तत्सवितुर्वरेण्यम्, ओ धुः सावित्रीं पवित्रामि भर्गं महि । ओ धः सा शानि धियो यात्' and lastly 'ओ धूर्षुवः स्वः सावित्रीं पवित्रामि तत्स यात्'. Vide शौ. ४. ८. II. 10. 14-17. This is called सावित्रीप्रथेषा.

produced for vedic rites) into the gārhapatya fire with the words 'may you two be of one mind with us' he (mentally) deposits the three fires in himself. Repeating the mantra 'yā te agne yajñiyā tanūr' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then standing within the sacrificial enclosure he says thrice in a low voice and thrice aloud the words 'om bhūḥ, bhuvaḥ svāḥ. I have entered the order of sannyāsa (lit. I have abandoned), I have entered the order of sannyāsa, I have entered the order of sannyāsa'. Lastly he pours out as much water as will fill his joined hands saying 'I promise that no injury will proceed from me to any creature'. He must henceforward restrain his speech. He holds his staff saying 'thou art my friend, protect me'. He takes the śikya (loop of strings) with the words 'yadasya pāre rajasah' (Tai. S. IV. 2. 5. 2); he takes the cloth for straining water with the text 'yena devāḥ pavitrena' (Tai. Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena devā jyotiṣordhvam' (Tai. S. V. 7. 2. 2); he takes the bowl after reciting the seven vyāhṛtis. Taking with him the staffs, the loop of strings, the cloth as a water strainer, the water-pot and the bowl he goes to a place where water can be had, bathes, sips water and sprinkles himself (performs mārjana) with the Surabhimati²¹⁸⁴ verse (dadhi-kravno, Rg. IV. 39. 6), with Ablingā verses, Vārunī verses, Hiranyavarnā verses (Tai. S. V. 6. 1. 1 = Atharvaveda I. 33. 1-4) and Pāvamāṇī verses (Rg. IX. 1 &c.). While still in the water he performs sixteen prānāyāmas after (mentally going over) the Aghamarsana verses (Rg. X. 190. 1-3), comes out of the water on the bank, wrings his garments, puts on another pure (washed) garment, sips water, takes the cloth for straining water with the words 'om bhūr bhuvaḥ svāḥ' and performs tarpana to the seven²¹⁸⁵ vyāhṛtis. He then fills his joined hands with water and performs tarpana to the Manes just in the same way as he did to the gods, then he worships the sun with the two verses 'udu tyam' (Rg. 1. 50. 1) and 'citram' (Rg. I. 115. 1). He then offers tarpana to the Ātman (self) with 'the syllable om is brahma; this light (the sun) that diffuses warmth is indeed

2184. Vide note 755 for Surabhimati, Ablingā and Vārunī verses. The Tai. Br. III. 9. 7 calls Rg. IV. 39. 6 Surabhimati.

2185. The तर्पण will be in the form ओं भूस्तर्पणामि and so on for भूषः, स्वः, महः, जनः, तपः, सत्यम्. This is देवतर्पण. The पितृतर्पण will be ओं चूपथा, ओं भुजः स्वधा and so on.

brahma; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the *Ātman* with the words 'the Self is brahman, it is light'. Let him repeat the Gāyatri verse one thousand times or an unlimited number of times. Repeating 'om bhūrbhuvaḥ svah' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform ācamana with water that has not been drawn up (from a well), which has not been strained²¹⁸⁶ and which has not been completely cleansed. Let him not wear thereafter whitegarments. He may carry one staff or three. He has to keep the following vows: abīmṣā (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor vratas (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933-934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1); he also announces the alms to brahman with the text 'brahma jajñānam' (Tai. S. IV. 2. 8. 2 = Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the brahmādhūna the sacred fires are contained in the sacrificer himself; his prāpa, apāna, vyāna, udāna and sanāna represent the five fires gārhapatiya, anvāhāryapacana (dakṣināgnī), āhavanīya, sabhya and āvasathya. These five fires indeed abide in the *Ātman*; he, therefore, offers (the oblations) in the *Ātman* only. This sacrifice offered in the soul, which is centred in and based on the *Ātman*, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken ācamana he worships the sun with the Jyotismati²¹⁸⁷ verse viz. 'ud vayam' (Rg. I. 50. 10) after inaudibly muttering the

2186. Vide Manu VI. 46 for straining water. 'Liberality'—the ascetic has *ex hypothesi* no property, but his *tyāga* may consist in imparting knowledge and giving his mss. or books to the needy.

2187. Rg. I. 50. 10 is उद्वयं तमसस्परि ज्योतिष्पश्यन्ते उत्तरम्. It contains the word ज्योतिः and is therefore styled ज्योतिष्मती. Bühler is inaccurate in holding the verse 'udvayam' as different from Jyotiṣmatī (vide S. B. E. vol. 14 p. 281). The words वाच्ये आसासाऽपाणः are also अपर्देष्ट 19. 60. 1.

two texts 'vāñ me āsan' (Tai. S. V. 5. 9. 2) and 'nasoh prānah' (Tai. Ār. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upanisad 'standing (in the day), keeping silence, sitting (at night) in the posture^{2187a} of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk'. It is declared in Vedic texts 'on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Agnihotra. He should perform his evening sandhyā adoration with mantras addressed to Varuna²¹⁸⁸ and in the morning with those addressed to Mitra (Rg. III. 59). It is declared in the Veda 'limited in number are the ṛk verses, the sāmans and the yajus formulæ, but there is no limit to this that is brahma.' In this way (i. e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is prāṇava (om). He should meditate on 'om'. Prajāpati has declared that prāṇava leads on to union with brahman. Let him cleanse the vessel of brahman with seven vyāhṛtis.²¹⁸⁹

2187 a. वीरासन is defined as 'एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितम् । इतरस्मस्तथैवोरुं वीरासनसुदाहृतम् ॥.' कालिदास in रघुवेश 13. 52 refers to this posture in योग.

2188. The Vērunī verses meant here are the three verses अद्विदि occurring in Tai. S. III. 4. 11. 6 and the Maitri verses are the three verses मित्रस्य चर्षणीधृतो, मित्रो जनान्, प्र स मित्र in Tai. S. III. 4. 11. 5.

2189. ब्रह्माभाजन may mean the bowl for alms or the body of the ascetic. This shows that besides 'om' he should also frequently recite the seven vyāhṛtis.

Among medieval works the *Smṛtyarthaśāra* (pp. 96-97), the *Sm. M.* (pp. 177-182), the *Yati-dh.* (pp. 10-22), the *Nirnaya-sindhu* (III. *Uttarārdha* pp. 628-632), the *Dharma-sindhu* give various detailed procedures. Many of the medieval works and manuals (*paddhatis*) on *sannyāsa* frequently refer to a work called *Brahmānandi*, which I have not been able to secure. The procedure in the *Dharmasindhu* contains the following elements. *Sannyāsa* is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with *japa* of the sacred *Gāyatri*, Rudra mantras and by *Kusmāṇḍa homa* (for which see *Tai. Ār. II. 7*). He should then make a *sankalpa*²¹⁹⁰ after reciting the place and time on a *ṛikta tithi* and should perform the *prāyaścitta* of *catuhkṛcchra* by giving a cow or money for each as stated above (pp. 199-200). Then he should begin to perform on the 11th or 12th day 16 śrāddhas of himself and *sapindikarana*. Then he is to perform eight śrāddhas (vide above p. 932) and *tarpana* as a subordinate part (*aṅga*) of these eight śrāddhas. On the day these eight śrāddhas are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to brāhmaṇas and his sons all his wealth except his wearing apparel and the materials for *homa*. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a brāhmaṇa; that staff should be sprinkled over with water from a conch to the accompaniment of 'om', the *puruṣa* hymn (Rg. X. 90) and such names (of Visnu) as *Kesava*. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and *pādukās* (sandals). He should declare his resolve (*sankalpa*) to become a paramahamsa and perform the worship of *Gaṇeśa*, *punyāhavācana*, worship of mother goddesses and *Nāndī-śrāddha*. He should then perform *japa* by saying 'namah' to *Brahmā* (in the dative), *Visnu*, *Rudra*, *Sūrya*, *Soma*, *Ātman*, *Antarātman*, *Paramātman* and also repeat the first *pādas* of each of the four

2190. Vide p. 267 above for रिक्तातिषि. The सङ्कृतप्रयोगम् will be मम करिष्यमाण-संन्यासेपिंकारार्थं चतुःकृच्छ्रात्मकं प्रायश्चित्तं प्रतिकृच्छ्रं तत्प्रत्याग्नायैकं गोमिष्ठक्यद्वारा-हमाचरिष्ये कृच्छ्रप्रथाग्नायगोमिष्ठकं द्वयं विशेष्यो द्वातुस्त्वजे ।

Vedas. He should then eat three handfuls of barley flour with 'om' and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds repeating the mantras 'trivṛd-asi', 'pravṛd-asi', 'vivṛd-asi' (all three in Vāj. S. 15. 9) and then drink water with the mantra 'may the waters purify' (Tai. Ār. 10. 23), then perform ācamana and declare his resolve to fast. Then comes Sāvitripraveśa (as in Baud. above); then he should kindle his gṛhya fire or if he has no gṛhya fire then he should bring domestic fire with the mantra 'prṣṭo divi' (Rg. VII. 5. 27) and kindle it with the three mantras 'tat savituh', 'tām savituh' and 'viśvāni deva' (Rg. III. 62. 10, Vāj. S. 17. 74, Rg. V. 82. 5). Then comes brahmānvādhāna before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvadeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvadeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to prāṇa and others, the purusasūkta homa and Virajā homa. The Virajā homa is a lengthy performance and the principal elements in it are : the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as 'may my five prāṇas be purified, may I be light (illumination) free from rajas (the principle of activity or obstruction) and from evil, svāhā ; this is for the prāṇa and the rest, it is not mine.' In this way oblations are offered to five senses, the mind, *buddhi*, seed, thought and sankalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to *purusa* and others, to the five elements, to the five gunas of the elements, to the five kośas (sheaths) and several others. Then an oblation of ājya is made to Prajāpati. Then he should recite the Purusa hymn (Rg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Svistakṛt, distribute gifts to students and others, he should burn his wooden utensils in his gṛhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting 'ayam te yonih' (Rg. III. 29. 10) and 'yā te agne yajñiyā' (Tai. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his gṛhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words 'to me belongs no one nor do I belong to any one.' Then he should go to a reservoir of water, take in his folded hands water and offer it

to all gods with the hymn Rg X. 103 (1-13). He should declare a resolve to resort to sannyāsa for the realization of *brahman* and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, svāhā.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of varna and āśramas &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the Sāvitripravesa and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the *praisa* (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, bhūḥ I have given up everything, om bhuvah, I have, om svah, I have....., om bhūr bhuvah svah, I have given up everything' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, svāhā.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, svāhā' and then he should send up a prayer to Vāsudeva. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the ācārya should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an āsana (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of samsāra and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse 'yo brahmānam' (Svetāsvatara Up. VI. 18 quoted in note 856 above).²¹⁹¹ Having

2191. The verse यो ब्रह्माण...मृसुकुर्वे जारणमद्वं प्रतये ॥ (स्वेताश्वतरोप. VI. 18) is very appropriate to the occasion.

waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say ' teach, Sir, *brahma* to me.' The guru should contemplate on his soul as *brahman*, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitrah' (Rg. I. 90. 9), then lay his hand on the head of the disciple, should recite the Puruṣa hymn (Rg. X. 90), should place his hand on the heart of the disciple and mutter the mantra²¹⁹² 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of pañcikarana;²¹⁹³ he should then impart to the disciple one of the four great Vedānta sentences (mahāvākyā) 'prajñānam brahma' (Ait. Up. III. 3), 'ayam-ātmā brahma' (Br. Up. II. 5. 19), 'tat tvam-asi' (Chān. Up. VI. 8. 7), 'aham brahmāsmi' (Br. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in tīrtha, āśrama &c. according to the tradition of his order. Then the guru may bring about what is called paryāṅkaśauca and give to the disciple the *yogapatti*.

The paryāṅkaśauca (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

2192. मम व्रते हृदयं ते दधामि मम चित्तमठुचित्तं ते अस्तु । मम वाचमेकव्रतो शुद्धस्य वृहस्पतिष्ठा नियुनता मद्भासिते । This occurs in आश्व. गु. I. 21. 7 and पार. गु. II. 2 in उपनिषद् where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in Par. gr. I. 8 (where प्रजापति is substituted for वृहस्पति).

2193. पञ्चीकरण is a Vedānta doctrine analogous to विवृत्करण (which occurs in the Chān. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वेदान्तसार for it and the work called पञ्चीकरण by Śaṅkarācārya (in Benares Sanskrit series).

ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (*jaṅghā*) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The *yogapatta* (lit. the cloth of *yoga*, union with Spirit) is given in the following way: After the ascetic has undergone *paryākṣa*, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru's permission on a high seat and should propound some *Vedānta* topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the *Puruṣa* hymn (Rg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and *nāivedya*. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other *yatis* the chapter called *Viśvarūpa* (11th chapter of the *Bhagavadgītā*) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him 'Henceforward you may admit to *sāṁyāsa* one who is eligible for it, initiate him and give him the *yogapatta*.' Then the disciple bows to the *yatis* older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five *mudrās* and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word '*Nārāyaṇa*', should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics.²¹⁹⁴

2194. Vide *Dharmasindhu* III (*uttarārdha*), *Yati-dh.* pp. 102-103 for *yogapatta*.

The Jābālopaniṣad (5)²¹⁹⁵ allows samnyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of samnyāsa. No extensive ceremonial is required. Aṅgiras and Sumantu quoted in Sm. M. (pp. 174 and 182) state 'when a man is shattered by old age or harassed by his enemies or is suffering from (an incurable) disease he may resort to samnyāsa by merely uttering the *praiṣa* (vide above p. 960) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening, 'I have given up everything (or entered upon samnyāsa)' and further say 'I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind ; may all creatures have no fear from me.' The Dharmasindhu (III, uttarārdha) says that in this samnyāsa for those at the door of death the absolutely essential elements are the resolve (samkalpa), the uttering of the *praiṣa* and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a samnyāsa (called āturasamnyāsa) is sometimes resorted to by religious-minded men *in extremis*, the only essentials gone through being *satikalpa* (declaration of resolve), *kṣaura* (tonsure of the head), *sāvitrīpraveśa* (described above at p. 954) and *praiṣoccāra* (utterance of *praiṣa*).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad²¹⁹⁶ (5) states

2195. यद्यातुरः स्थानमनसा वाचा संन्यसेत् । जाबालोपनिषद् ५ ; आतुराणां च संन्यासे न चिदिर्नेत्रं च किया । प्रैषमात्रं समुच्चार्यं संन्यासं तत्र पूर्येत् ॥ संन्यस्तोहमिति शूयासवेषु त्रिषु क्रमात् । त्रीन्वरांस्तु त्रिलोकात्मा शुभाशुभविशुद्धये ॥ पर्किंचिद्वृद्धकं कर्म कृतमज्ञानसो मया । प्रमादालस्थदोषाद्यत्तसर्वे संरथजाभ्यहम् ॥ एवं संचित्यस्य भूतेभ्यो वद्याद्भयद्विणाम् । पद्मयां करामयां विरहकार्हं (विरहकार्हः) चाकायमानसः । करिष्ये प्राणिनां हिंसां प्राणिनः सन्तु निर्भयाः ॥ तुमन्तु quoted in स्मृतिषु. p. 174; vide यतिथ. सं. p. 2 for a similar quotation from Aṅgiras. The परा. मा. I. 2. p. 149 quotes the verse आतुराणां च संन्यासे as from महाभारत.

2196. अथ हैनसात्रः प्रभच्छ याज्ञश्लक्षं पृच्छामि त्वा याज्ञवल्क्यं अग्नोपवीति कर्त्तं वाज्ञाण इति । स होवाच याज्ञवल्क्यः । इदमेवात्मा तद्यज्ञोपवीतं य आत्मा । जाबालोपनिषद् ५ ; तत्र परमहंसानां त्रिवर्णं कर्मण्डलं शिक्षं पात्रं जलपवित्रं शिखा यज्ञोपवीतं च इत्येतत्सर्वं चुः स्वाहेत्यप्सु परित्यज्यात्मानमचिद्वृद्धेत् । जाबालोपनि. 6. This is referred to in वेदान्तकल्पतरुपारमल p. 641.

that Atri asked Yājñavalkya how a man who did not wear a yajñopavita (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of the ascetic the Self was his yajñopavita and the same Upanisad (6) states that the paramabarnaśa is to abandon in water the three dandas, the water-jar, the śikya, the begging bowl, the water-strainer, the topknot and yajñopavita and should be a seeker after the Self. In the Ārunika Up. (2) it is said²¹⁹⁷ that he should discharge his yajñopavita on the earth or in water and that he should give up his śikhā and the sacred thread. Śaṅkara in his bhāṣya on Br. Up. III. 5. 1 sets out at some length the arguments and the authorities on both sides and ultimately gives it as his own view that the sacred thread and śikhā should be given up by the ascetic. Viśvarūpa on Yāj. III. 66 also discusses this matter and propounds the same view. On the other hand Vṛddha-Hārīta²¹⁹⁸ VIII. 57 declares 'if an ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a topknot and wearing a sacred thread, he becomes a cāndala while alive and is born a dog after death.' The Jivanmukti-viveka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this point and arrive at the same conclusion as Śaṅkara. The Mit. on Yāj. III. 58 gives an option. In modern times saṁnyāsins give up these two.

Some special rules are laid down about the āhnika (daily rites) of ascetics.²¹⁹⁹ They have to perform śauca, brushing the teeth, bath, just as house-holders have to do. Manu V. 137 (= Vas. Dh. S. VI. 19, Viśnu Dh. S. 60. 26, Śaṅkha 16. 23-24) says that forest hermits and ascetics have respectively to perform three and four times as much śauca (bodily purification) as house-holders. As to food, it has already been seen (p. 935) that they are to eat only once and only eight morsels. Ascetics have to worship Purusottama (i. e. Vāsudeva with his four forms), Vyāsa (with his four pupils, Sumantu, Jaimini, Vaiśampāyana, Paila), the Bhāṣyakāra Śaṅkara (with his four pupils) and so on. Certain rules are laid down for an ascetic as regards

2197. तं होवाच प्रजापतिस्तव उज्जाम्भातृन्थन्द्वावीकृति शिखां यज्ञोपवीतं यागं स्वाध्यापं ब्रह्माण्डं च विसुजेत् । शृङ्खले ब्रह्मचारी वा कानप्रस्थो वा उपवीतं भूमावप्सु वा विसुजेत् । आरुणिकोपनिषद् 1-2.

2198. शिखायज्ञोपवीतावै ब्रह्माकर्म चतिस्तयजेत् । स जीवस्त्रेषु च्छण्डालो मृतः आनन्दभिजायते ॥ इद्वहारीत VIII. 57.

2199. Vide Yati-dh. p. 95 for details of the daily worship by ascetics.

giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer *namaskāra* to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word²²⁰⁰ 'Nārāyana.' When an ascetic (even one who has taken *samnyāsa* on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a *yati* when he dies (Atri 97) and no śrāddhas are to be offered on his death except the pārvāṇa on the 11th day after death (vide Aparāṅka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother's or father's death he has to bathe, though he observes no mourning^{2200a}.

According to the theory of Dharmasāstra, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the dharma, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gaut. XI. 9-11, Viṣṇu Dh. S. III. 2-3, Nārada (prakṛitaka) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his *purohita* and ministers and after taking the opinion of the assemblies (*pariṣad*) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or outcasting a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the Dharmasūtras and smṛtis about the constitution of *pariṣads*. In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various mathas have been in the habit of assuming to themselves jurisdiction

2200. स्वधर्मस्थान्यतिन् बृहदान् देवाश्च प्रणमेद्यति: । नान्यमाभ्युपिणि किञ्चित् प्रशस्त-
मपि तं नमेत् । अपि शास्त्रसमयुक्तं सदाचारसमन्वितम् । साधुवृत्तं गृहस्थायं न नमस्येद्
क्षाचिद्यति: ॥ हारीतः प्रणतं न यतिर्व्यादादीशिष्ठं प्यासशासनात् । नारायणेति च नूयात्प्रगताय
विवृज्ये ॥ अत्रि, both quoted in स्मृतिश्च. p. 206.

2200a. Vide संघ्यासपद्धति of तेरो रुद्रद्वेष (extracted from his work called प्रतापनारासिंह, D. C. No. 119 of 1882-83) folio 51 a 'न स्नानमाष्टरे-
न्निष्ठः पुत्रादिनिधने श्वते । पितृमातृक्षयं क्षत्वा स्नानाच्छुद्धयति साम्बरम् ॥'.

over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the *parisads* and about the claims of the Śāṅkarācāryas (the modern heads of *mathas*) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the Tai. Up. I. 11. viz. the exhortation of the teacher on the eve of the student's departure at the close of his studies.²²⁰¹ 'If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the brāhmaṇas of your place, who are thoughtful, intent (upon doing their duties), act spontaneously (without being urged by any one), are not hard-hearted and have an eye only to dharma (and not to *kāma* or *artha*) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses'.

The words 'sabhā' (Rg. X. 34. 6) and 'samiti' (Rg. X. 97.6) occur even in the Rgveda but their exact significance is doubtful and the former word at least seems to bear the sense of 'gambling hall' in some passages. In the Upanissads, however, the words samiti and parisad assume a more definite sense, meaning 'an assembly of learned men in a particular locality'. The Chān. Up. V. 3. 1 states that Śvetaketu Āruneya²²⁰² repaired to the assembly (*samiti*) of the Pañcālas (where Pravāhana Jaivali put him five questions of a metaphysical and esoteric nature). The Br. Up. VI. 2. 1 when narrating the same episode employs the word 'parisad'. These passages establish that in the times of the Upanissads there were assemblies of learned men where intricate questions were discussed. Gaut. 28. 46 prescribes just as the Tai. Up. I. 11 does that in matters about which there is no certain rule (or there is doubt) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness.²²⁰³ The Āp. Dh. S. I. 3. 11. 34 declares that holidays other

2201. अथ यदि ते कर्मविचिकित्सा वा द्वचविचिकित्सा वा स्पात् । ये तत्र ब्राह्मणाः संमितिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेन्त तथा तत्र वर्तेद्धाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः तेषु वर्तेद्धाः । तै. उप. I. 11. अभ्याख्यातेषु may mean 'about those matters on which there are positive Vedic texts'.

2202. षष्ठेतकेतुहर्कणेयः पञ्चालानां समितिनेयाय तं ह प्रवाहणो जैवलिरुचाच । छा. उप. V. 3. 1 ; षष्ठेतकेतुहर्कणेयः पञ्चालानां परिषद्वामाजगाम । बृह. उप. VI. 2. 1.

2203. अताङ्गाते दशावरैः शिष्टैरुक्षविज्ञिरुक्षवैः प्रशस्तं कार्यम् । गौ. 28. 46 ; पद्मोक्ष-मन्त्रदृष्टः परिषत्पु । आप. ध. स. I. 3. 11. 34.

than those stated by him may be observed as settled by *pariṣads*. The Baud. Dh. S. II. 1. 44-45 prescribes "the relatives of a brahmacārī who is guilty of sexual intercourse should empty a water pot in the *pariṣad* and the offender should confess 'I, so and so by name, am guilty of such and such a misdeed' and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him 'have you performed the penance?' The other shall then reply 'yes'; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others."²²⁰⁴ This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of interdining and other social intercourse. Vas. Dh. S. I. 16 declares 'there is no doubt that whatever persons who have studied dharmaśāstra and the three Vedas expound as purifying themselves and others is the proper dharma.' Āp. Dh. S. I. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the smṛtis declare that Veda, smṛti and the usages of śiṣṭas are the three sources of dharma (e.g. Vas. Dh. S. I. 4-5) they convey that śiṣṭas can and should determine from time to time what is religious conduct. When Brhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śāstras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages.^{2204a} Vide also Manu XII. 106 and Gaut. XI. 23-34 for the importance of *tarka* in settling matters of dharma. Manu XII. 108 states 'if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (śiṣṭa) brāhmaṇas would undoubtedly be the dharma.' Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such *vrata* (penance and

2204. अथस्य ज्ञातयः परिषद्युक्तपात्रं निनयेयुरसावहमित्यभूत इति । चरितवापः पथो चूतं मधु लब्धनित्यारब्धवन्तं ब्राह्मणं द्युश्चरितं स्वयेत्योमितीतरः प्रत्याह चरितनिर्वेशं सधनयं कुरुः ॥ वौ. ध. स. II. 1. 44-45.

2204 a. केवलं शास्त्रमनित्यं न कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु धर्मदानिः प्रजायते ॥ बृहस्पति quoted in स्मृतिच. (व्यवहार p. 24.)

observances) as is approved of by the *pariṣad*. Śaṅkarācārya in his *bhāṣya* on Br. Up. IV. 3. 2 makes the very significant²²⁰⁵ remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a *pariṣad* working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a *pariṣad* should consist of not less than ten persons or of three or of one (specially distinguished)'." These several authorities establish that for over 1500 years before the great Śaṅkarācārya the *pariṣad* of learned brāhmaṇas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṅkarācārya himself acknowledged this privilege of the *pariṣad*.

The next question is : what is the number of persons required to constitute a *pariṣad* for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46-47 a *pariṣad* should consist of at least ten²²⁰⁶ persons viz. four, each of whom has mastered one *Veda*, three members who are respectively a (perpetual) student, a house-holder and a *sāmnyāśin* and three more each of whom has studied distinct *dharmaśāstras*. Vas. Dh. S. III. 20, Baud. I. 1. 3, Parāśara VIII. 27 and Aṅgiras declare that four persons each of whom has mastered one of the four *Vedas*, one who knows the *Mīmāṁsā*, one who has studied the six subsidiary lores of the *Veda*, one who has studied *dharmaśāstra* and three persons who are a house-holder, a forest hermit and a *sāmnyāśin* constitute a *pariṣad* of ten. Manu XII. 111 defines the ten as consisting of three masters of each of the three *Vedas* (excluding the *Atharvavēda*), one who has studied Logic, a student of *Mīmāṁsā*, a student of *Nirukta*, a master of *dharmaśāstras* and three members in each of the first three *āśramas*. Br̥haspati²²⁰⁷ quoted in Par. M. II. 1 p. 218 declares that a *pariṣad* may be constituted by seven or five persons sitting together who have studied the *Vedas*, their six subsidiary lores and *dharmaśāstra* and that such a *pariṣad* resembles a solemn

2205. अत एव हि धर्मसूक्ष्मनिर्णये परिषद्व्यापारं इष्यते । उपुष्टविशेषश्चापेक्षये दक्षावरा परिषद्वत् चयो वैकीं वेति । शांकरभाष्य on बृह. उप. IV. 3. 2.

2206. चातुर्विद्यं विकल्पी च अङ्गविज्ञर्मपाठकः । आधमस्थास्यो मृत्युः पर्वदेवां दक्षावरा ॥ ब्रह्मिका III. 20=बौ. घ. सू. I. 1. 8=पराशर VIII. 27=अङ्गिरस् quoted by अपराह्न p. 22, where he sets out the definitions of these given by Aṅgiras.

2207. लोकवेदाङ्गपर्मज्ञाः सत पञ्च चयोपि चा । यत्रोपविष्टा विष्टाः स्तुः सा चञ्चसदृशी सभा ॥ बृहस्पति quoted by परा. मा. II. 1. p. 218.

sacrifice. Vide also Āngiras quoted by Aparārka p. 23 for seven or five men as constituting a *pariṣad*. Vas. Dh. S. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a *pariṣad*, but they should be students of each of the four Vedas, should be agnihotrins and should have also studied dharmaśāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28.48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śiṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Āngiras²²⁰⁸ say that a single person who is the best among ascetics possessing knowledge of the Self may form a *pariṣad* and declare what the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. S. I. 1. 13 observes²²⁰⁹ 'the way of dharma is very subtle and difficult to follow and it has many entrances (i. e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt.' The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114-115 (=Baud. Dh. S. I. 1. 17 and 12=Vas. Dh. S. III. 5-6=Parāśara VIII. 6 and 15) state 'Even if thousands of brāhmaṇas who have observed no *vrata* and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a *pariṣad*. When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.'

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a *pariṣad* is not material, that all that is meant is that for lesser sins a small number of learned men can

2208. मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम् । वेदव्रतेषु र्णातानामेकोपि परिच्छब्देत् । पराशर VIII. 13; यतीनां सत्यतपसां ज्ञानविज्ञानचेतसाम् । शिरोव्रतेन ज्ञातानामेकोपि परिच्छब्देत् ॥ अङ्गिरस् quoted by अपरार्क p. 23 and परा. मा. II. part I. p. 217. The हुण्डकोपनिषद् III. 2. 10 states that those alone who have performed sirovratā are eligible for being taught brahmavidya.

2209. यहुद्वारात्प्रथमस्य धर्मस्य सूक्तमा युरुद्वगा गतिः । तस्माक्ष वाच्यो श्लोकेन यहुद्वेषापि संज्ञये ॥ बौ. ध. स. I. 13=महापुराण 143. 27 (which transposes the halves) = वायुपुराण 57. 112.

declare the penance, but in the case of serious sins, the number of persons who constitute the *parisad* should be large. Devala²²¹⁰ quoted in the Mit. on Yāj. III. 300 says that when the sin is not grave, brāhmaṇas may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and brāhmaṇas must carefully examine the matter and then declare the penance. Parāśara (VIII. 28-29) ordains²²¹¹ 'brāhmaṇas should declare penance for sins with the king's consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give prāyaścitta without reference to brāhmaṇas, the sin becomes increased a hundred-fold.' It is the duty of the *parisad* to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the *parisad* knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them.²²¹² Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer prāyaścitta (expiation). The Mit. on Yāj. III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the *parisad*.

It will be shown immediately below that these rules of the smṛtis were observed to the letter by Hindu kings and learned brāhmaṇas in medieval times. When the successors of Śamkarācārya began to interest themselves in the work done by the *parisads* for centuries before the advent of the first ācārya cannot be ascertained. A large part of Northern India was under Moslem rule for about 500 years from about 1200 A. D. and a portion of the Deccan and a part of South India also were under Moslem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar

2210. स्वयं दु ब्राह्मणा ब्रुत्तरहपदोवेषु निष्कृतिम् । राजा च ब्राह्मणाभ्येव महरथु च परीक्षितम् ॥ वेष्टल quoted in मिता. on या. III. 300.

2211. राजा चाहुमते स्थित्वा प्रायश्चित्तं विनिर्दिशेते । स्वप्तमेव न कर्तव्यं कर्तव्यम् स्वरूपनिष्कृतिः ॥ ब्राह्मणरत्नानिक्रम्य राजा कर्तुं यदिच्छति । तत्पापं हातधा भूत्वा राजा-नमनुगच्छति ॥ पराशर. VIII. 28-29.

2212. आर्तमाना मार्यमाणाना प्रायश्चित्तानि ये द्विजाः । आनन्दो न प्रयच्छुतिस ते प्राप्ति समर्था हुतैः ॥ अद्वित्तम् quoted by the मिता. on या. III. 300; यथाह पराशरः । पापं चिक्षयापयेत्पापी दूषणा धेषुं तथा बृषभ् । इति । पतञ्जोपपातकप्रिव्ययम् । महापातकादिव्ययिकं कर्त्तव्यम् । मिता. on या. III. 300.

who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brāhmaṇas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the 'gāḍī' of Śāṅkarācārya at Saṅkeśvara and Karavīra and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that²²¹³ the Śāṅkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brāhmaṇas at holy places like Karad and the Śāṅkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the *pariṣad* must be constituted by śīṭas (vide Gaut. 28. 46). Śīṭa is variously defined by some smṛti works. The Baud.²²¹⁴ Dh. S. (I. 1. 5-6) says 'Śīṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhi (vide p. 111 f. n. 295), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śīṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.' The Mahābhāṣya defines śīṭas in almost the same words as Baud. Dh. S. I. 1. 5. Vas. Dh. S. I. 6 defines śīṭa as one whose mind is free from desires.

2213. Vide Rajwade's Khanda 21 published by the Bhāratā-itihāsa-samśodhaka Mandala at Poona, letter No. 205 at pp. 256-58 dated 1778 (1856 A. D.) for the claim of the Śāṅkarācārya of Karavīra 'मठाधिकारी घोरे पाची वाहिना देवर्णे अग्र शुद्ध कर्णे हा अधिकार मठकर्वीर संस्थानचा आहे. काराडकर यांनी दरम्यान पांदुल कसन पञ्च लिहिले हे चरोवर नाही.' On the other hand letter No. 227 in the same volume at p. 276 dated 1778 addressed to the assembly of brāhmaṇas at Kasegaon by the assembly of Karabēta (Karad in Satara District) asserts 'पूर्वीपासून आचार पर्यवारपद प्रायश्चित्त करण्याचा अधिकार क्षेत्राचा पूर्वापार आसून &c.'

2214. शिष्टाः स्तु विगतमत्सरा निरहकाराः कुम्भीपात्न्या अलोलुपा दम्भवर्पलोभ-मोहकोथविवर्जिताः । धर्मेणाधिगतो येषां वेदः सपरिवृष्टेणः । शिष्टास्तदउमानज्ञाः शुति-प्रत्यक्षहेतवः ॥ बौ. ध. सू. I. 1. 5. 6. This last is Manu XII. 109 and Vas. VI. 43 (with slight variations). शिष्टः पुनरकामात्मा । वसिष्ठ I. 6. Compare महाभाष्य vol. III. p. 174 'एतस्मिकार्यनिवासे ये ब्राह्मणाः कुम्भीधान्याः अलोलुपा अगुणामाणकारणाः किंचिद्वृत्तरेण कस्याश्रित् विद्यायाः पारगास्तत्रभवन्तः शिष्टाः ।'

The *Matsyapurāṇa*²²¹⁵ 145. 34-36 and *Vāyu*, vol. I. 59. 33-35 derive the word *śiṣṭa* and restrict it to Manu, the seven sages and other similar great sages, who in each aeon (Manvantara or *yuga*) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradhāna, Amātya, Saciva, Mantri, Sēnāpati, Panditarao, Nyāyādhīṣa and Sumanta. 'The jurisdiction of the Panditarao extended over²²¹⁶ all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour *śiṣṭas* (respectable people) on behalf of the king, was to make his signature expressing his approval of the writings (decisions) about ācāra, vyavahāra and prāyaścittas (made by learned brāhmaṇas). He was to superintend and carry into immediate execution gifts, propitiatory rites (for the king).' This shows that even in matters of prāyaścitta (penance for lapses and sins) the final control rested with the Panditarao, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Panditarao convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the *Sankeśvara māṭha* was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203-210 (of 1730 A. D.). Here a dispute arose between Śrīkarācārya (to whom a village had been donated by king Rājārāma) and his agnates, who, taking advantage of the fact that the gift-deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the *Svāmī* of *Sankeśvara* and *Karavīra* who decided on the authority of *Vijñānesvara*, the *Vyavahāramāyūkha* and the *Dānakamalākara* that though the document was

2215. शिवेधर्तोऽथ निष्ठान्तात् शिष्टशब्दं प्रचक्षते । मन्वन्तरेषु ये शिष्टा इह तिउन्ति धर्मिकाः । मतुः सपर्ययथैव लोकसंतानकारिणः । तिष्ठन्तीह च धर्मर्थं ताद् शिष्टान् संप्रचक्षते । तैः शिष्टश्लितो धर्मः स्थाप्यते वै युगे युगे । मतस्य 145. 34-36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad (1913) p. 123 'पण्डितराय पार्णी सर्व धर्माधिकार, धर्म अधर्म पादून विचिक्षा करावी. शिष्टांचे सत्कार करावे. आचार, व्यवहार, पायविक्षित पत्रे द्योतील त्याजवर संमत चिन्ह करावे. दानप्रसङ्ग, शास्त्री, अनुष्ठान तत्काळीं करावे.'

executed in the name of five persons, the gift of the village with water, kuśa and gold was made to Śrikarācārya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavira matha issued an order (in śaka 1644 i. e. 1722 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a *gosāvī* and who had performed the necessary prāyaścitta.²²¹⁷

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Panditarao or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste.²²¹⁸ Numerous documents and letters showing the part played by the family of Gijre at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-sāstra have been published by the late Mr. V. K. Rajvade. One Gangadhara Ranganatha Kulkarni of Harsul^{2218a} was forcibly converted by the Moslems; then the Maratha king Sambhaji ordered his minister the Panditarao to restore him to his caste after giving him appropriate prāyaścitta and the Panditarao called a meeting of learned brāhmaṇas, looked into works like the Mitāksarā and with the approval of the brāhmaṇas administered prāyaścitta to him and sent him on a pilgrimage. There is a similar case in which the Panditarao under orders from the king writes to the

2217. Vide भारत-इतिहास-संशोधक-मंडळ, द्वितीयसंमेलनवृत्त p. 130 'सदाशिव भट चिन जायभट जोतिशि मोने कटाली यांची छी महिरी असतां जटील गोसावी याने भट केली. बाहुकर्म लौट्य होते सबव सदाशिवभट मठ करवीर शेत्रासी भीस्त्वामीकडे गेले ... त्यास तीर्थ प्रसाद देऊन पंचिकावन करून शुद्ध करून वेतले व सदाशिवभट यांचे घरीं अजोदक संसर्ग करण्यावरीं सर्वत्रास आज्ञा केली.'

2218. Vide मराठ्यांचे इतिहासाचीं साधने, खण्ड २१ शिवकालीन घराणी pp. 84-360 (कन्दाट-गिरे घराण्याचे कागद शके १४२९ ते १७२२).

2218 a. Vide भारत-इतिहास-संशोधक-मंडळ द्वितीयसंमेलनवृत्त pp. 130-131 'मंगाधर ईगनाथ कुलकर्णी कसवे हरशुल यांत मोगलांनी बालात्कारे घाटविला त्यास पावन करून घेण्याबाबूल छत्रपति कृपाकृष्ण होऊन मायश्वित्त आवयास आज्ञा दिली. या उपरी आम्ही राजभी छन्दोगमाय याचे समेती समस्त विहूविक बाहुणांचे संमतीने भिताक्षराद्वै निबन्ध पाहोते प्रायश्चित्तनिर्वाच करून ईगाधर ईगनाथ त्यास प्रायश्चित्तसंकल्प सांगेन भीयात्रेस पाठविला.' This order was issued by Moreshwar Panditarao in śaka 1608 (1686 A. D.). Vide for Netaji Palkar's conversion and reconversion शिवकालीन प्रथमवहार, खण्ड १५ (published by Satkaryottejaka Sabha at Dhulia) document No. 282 (at p. 289) dated śaka 1612 (1690 A. D.) 'अवरंगजेवाने श्वाराङ्ग लोक आहे ती त्यास सुसलमान करावे असे केले आहे त्याप्रसारांने कुसलमान केले मारे नेतोजी राजे व सावाजी घाटगे व जानोजी राजे व कितेक बाहुणाही या प्रातीचे घाटविले, and शिवकालीनप्रथमवहारसंग्रह, खण्ड १ published in 1930 by the Shivarachitratryashaya at Poona, entry No. 1863 of 24th July 1676 A. D.

learned brāhmaṇas of Karad about the prāyaścitta to be administered to one Khandu Jadhav ²²¹⁹ who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmaṇas that a fee of two rupees should be taken from the man. It may be noted in passing that Raje Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document ²²²⁰ the learned brāhmaṇas of Poona, 46 in number, write to the brāhmaṇas of Karavira about one Narasinha Bhaṭṭa Toro of Paithan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śāṅkarācārya flourished it was the privilege of the assembly of learned brāhmaṇas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the mathas, by virtue of their eminent position, their supposed detachment from and renunciation of worldly affairs and their reputation as ascetics, were asked to decide (following Yāj. I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śāṅkarācārya, who often happens to know nothing of dharmasāstra and only puts his seal of approval on what interested persons that are round him say.

2219. Vide भारत इतिहास-संशोधक-भंडळ, तृतीयसंमेलनवृत्त p. 94 'आज्ञायत्र राजेश्वी चेदगाम्बरसंपत्ति कन्हाडक्षेत्रस्थ समस्तब्रह्मवृन्देशु पा व्रते एषुनाथमहृ पांडिताद्य नमस्कार. श्रीछत्रपतीनैं आज्ञा केली ऐसी जे स्वरूप जाधव याजवर्ती यवनार्नीं जोरावरि करून आपले अस खाविले त्यास राजश्री स्वामी छत्रपतीनी क्षेत्रास पाठविणे त्याजवरून खण्डु जाधव पाठविला आहे. पापासून दोन रुपये घेऊं यास निवन्ध यायक्षित देऊं. त्यास शुद्धपत्र देऊन हुञ्चार रावाना करणे. विलंब न लावणे हे नमस्कार. हयं विज्ञातिः.'

2220. Vide the Marathi Quarterly journal called 'संशोधक' for June 1857 vol. IV (for April 1935).

After this review of the stage of *samnyāsa* we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians²²²¹ have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven (vide Matthew 19. 21, Luke 14. 26 and 33, St. John 2. 15-16). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or *avatāras*, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Paraśurāma, Rāma and Kṛṣṇa are *avatāras* because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination's sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

2221. Vide 'Mystics, ascetics and saints of India' (1903) by J. C. Oman p. 271 'it is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people.'

CHAPTER XXIX

SRAUTA (VEDIC) SACRIFICES*

Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varpas and the caste-system, on the splitting up of the brāhmaṇas themselves among several sub-castes²²²² and on the institution of gotras and pravaras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the *mantras* could not have been composed before 1400 B. C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B. C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years

* In this chapter a few special abbreviations have been employed as follows: Āp. = Āpastamba-srautasūtra (ed. by Dr. Garbe), Āśv. = Āśvalayana-srautasūtra (in the Bibliotheca Indica series), Baud. = Baudhāyana-srautasūtra (ed. by Dr. Caland), Jai. = the Pūrvamīmāṃsā sūtra of Jaimini with Sabara's bhāṣya (in the Ānandāśrama series), Kāt. = Katyāyana-srautasūtra (ed. by Dr. Weber), Sat. or Satyāśādha = Satyāśādha-srauta-sūtra (in the Ānandāśrama series), Śāh = Śāṅkhyāyana-srauta-sūtra (ed. by Hillebrandt in the B. I. series).

2222. Some of the brāhmaṇa sub-castes such as the Kāṇvas, Maitrīkyaplyas, Carakas and Jābālas owe their origin to their ancestors having studied particular Vedic Sūkhas.

before that date. Most of the Vedic Samhitās that we now have are arranged (except the Rgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used *mantras* from the collections they had studied.

For a thorough understanding of Vedic sacrifices, the several Veda Samhitās, the Brāhmaṇas and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug's translation (with notes) of the Aitareya Brāhmaṇa, Prof. Eggeling's translation of the Śatapatha Brāhmaṇa with notes (S. B. E. vol. XII, XXVI, XLI, XLIII, XLIV), Prof. Keith's 'Religion and Philosophy of the Veda and Upanisads', translation of the Black Yajurveda (2 vol. in Harvard Oriental Series) and of the Rgveda Brāhmaṇas (one volume in the same series), Kunte's 'Vicissitudes of Aryan civilization in India.' (1880) particularly pp. 167-232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifices; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agnistoma (1906). In this connection the late Dr. S. V. Ketkar's labours and researches embodied in his Marathi Encyclopædia (vol. 2 and 5) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters.²²²³ The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his Pūrvamīmāṁsāsūtra, Jaimini submits thousands of texts to the principles of mīmāṁsā elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifices. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

²²²³ Prof. Dumont's 'L'Agnihotra' (1939) came into my hands when these pages were passing through the press. Hillebrandt's 'Das Altindische Neu-und Vollmondsopfer' (Jena, 1879) and 'Ritual-Litteratur Vedische Opfer und Zauber' (1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities) deservedly enjoy a high reputation among works on śrauta sacrifices.

The fundamental conceptions of *Yajña* (sacrifice) go back to Indo-European²²²⁴ antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agnistoma and the Homa ceremony of the Parsis (vide Haug's *Ait. Br.* vol. I, Introduction p. 59 ff.). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like atharvan, āhuti, uktha, barhis, mantra, yajña, soma, savana, stoma, hotr do also occur in the ancient Parsi religious scriptures.²²²⁵ Though Vedic sacrifices are now very rarely performed (except a few simple ones like the Darśa-pūrnamāsa and the Cāturmāsyas), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the Harivamśa (III. 2. 39-40), in the Mālavikāgnimitra (Act V, which speaks of Rājasūya), in the Śunga Inscription from Ayodhyā (E. J. vol. XX. p. 54) Senāpati Pusyamitra is said to have performed the Aśvamedha (or Rājasūya). In the Hathigumpha Inscription (E. I. vol. XX. at p. 79) king Kharavela is extolled as having performed the Rājasūya. In the Bilsad stone Inscription of Kumāragupta dated in the Gupta year 96 (i. e. 415-6 A. D.) it is stated that his great ancestor Samudragupta performed the Aśvamedha that had gone out of vogue for a long time (cirotsannāśvamedhāhartuh, in Gupta Inscriptions at p. 43). In the Pardi plates (of Cedi *sām.* 207 i. e. 456-7 A. D.) the Traikūṭaka king Dahrasena is described as the performer of Aśvamedha (E. I. vol. X. p. 53). The Pīkira grant of Simhavarman (E. I. vol. VIII. p. 162) describes the Pallavas as the performers of many Aśvamedhas and another Pallava grant (in E. I. vol. I p. 2 at p. 5) refers to the performance of Agnistoma, Vājapeya and Aśvamedha. The Chammak plate of the Vākāṭaka king Pravarasena II (Gupta Inscriptions No. 55

2224. Vide Prof. A. B. Keith's 'Religion and Philosophy of the Veda and Upaniṣads' (1925), vol. II pp. 625-26 on 'the Indo-European Fire-cult' and pp. 257-312 of vol. I for 'the nature of the Vedic sacrifice'; 'L' Agnistoma' by Caland and Henry, p. 469 ff.

2225. Vide Hillebrandt's 'Ritual-Litteratur Vedische Opfer und Zauber' (1897) p. 11 for a long list of such words.

p. 236) speaks of Pravarasena I as the performer of many Srāuta sacrifices.²²²⁶

The original worship of fire may have been individualistic as well as communal or tribal. The daily agnihotra was an individual affair; but as even simple iṣṭis like darsapūrṇamāsa required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices partook more or less of a public or at least congregational character. It appears that as most brāhmaṇas were poor and could not carry on even the daily agnihotra, which pinned them down practically to one place and did not allow them to move out of the village for securing their livelihood, even agnihotra must have been comparatively rare in early times. Such Vedic sentences as 'one who has begot a son or sons and whose hair is still black should consecrate the Vedic fires' (quoted by Śabara on Jaimini I. 3. 3 and cited on p. 350 above) establish that agnyādhāna was advised for brāhmaṇas when they had reached middle age (and not before). The daily agnihotra required the maintenance of at least two cows, besides thousands of cow-dung cakes and fuel-sticks. For the maintenance of agnihotra and the performance of darsapūrṇamāsa (in which four priests were employed) and the Cāturmāsyas (where five priests were required) the house-holder was required to be well-to-do. And the Soma sacrifices could be performed only by kings, nobles and the rich and by those who could collect large subscriptions. We find that kings while making grants often expressed that the object of the grants was to enable the brāhmaṇa donees to offer bali, and caru and to perform agnihotra. For example, in the Sarsavni plates of Buddharāja dated in Kāṭaccuri saṃ. 361 i. e. 609-10 A. D. the grant is made for bali, caru and agnihotra and in the Damodarpur plates (dated 443-44 and 447-48 A.D.) the grants are made for agnihotra and for the performance of the five daily yajñas.²²²⁷ During the centuries of Moslem domination no help from royalty could be expected and so the institution of Vedic sacrifices languished. In the last hundred years or so, solemn

2226 अग्निष्टेमासोर्यमोक्षयषोऽवैश्यतिरात्रवाजपेयवृहस्पतिसवसाद्यस्कच्चतुर्च्छसेषया-
जिनः । Those very words occur in the Dūḍiā plates, E. I. Vol. III. p. 258 at p. 260.

2227. Vide E. I. vol. VI p. 294 at p. 298 'बलिचरुदैश्वदेवाग्निहोत्रादि-
क्रियोत्सपूर्णार्थन्' (in Sarasvni plates); E. I. vol. XV. p. 113 'अग्निष्टेत्रो-
पयोगाय' (p. 130), 'पञ्चमहायज्ञवत्तनाय' (p. 133), बलिचरुसंब्रपवर्तनगव्यधूप-
षुष्पपापणमधुपर्कदीपाधुपयोगाय' (p. 143) of the Damodarpur plates.

Vedic sacrifices have been performed only rarely. But, since many of the *grhya* ceremonies as set forth in the *grhya* sūtras closely imitate the procedure of the Vedic fire cult and Vedio sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmasāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first *dharma*s according to Rg. X. 90. 16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedio sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Āśv., Āp., Kāt., Baud., Satyāśādha with occasional references to the Samhitās and Brāhmaṇas. The several divergences among the sūtras, the *paddhatis* and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called 'Śrautapadārthanirvacana,' by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṃsā-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāsyas, the Paśubandha, the Jyotiṣṭoma have been described in some detail, the darśapūrṇamāsa has been dealt with *in extenso*, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Rgveda Samhitā were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Rg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 ('men

kindle Agni in three places'). The Gārhapatiya fire is expressly named in Rg. I. 15. 12. The three *savanas* (i. e. pressings of Soma in the morning, mid-day and evening) are mentioned in Rg. III. 28. 1 (*prātah-sāva*), III. 28. 4 (*mādhyandina savana*), III. 28. 5 (*trītya savana*), III. 52. 5-6 and in IV. 12. 1 (where it is said that the sacrifice gives food to Agni three times on all days), IV. 33. 11. It may be affirmed that the sixteen priests²²⁸ required in Soma sacrifices were probably well-known to the composers of the Rgveda hymns ; Rg. I. 162. 5 mentions hotr, adhvaryu, agnimindha (agnit or āgnidhra), grāvagrābha (grāvastut), śāinstā (praśāstr or maitrāvaruna), suvipra (brahmā ?); Rg. II. 1. 2 refers to hotr., potr., nestṛ, agnit, praśāstr (maitrāvaruna), adhvaryu, brahmā ; Rg. II. 36 speaks of hotr, potr (v. 2), āgnidhra (v. 4), brahmaṇa (brāhmaṇāc-chāṁsin) and praśāstr (v. 6). In Rg. II. 43. 2 we have *udgātā*. In Rg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven hotrs are referred to and in Rg. II. 5. 2 the potr priest is spoken of as the 8th. The word 'purohita' occurs very frequently (Rg. I. 1. 1, I. 44. 10 and 12, III. 2. 8, IX. 66. 20, X. 98. 7). The Rgveda names Atirātra (VII. 103. 7), Trikadraka (II. 22. 1, VIII. 13. 18, VIII. 92. 21, X. 14. 16). The yūpa (the post to which the sacrificial animal was tied) and its top called casāla are

228. The sixteen priests (ṛtvij) are : होता मैत्रावरुणोऽच्छाषाको ग्राव-स्तुदधर्युः प्रतिप्रस्थाता नेष्टोऽसेता बद्धा ब्राह्मणाच्छस्याग्निः पोतोऽपाता प्रस्तोता प्रतिहर्ता सुबद्धाण्य इति । आश्व. औ. IV. 1. 6, आप. औ. X. 1. 9. Of these hotr, adhvaryu, brahmā and udgātṛ are the four principal ones and the three that follow each of them in the above enumeration are their assistants. The functions of the four principal priests are referred to in Rg. X. 71. 11. In Rg. II. 43. 1 we have the singer of Sāmans. In Agnihotra only adhvaryu is required, in the Agnyādhēya, Darśapūrṇamāṣṭa and other iṣṭis four priests are required viz. adhvaryu, āgnidhra, hotr and brahman ; in the Caturmāsyas five are required viz., the four (of darśapūrṇamāṣṭa) and the pratipasthātṛ ; in the animal sacrifices a sixth is added viz., the maitrāvaruna. In Soma sacrifices all sixteen are required. In the caturmāsyas called ṣekamedha the āgnidhra is addressed as *brahmaputra* (vide Āsv. Sr. II. 18. 12) and this may explain Rg. II. 43. 2 (cited on p. 27 above) where the word 'brahmaputra' occurs. Vide Tai. Br. II. 3. 6 and Baud. II. 3 for these provisions about the number of priests required. Some added a 17th priest called *sadasya* and Baud. II. 3 gave him three assistants also, though the Sat. Br. X. 4. 2. 19 forbids the employment of a 17th priest. There are other persons required in a sacrifice, such as the Śāmitṛ, the camasādhvaryus, but they are not called ṛtvij. Vide Ap. XXII. 1. 3-6 for the Trikadraka called Jyotiḥ, Gauḥ and Āyuh.

mentioned in Rg. I. 162. 6. Rg. III. 8 is full of the praise of the yūpa. The person who killed the animal sacrificed (the śamitṛ) is mentioned in Rg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhigharma in the mādhyandina savana) is mentioned in Rg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven.²²²⁹ Fire for sacrifice was produced by attrition from two *aranis* (vide Rg. III. 29. 1-3, V. 9. 3, VI. 48. 5). The darvi (Rg. V. 6. 9), sruc (Rg. IV. 12. 1, VI. 11. 5), juhū (Rg. X. 21. 3) are mentioned in the Rg. Numerous verses in praise of gifts occur in the Rg. which have been pointed out above (pp. 837-839). In Rg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhāva) and the response of the adhvaryu (*pratigara*).²²³⁰ Rg. X. 114. 5 speaks of the twelve *grahas* (cups) of Soma. In Rg. I. 28. 1-2 reference is made to the broad-bottomed stone (*grāvan*) used for beating Soma stalks, the mortar in which Soma is pounded and the adhiśavāna (pressing) board. In Rg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 82. 7 the wooden vessel called 'camasa' used for drinking Soma is spoken of. The word 'avabhrtha' (concluding bath in a Soma sacrifice) occurs in Rg. VIII. 93. 23. In Rg. X. 51. 8-9 the words *prayāja* and *anuyāja* occur. The ten Āpri hymns of the Rgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrauta sūtras.

Some of the general rules applicable in all śrauta rites may be stated once for all. Vide Āśv. sr. I. 1. 8-22. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like kuśa grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the *upavīta* form, except where the nivita or prāchnivīta form is expressly ordained; wherever a limb (*aṅga*) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word 'dadāti' (he

2229. न वा उ एतमित्यसे न रिष्यसि द्वेवौ इदोषि पथिमः । हरी ते तु आप्तति अश्रुतासुपास्थाहाजी धुमि रासभस्य ॥ क्र. I. 162. 21. Vide also Rg. I. 163. 13. The Tai. Br. III. 7. 7 has the first half of Rg. I. 162. 21 and reads the 2nd half as 'यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता विधातु'

2230. In the morning *savana* the hotṛ seeks permission in the words शोऽसावोम् and the adhvaryu responds with 'जंतामो देवोम्'.

gives) is used the *yajamāna* (the sacrificer) is the agent of the action. Kāt. śr. I. 10. 12 states that the *yajamāna* is the actual performer in the case of gifts or repeating texts where the word 'vācayati' occurs in the sūtras or in anvā-rambhana, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i. e. when it is said that a thing should be of the height of a man, it is the sacrificer's height that is meant). When any rite is prescribed without expressly stating the performer, it is the hotṛ who does it and in the case of *prāyaścitas* wherever the words 'juhoti' and 'japati' occur the brahmā priest is the agent to do those latter acts. When the first *pāda* of a ṛk is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, but the words quoted in the sūtra do not amount to a *pāda*, the whole hymn is to be repeated in that rite; wherever more than the first *pāda* of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). Japa, āmantrana, abhimantrana, āpyāyana, upasthāna and mantras that indicate the rite that is being performed are to be recited in a low voice (*upāṁśu*). A special rule (*apavāda* or *vīśeṣavidhi*) is stronger than a general rule (*prasaṅga*).

Other general propositions are: Yāga (sacrifice) is constituted by *dravya* (material), *devatā* (deity) and *tyāga* and yāga means abandonment of *dravya* intending it for a deity; *homa* means the offering of *dravya* in fire intending it for a deity. Yajatis (sacrificial rites) for which no express reward is declared²²³¹ by the texts are the aṅga (subordinate part) of the principal yāga. Mantras are of four categories viz. ṛk, *yajus*, sāman and nigada;²²³² ṛks are metrical; a *yajus* has no restriction as to metre, but it is a complete sentence (Kāt. śr. I. 3. 2); a sāman is sung; nigadas are *praiṣas* i. e. words addressed to another calling upon the latter to do a certain thing e. g. 'prokṣṇapīr-āśādaya, srucaḥ sammrddhi' (Kāt. Śr.

2231. यजत्यप्याकलसंयुक्तास्तदङ्गम्। कात्या. अौ. I. 2. 4; vide जैमिनि IV. 4. 34 for a similar rule.

2232. The division into ṛk, *yajus*, and sāman was made even before the ṛk-samhitā was composed. For ṛk, vide Rg. X. 71. 11 and X. 90. 9, for *yajus* Rg. V. 62. 5 and X. 90. 9, for sāman Rg. VIII. 95. 7 and I. 164. 25 (the two famous chants called Rathantara and Gāyatra are named). The word 'nivid' occurs in Rg. I. 96. 2.

II. 6. 34). They are yajus, but they are distinguished from ordinary *yajus* formulæ by the fact that *nigadas* are uttered loudly, while ordinarily a *yajus* is recited in a low voice. Jaimini in II. 1. 38-45 brings out this distinction between ordinary *yajus* and *nigada*. Vide Jaimini II. 1. 35-37 for the definitions of ṛk, sāman and *yajus*. Verses from the Rg. and Sāmaveda are recited loudly, all *yajus* are muttered in a low voice except āśruta (i. e. passages like 'āśravaya'), *pratyāśruta* (the response 'astu śrausat'), *pravara-mantra* (agnir devo hotā &c., set out in note 1139 above), *samvāda* (requests and permissions as in 'brahman, shall I sprinkle with water' and 'yes, do sprinkle'), *sam-praśa* (summons to do something as 'proksanīr-āśādaya'). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Sāmidheni verses are to be recited in a middle pitch, all mantras in the rites from *anvādhāna* upto ājyabhāga in *Jyotistoma* and *prātah-savana* are to be recited in a low pitch, while in all rites in *darśapūrnamāsa* the mantras are to be recited in a low pitch from ājyabhāga to *sviṣṭakṛt*. The rest of the mantras in *darśapūrnamāsa* after *sviṣṭakṛt* and in *Tṛtīya Savana* are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea 'I shall do it') are to be recited first and then the act is to be begun (e. g. cutting is to be done immediately on reciting 'ise tvā'). Vide Jaimini XII. 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kāt. I. 3. 5-7). Utkara is the spot where the dust of the Vedi is swept up and *pranītā* is water kept in a vessel to the north of the āhavanīya after repeating a mantra over it. The sacrificial ground where the fires are maintained is called *vihāra* (Śabara on Jaimini XII. 2. 1 says 'vihāra iti gārhapatyādiragnistretocyate viharanāt'). The way for going to or coming from the *vihāra* is between the *pranītā* (water) and *utkara* in the case of *istis* (i. e. to the east of *utkara* and to the west of *pranītā*) and between the *utkara* and the cātvāla pit in other cases (Āp. ī. I. 4-6, Kāt. ī. I. 3. 42-43). This path for going to the *vihāra* is called *tīrtha*. The cātvāla is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the *srūva* (which may be called the dipping spoon) is made of khadira wood and is one aratni in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The *sruc* (offering ladle) is one cubit in length, has a bowl at one end of the shape and

size of the palm, that has a spout resembling a swan's bill in shape. Sruc is of three kinds: juhū (ladle) made of palāśa, upabhr̄t of aśvattha and the dhruvā is made of vikankata wood and all other sacrificial utensils are made of vikankata, but those that are not directly connected with homa are made of varāṇa tree; the sword called sphya is made of khadira (Kāṭ. I. 3. 31-39). The principal *yajñapāṭras* (or *yajñayudhas* as they are often called) are given in the note below.²²²³

All sāṁskārās (like adhiśrayana, paryagnikarāṇa, heating a sacrificial utensil) are to be done (except when expressly stated

2233. The Tai. S. I. 6. 8. 2-3 says 'यो वै दश यज्ञायुधानि वेद सुखतोर्स्य यज्ञः कल्पते स्फ्यथ कपालानि चामिहोवहृष्णी च सूर्पं च छट्टाजिर्न च शम्या चोसुखर्ल च मुसलं च द्वष्ट्रोपला चैतानि चै दशयज्ञायुधानि ।'. Vide also Sat. Br. I. 1. 1. 22 for these ten and Kāṭ. II. 3. 8. Jaimini III. 1. 11 says that the passage about the ten *yajñayudhas* is a mere *anuvāda* and not a *vidhi* and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7-10. The adhvaryu or *yajamāna* places the *pāṭras* in twos at a time. The *kapṭlas* (potsherds) whatever their number form one *pāṭra*; they are pieces broken from a jar. The pairs are: sphya (the wooden sword) and *kapṭla*, then the *sūrpa* (made of split bamboo or of *nāḍa* grass or of reed) and agnihotra-havāṇi and so on. The com. on Kāṭ. II. 3. 8 says that whatever *pāṭras* may be required in the several rites are to be got ready and he enumerates many such *pāṭras*. The juhū, upabhr̄t and dhruvā symbolically represent respectively the right arm, the left arm and the trunk of *yajña*. Vide Sat. Br. I. 3. 2. 2. The number of *kapṭlas* varies according to the rite that is performed and the *sūtra* of the performer. Besides the ten principal ones enumerated above there are others that are required viz. उद्ध, उपभूत, सुकृ, भ्रूषा, पाणित्रहरण, इड्यापात्र, मेक्षण, पिष्टोद्धृपनी, प्रणीतप्रणायन, आज्यस्थाली, वेद, दारपात्री, पोक्त्र, वेदपरिषातन, धृष्टि, इहमप्रवृत्तन, अन्वाहर्त्स्थाली, मदम्भी, फलीकरणपात्र, अन्तर्धानकट. Vide com. on Kāṭ. I. 3. 36 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels 'आदितामितिभिर्द्वृहत्स यज्ञपात्रेण' quoted by Śubara on Jaimini XI. 3. 34. Vide Sat. Br. XII. 3. 5. 2. This is what is called प्रतिपस्कर्म of the utensils. This means that the utensils are placed on the several limbs of his corpse (e. g. the juhū in the right hand) and his body and they are burnt together. That is the final disposal of the *yajñapāṭras*. Jaimini (XI. 3. 43-44) declares that though the *yajñapāṭras* are set out in the 'śruti' texts when speaking about *paurnamāsi iṣṭi*, still they are to be made ready at *agnyādheya* and are to be kept throughout since that date till the sacrificer's death and that their cremation with the sacrificer's body is their final disposal (*pratipatti*).

to the contrary) by the gārhapatya fire, but the cooking of a *havis* may be done on either gārhapatya or āhavanīya according to one's sūtra. When the material is not specified, *homa* is performed with clarified butter and all homas are done in the āhavanīya when there is no express text and the juhū ladle is to be employed in offering *homa* (Kat I. 8. 44-45). Those parts that are to be done with Rg. mantras are to be done by the hotṛ priest (unless there be a special direction or reason to the contrary), the adhvaryu does what is to be done with Yajurveda, the udgātṛ with Sāma-veda and the brahmā priests with all the three Vedas²²³⁴ (vide Ait. Br. 25. 8). Brāhmaṇas alone are to be priests (Jai. XII. 4. 42-47). The sacrificer's wife is seated south-west of the gārhapatya fire and her face is turned towards the north-east (Kat. II. 7. 1). At the beginning of an *isti* or other rite five operations (called bhūsamāskāra) are to be performed on the mound (khara) of the āhavanīya and also on that of the dakṣinā fire viz. parisamūhana (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (gomaya-upalepana), drawing with the wooden sword (sphya) three lines from south to north but towards the east (i. e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (abhyuksana).

Agnyādheya²²³⁵

Gaut. (VIII. 20-21) enumerates seven *haviryajñas* and seven somasāṁsthās. Agnyādheya is the first of the seven *haviryajñas*. Agnyādheya is the same as agnyādhāna. It is an *isti*, which word means 'a sacrifice performed by a sacrificer and his wife with the help of four priests' (vide above note 2228). The details of a model *isti* are given later on under darsāpūrṇamāsa. Agnyādheya occupies two days, the first day called *upavasatha* being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of agnyādheya. It may be done on one of the seven nakṣatras, viz., Kṛitiķā, Rohini, Mṛgaśīra, Pūrvā Phalgunī, Uttarā Phalgunī, Viśākhā, Uttarā Bhādrapadā. Āp. adds other nakṣatras viz. Hasta, Cītrā and states the several

2234. सद्वामृषावदाः । यदृचेष्वज्ञैः क्रियते यजुषाध्वयं साम्नेषीर्थं व्यारव्या व्रयी विद्या भवति । अपि केन ज्ञापत्वं क्रियते हति । ऋत्या विद्ययेति ज्ञूयात् । ऐ. आ. 25. 8.

2235. For the treatment of agnyādheya vide Tai. Br. I. 1. 2-10, I. 2. 1, Śat. Br. II. 1 and 2; Āśv. II. 1. 9 ff., Āp. V. 1-22, Kat. IV. 7-10, Baud. II. 6-21.

appropriate nakṣatras when the sacrificer desires certain results (V. 3. 3-14). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Citrā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaiśya and an upakruṣṭa (for the latter vide p. 74 above). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that hemanta or śarad is the proper season for a vaiśya, the rainy season for a rathakāra (carpenter) or all the varnas may first consecrate the fires in śīśira (Āp. V. 3. 17-20). Vide Jai. II. 3-4 about the meaning of the Vedic passage ' a brāhmaṇa should set up fires in spring ' (Tai. Br. I. 1. 2). The Śat. Br. (III. 1. 2. 19) appears to condemn the setting up of fires by reliance on nakṣatras and recommends (XI. 1. 1. 7) that agnyādhāna should be performed on the New moon of Vaisākha on which there is Rohini nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old (vide p. 979 above).

Agnyādheya means the placing of burning coals for the generation of the gārhapatya and other fires at a particular time and place by a particular person to the accompaniment of certain mantras.²²³⁶ Agnyādheya comprehends the several acts from the bringing of the aranis (two wooden logs) to the offering of pūrṇāhuti. When this last takes place the person who engages in the rites attains the position of an āhitāgnī (one who has consecrated the sacred Vedic fires). Agnyādhāna is meant for all sacrificial rites and not merely for enabling a man to perform darsapūrṇamāsesī (Jai. III. 6. 14-15, XI. 3. 2). The sacrificer should bring home through the adhvaryu priest two aranis from an aśvattha tree that grows inside a śami tree with the mantra ' yo aśvatthah śami-garbhalah ' (Āśv. II. 1. 17). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that

2236. नारायण on आश्व. श्रौ. II. 1. 9. explains ' विशेषकाले चिशिष्टवेशे विशिष्टपुरुषेण विशिष्टमन्त्रैर्गार्हपत्याद्यग्न्युत्पत्यर्थं यदङ्गारणां निधानं तवग्न्यधेयसुच्यते । अग्नीनामाधेयमन्वाधेयं तत्कर्त्तव्यमित्यर्थः । '.

touches the ground should be used for making the lower *arani*. Two *aranis* (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower *arani* there is a spot called *devayoni* (the place of origin of the god i. e. fire) which is 8 and 12 angulas from the two ends of the lower *arani* (of 24 angulas) whereby means of a drill inserted in the upper *arani* fire is produced by attrition. According to Baud. each *arani* is 16 angulas long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Āp.) it is 24 angulas long. According to Āp. (V. 1. 3) the *asvattha* may not be growing inside a *samī* tree. The two *aranis* are invoked (*abhimantrana*) with the formula ' *asvatthād...dhehi ayur-yajamāne*' (Tai. Br. I. 2. 1.) and the *adhvaryu* brings together on the altar (*vedi*) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are : sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (*sūda*) from the bottom of a reservoir of water that never dries up, earth that is struck by wild boars, pebbles, gold (Āp. V. 1. 4 ff.) with mantras appropriate²²³⁷ to each. The seven wooden items are : (parts of) *asvattha*, *udumbara*, *parṇa* (*palāsa*), *śamī*, *vikan*, *kata*, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (*devayajana*)²²³⁸

2237. In Tai. Br. I. 2. 1 occur most of the mantras referred to by Āp. under *agnyādhēya*.

2238. Several rules are laid down about the choosing of the place of worship (*devayajana*) in Śat. Br. III. 1. 1, Ait. Br. I. 3, Dravyāyā Sr. I. 1. 14-19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasizes that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Ait. Br. I. 3 requires that the *dikṣita* is to walk about and sit usually in the *devayajana*, and he must not leave it at all at sunrise, sunset and when priests are engaged in *āśravāna* (saying ' O śrāvaya'). Vide Śāyaṇa on Tai. S. I. 2. 1 for *yajñāśāla* and com. on Kāt. VII. 1. 19-24 for the same. The *yajñāśāla* is called ' *dikṣitavimīta*' in the Ait. Br. I. 3 and it is the same as *prācīnavarṇā-śāla*. *Iṣṭis* are performed in the *prācīnavarṇā-śāla*, but the Uttaravedi required in animal, soma and some other sacrifices is outside it. Further rules are given under *Agniṣṭoma*.

sloping towards the east with the mantra 'uddhanyamānamasya' (Tai. Br. I. 2. 1), sprinkles it with water to the accompaniment of the mantra 'śam no devir' (Rg. X. 9. 4 = Tai. Br. I. 2. 1), and constructs a shed having the end of the principal bamboo or ridge turned northwards or eastwards. Beneath the middle of the ridge of the hut towards one end is the place (āyatana) meant for the gārhapatya fire; the place of the āhavaniya fire is to the east of the gārhapatya at a distance of eight prakramas²²³⁹ for a brāhmaṇa, eleven and twelve for a kṣatriya and vaiśya respectively or all may have it 24 steps (pada) or at a distance found by the eye to approximate to the distances stated (without actual measurement). The place for the daksināgni is near the gārhapatya to the south-east after a third of the distance between the gārhapatya and āhavaniya. There are to be separate sheds for the āhavaniya fire and the gārhapatya in elaborate sacrifices but for the ordinary sacrifices like darsapūrṇamāsa one shed only is usually constructed which houses all the three fires. It is laid down that only Vedic rites are to be performed with the three fires, and that they were not to be used for ordinary cooking or for secular purposes (vide Jaimini XII. 2. 1-7). The sabhya fire is to be established in front of the āhavaniya in the gambling hall and the āvasathyā fire is in a shed (for guests) to the east of the sabhya.²²⁴⁰

The sacrificer gets the hair on the head and face shaved, pares his nails and then bathes; the wife also does the same except shaving the hair on the head. The husband and wife are to establish fires after wearing two silken garments each, which are to be given up to the adhvaryu at the time of distributing daksinā (after the rite of agnyādheya is finished). The sacrificer should perform the *samkalpa* (words indicating resolve) of performing agnyādheya and choose his priests (ṛtvig-varana)

2239. According to the com. on Āp. V. 4. 3 a *prakrama* is equal to two or three *padas*, a *pada* being 15 angulas (Baud.) or 12 angulas (Kāt.). But the com. on Kāt. VIII. 3. 14 says that a *pada* is equal to two *prakramas*. The gārhapatya was also called *piṭahita* (vide Jaimini XII. 1. 13) and the Daksināgni was called *anvāharyapacana*, because on it was cooked the boiled rice with which *piṇḍa-pitṛyajña* was performed on the new moon. Vide Manu III. 123, Tai. Br. I. 1. 10 and ' दक्षिणाग्नावन्धार्यं पचति ' quoted by शशर on जे. XII. 2. 3.

2240. The com. on Āp. V. 17. 1 notices divergent views about sabhya and āvasathyā fires, some holding that these were not to be established at all, others holding that they are optional, while Āp. makes them obligatory.

by touching their hands with appropriate mantras and offer them madhuparka (vide Ap. X. 1. 13-14 for the mantras 'agnir-me hotā &c.). In the afternoon or when the sun is over the trees the adhvaryu should fetch a portion of fire from the aupāsana (grhya fire) and kindle a fire called brāhmaudanika (one prepared for brahmaudana)²²⁴¹ to the west of the place for the gārhapatya or he may take up the whole of the aupāsana fire (of the yajamāna) or he may generate fire by attrition. He should prepare a sthāndila (an altar of sand &c.) and should draw thereon three lines from west to east and three lines from south to north and should sprinkle water on the sthāndila and then he should bring burning coals from the aupāsana fire and place them on the lines so drawn. If he takes up the whole of the aupāsana fire, then he should take on two leaves of udumbars a cake of barley flour and another of rice and should throw on the place of the brāhmaudanika fire the barley cake to the west and the rice cake to the east and then establish the fire thereon. The adhvaryu puts apart at night to the west of the brāhmaudanika fire on the red hide of a bull having the neck part to the east and the hair outside or on a bamboo utensil four dishfuls of rice²²⁴² grains after repeating the mantra 'devasya' and with the words 'I set apart what is pleasing to prāna that is brahman,' which are repeated four times (with prāna, apāna, vyāna and lastly with brahman only) or he may do so silently. He cooks the grains (of rice or barley) in four vessels filled with water, he does not cleanse the rice grains with his hand after pouring them into the water, nor does he drain off the water while cooking; some cook the grains in milk. From the cooked food (the brahmaudana) he takes some in a spoon (darvī) and offers it into (the brahmaudanika) fire with the mantra 'pra vedhase kavaye' (Rg. V. 15. 1 = Tai. Br. I. 2. 1). He should say 'this is for Brahman; not mine.' Having put the cooked food separately into four dishes and pouring plenty of ghee over it, the sacrificer draws the plates over the ground towards the priests without letting them go and brings them near the four priests who are descendants of illustrious sages. The remaining portion of the brahmaudana

2241. The reason why अहौदन is so called is given by Sāyaṇa on Tai. Br. I. 1. 9 'ब्रह्माण देवसुदिश्य होमार्थं ब्रह्मणानास्त्रिविजां च प्राप्तनार्थं च पच्यमान ओदनो ब्रह्मौदनः'.

2242. The putting apart of grains from a large receptacle on to a smaller receptacle for use in sacrifice later on is called nirvāpa.

is drawn out of the pots, the rest of the clarified butter is poured over it and three *samidhs* of a *citriya*²²⁴³ *ásvattha* that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accompaniment of three *gāyatrīs* (addressed to Agni) for brāhmaṇas, three *Trishṭubhs* for kṣatriyas and three *Jagatis* for vaiśyas (the verses are set out in Āp. V. 6. 3).

When the *samidhs* are offered into fire he (sacrificer) gives three heifers to the adhvaryu and a similar number to each of the brāhmaṇas who eat the brahmaudana. This brahmaudana along with the gifts of heifers and offering of *samidhs* may be performed daily for one year before the date of *agnyādhāna*. These *samidhs* must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of *agnyādhēya*. He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform *agnyādhēya* in a year (or 12 days &c.) from the time he offered brahmaudana he should again cook brahmaudana, offer the *samidhs* and then should perform *agnyādhāna* when he can do so.²²⁴⁴ On the night previous to the day of *agnyādhāna* the adhvaryu (according to Bharadvāja, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the gārhapatya fire with a mantra 'prajā' agne &c.'. The yajamāna observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the brāhmaudanika fire with the verse 'śalkair-agnim &c.' (but if he does not keep awake he heaps on the fire logs of wood

2243. The Tai. Br. (I. 1. 9.) employs the words 'citriyásavatthā-
yādadhāti' and Śāṅkara explains 'अश्वत्यग्नामोऽप्तयचित्रक इत्युच्पते ।
योऽप्तयो ग्रामादेविक्षीप्तस्तदीयाः समिध आदृष्टात् ।'

2244. The Tai. Br., I. 1. 9 says 'बहौदनं पक्षाति' ... पाश्चात्यत ब्राह्मणा
ओदृष्टम् । ... पक्षेन संवत्सरे भोपनमेतत्सिद्धिः पुनरावृष्टात् ।'.

at one time and then goes to sleep).²²⁴⁵ At day-break the adhvaryu heats the two aranis against that fire with two verses 'jātavedo bhuvanasya &c.' and 'ayam te yonir-ṛtvīyah' (both in Tai. Br. I. 2.1). Then the brāhmaudanika fire is extinguished, the two aranis are invoked with the verse 'agni raksāmsi' and the yajamāna keeps waiting for the aranis that are brought with the verse 'mahi viśpatnī.' The adhvaryu hands over the aranis to the sacrificer with the verse 'dohyā ca te', who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula 'mayi grhnāmyagre &c.'. The adhvaryu arranges the place for the gārhapatya with the verse 'apeta vita' and sprinkles it with water with 'śam no devlr.' He does the same for the places (āyatanas) of the daksinā fire (to the south-east) and of āhavaniya, sabhya and āvasathyā fires. Even since ancient times there have been agnihotris who did not set up the sabhya and āvasathyā fires. Half of the sand (that has already been brought among the sambhāras) is divided into two parts, one (i. e. $\frac{1}{4}$ of the whole heap) being scattered over the place of the gārhapatya and the other ($\frac{1}{2}$) over the place of the daksināgni. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavaniya, sabhya and āvasathyā (but if no sabhya nor āvasathyā is to be kept then the half is entirely scattered over the āhavaniya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatya²²⁴⁶ and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaudanika fire (that

2245. Tai. Br. I. 1. 9 has 'शल्कैस्ता रात्रिमध्यमिन्धीत । तस्मिन्पुष्टवरणी निष्ठेत् ।. Most of the mantras required here occur in Tai. Br. I. 2. 1.

2246. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.

has been extinguished as stated already) and in its place deposits the two aranis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i. e. before the sun's disc is seen, but the eastern horizon is lit up by rays) he places the upper arani on the lower one to the accompaniment of the 'daśa-hotṛ' ²²⁴⁷ formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i. e. who is not blear-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a sāman of Śakti Sāṅkṛti is sung ; when smoke rises a sāman of Gāthina Kauśika is sung and also the verse 'aranyor-nihito' (Rg. III. 29. 2).

He (the adhvaryu) invokes the fire with the mantra 'upavaroha jātavedah ' (Tai. Br. II. 5. 8) the moment it is produced. Then the adhvaryu makes the sacrificer recite the *catur-hotṛ* (mantras) ²²⁴⁸ and invokes the fire when kindled with the mantra 'ajannagnih'. When the fire is produced the yajamāna bestows on the adhvaryu the most desirable fee (i. e. a cow), which he accepts with a mantra. After the fire is produced, the yajamāna breathes over it with the formula 'prajāpatistvā' (Tai. S. IV. 2. 9. 1). The adhvaryu holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words 'samrādasi' (Tai. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the Rathantara and Yajñāyajñiya sāmans are being chanted, he establishes the gārhapatya fire on the *sambhāras* (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer

2247. The dāsa hotṛah are the ten sentences occurring in Tai. A. III. 1. viz. अ॒ चित्ति॑ः पुङ्॒ । चित्तमात्यथ॑ । वा॒ गेति॑ः । आधीरं वहि॑ः । केतो आग्नि॑ः । चिज्ञातमग्नि॑ः । चाक्षतिहेता॑ । मन उपवक्ता॑ । प्राणो हवि॑ः । सामाज्वरुः ।. Vide Ait. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with *homa*.

2248. The *catur-hotṛs* are the mantras in Tai. A. III. 1-5 commencing with 'oittih sruk'. Vide also Tai. Br. III. 12. 5 and note 904. The Ait. Br. 24. 4 says 'देवानि॑ वा॒ एतद्ज्ञियं गुह्यं नाम चक्षुहेताः'. The dāsabotṛ mantras in the preceding note are only a portion of the *catur-hotṛ* (vide Śāyana on Tai. Br. III. 12. 5). In the Tai. Br. I. 1. 8 it is said एथन्तरमभिगायते गार्हपत्य आधीयमाने । वामद्वेष्यमभिगायत उद्दिश्यमाने । कृष्टद्विगायत थाहवनीय आधीयमाने ।

has a certain gotra²²⁴⁹ (or pravara) and the first vyāhṛti (i. e. bhūḥ) or the first two vyāhṛtis (bhūḥ, bhuvah), the first two Sarparājñī formulæ and the first of the Gharmaśiras texts. The formula for establishing the gārhapatya according to the gotra is stated in note 2249. When establishing the gārhapatya on the sambhāras the adhvaryu further repeats certain mantras (given in Āp. Śr. V. 12. 2) and then the yajamāna invokes the fires with the mantra 'sugārhapatyo' (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśiras formulæ. The adhvaryu strews darbas round the gā-hapatya (i. e. he does paristarana).

The procedure for establishing the āhavaniya is to be so arranged that the fire is actually established when half of the sun's disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gārhapatya for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulæ (set out in Āp. Śr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavaniya.

2249. When the sacrificer is a Bhārgava the formula is भृगुणं त्वा देवानां ब्रतेनावधारीति भागवस्यावध्यात्. If he is an Āṅgirasa or any brahmāna who is not a Bhārgava or Āṅgirasa the formulæ are respectively अङ्गिरसं त्वा &c. and आवित्यानां त्वा. In the case of a king, a kṣatriya, a vaishya or a rathakāra sacrificer the formulæ respectively are वरुणस्य त्वा राजो ब्रतपते ... दधामि, इन्द्रस्य त्वेन्द्रियेण ब्रतपते...दधामि, सनोस्त्वा यामण्यो ब्रतपते ... दधामि, कश्मूणां त्वा देवानां &c. Vide तै. जा. I. 1. 4. for the mantras भृगुणं त्वा &c. The संपराज्ञी formulæ are भूमिसूक्ष्मा धौर्वारिणान्तरिक्षं महित्वा उपस्थे ते देव्यद्वितेऽग्निमस्ता-यायाद्वये &c. in तै. सं. I. 5. 3 and in I. 5. 4 it is stated सर्पा वे जीर्णतोऽम-म्यन्त स एतं कसर्णीरः काङ्क्षेयो मन्त्रमपश्यत सर्पराज्ञियाऽस्त्रिभग्नार्हपत्यमावधाति &c. सत्याशाढ says (III. 4) 'भूमिसूक्ष्मनेति चतुर्मः सर्पराज्ञियः.' The formulæ called gharmaśirāṇī are set out in Āp. श्र. V. 12. 1 and Satyāśāḍha III. 4. They occur in तै. जा. I. 1. 7 and are : घर्मः शिरस्तद्यमग्निः सं प्रियः पश्च-भिसूक्ष्मतः। छार्दिस्त्रोकाय तनयाय यच्छ॥ वातः प्राणस्तद्यमग्निः सं प्रियः पश्चभिसूक्ष्मतः। स्वदितं तोकाय तनयाय पितुं पच॥ अर्कश्चक्षुस्तदसौ सूर्यस्तद्यमग्निः सं प्रियः पश्चभिसूक्ष्मतः। यते शुक्रं चक्रं चक्रः शुक्रा तत्रः शुक्रं उयोतिरजञ्जले तेन से दीक्षिति तेन त्वावधेऽग्निमाग्ने बहुणा॥ Out of these घर्मः यच्छ is repeated when establishing गार्हपत्य, वातः प्राण पच, when establishing अन्वाहार्यपच्चन (दक्षिणाग्नि) and अर्कश्चक्षु बहुणः when establishing आहवनीय. Vide तै. जा. I. 1. 8 for this. The Gārhapatya mound is circular, that of the Āhavaniya is square and that of the Dakṣipāgnī is semi-circular. All three are about one square aratni in area.

The Agnidhra priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the daksināgni, while the Yajñāyajñiya sāman is being chanted and follows the procedure of repeating formulæ according to the gotra (as above) and repeats the 2nd vyāhṛti (*bhuvaḥ*), the three Sarparājī formulæ and the 2nd Gharmasiras (viz. the verse 'vātah paca'). After repeating several other formulæ (as in Ap. Sr. V. 13. 8) he sets down daksina fire on the *sambhāras*.

The fire brought for establishing²²⁵⁰ daksina fire may be fetched from the house of a brāhmaṇa, a ksatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man's house; or (according to Baud. Sr. II. 17) it may be brought from the gārhapatya fire or according to Āśv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavaniya fire is being taken (in a vessel) from the gārhapatya the Vāmadevya is chanted and they proceed towards the east preceded by the horse,²²⁵¹ repeating three mantras. To the south of the *vihāra* the brahmā priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatya and the place for āhavaniya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the *yajamāna* gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra 'nākosi.' The adhvaryu makes the horse that faces the east go over the *sambhāras* to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the *sambhāras* with a formula 'yadakrandah' (Rg. I. 163. 1). The horse is held

2250. अपि वा गार्हपत्यादेवान्वाहायपचनमादधाति । वौ. औ. II. 17; उत्सर्गेऽपराह्णे धृषिणामीमानीय विद्युक्तुलाद्विचष्टतो वैक्योनय इत्येके ध्रियमाणं वा पञ्चवल्यारणिमस्तं वा मधिरथा गार्हपत्यादाहवनीयं ज्वलन्तसुख्यरेत् । आश्च. औ. I. 2. 1.

2251. Vide Tai. Br. I. 1. 7 for the mantra पाचीमद्विद्विंशि (which is mentioned in Ap. V. 14. 5) and the words पाचोऽश्वपथम् अभिप्राजन्ति.

facing the west to the east of the place for the āhavaniya. The horse must be young and according to Paingyāyani Brāhmaṇa a young bull may do (if a horse is not available). According to the Bahvṛca Brāhmaṇa the (āhavaniya) fire should be established on the footmark of an animal called Kamandalu or of a goat (according to Vajasaneyaka). Then the sacrificer mutters auspicious formulæ²²⁵² and sends to his enemy (a curse) with the formula 'go to him, O fire, with thy terrible forms.' Having invoked the fire with the verse 'Yad-idam divah' (Tai. Br. I. 2. 1) he turning his face to the west and standing to the east establishes the āhavaniya fire. The āhavaniya is laid down upon the sambhāras when the Br̥hat Sāman, the Śyaita, Vāravantilya and Yajñāyajñiya are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the vyāhṛtis, all the Sarpa-rājñī mantras, the third Gharmaśiras formula and certain other verses are recited.²²⁵³ The sacrificer invokes the āhavaniya when it is being established with the formula 'ānāse &c.' (which occurs in Tai. Br. I. 1. 7) and he follows the priest (whether adhvaryu or āgnidhra) in repeating the various vyāhṛtis, the Sarparājñī verses and the Gharmaśiras formulæ. The fire when established should be propitiated with clarified butter and plants (i. e. fuel-sticks) after repeating certain formulæ (set out in Ap. V. 16. 4). The sāmans are sung by the brahmā priest in Agnyādheya (and there is no udgāṭṛ priest).²²⁵⁴

The sabhya and āvasathya fires are established with domestic fire or fire produced by attrition or with fire taken from the

2252. Tai. Br. I. 1. 7 has the words यजमानः शिवा जपति and the verses अ ष्टे &c. (set out in Ap. V. 15. 2).

2253. The verses 'abhi tvā śūra' (Rg. VII. 82. 22), 'kayā naś-citra' (Rg. IV. 31. 1), 'tvām-iddhi havāmahe' (Rg. VI. 46. 1), 'āsvam na tvā vāravantam' (Rg. I. 27. 1), 'abhi pra vah surādhasam' (Rg. VIII. 49. 1), 'yajñāyajñā vo' (Rg. VI. 48. 1) are respectively the sāmans called Rathantara, Vāmadevya, Brhat, Vāravantilya, Śyaita and Yajñāyajñiya. All these verses occur in the Sāmaveda (vide vol. III. p. 83, 87, 330, vol. I. p. 120, 483 and 147 respectively, B.I. series). Vide Tai. S. V. 5. 8. 1-2, Ait. Br. 19. 6 for the names of these and other sāmans. Jai. (III. 3. 9) declares that, though sāman verses are as a rule to be chanted loudly, in udhāna they are to be uttered inaudibly (upāṁsu), since udhāna is to be done with yajurveda procedure.

2254. Jaimini in Pūrvamīmāṁsa-sūtra (X. 8. 9-11) discusses the question whether the brahmā priest must chant these gītas or whether there is an option. Vide Tai. Br. I. 1. 8.

āhavaniya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidhs of the āśvattha tree with three verses (Rg. IX. 66. 19, 21, 20) and three samidhs of śami smeared with ghee after repeating certain mantras (Rg. IV. 58. 1-3). Or these samidhs may be offered in the āhavaniya (if sabhya and āvasathya are not kept up).

Then he offers a pūrnāhuti,²²⁵⁵ the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five (or three) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrṇapātra and a pillow of several coloured threads are given to the āgnidhra, a horse to brahmā, a bull to adhvaryu, and a dhenu to the hotṛ. There are larger gifts specified according to the sacrificer's ability.

Kat. (IV. 10. 16) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground (and not on a cot), should offer homa of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

Punarādheya: When within a year after a man sets up the Vedic fires he suffers from severe illness (such as dropsy) or suffers loss of wealth or his son dies or his near relatives are harassed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e. g. fires are fed with kusa

2255. The com. on Kat. IV. 10. 5 explains यज्ञया सूता अग्निः पूर्णिति. The procedure ordinarily applying to all abutis of clarified butter is: The adhvaryu puts butter into the butter-pot, which is placed on the gṛhapatya fire to melt. Having wiped the sruva (dipping spoon) and jubū (offering spoon) with darbha grass and having taken the butter pot off the fire he dips two darbha blades used as strainers (*pavitra*) into the heated butter and fills the jubū with the sruva. Then he takes a samidh, walks over to the north side of the āhavaniya, strews darbha grass round it and puts the samidh on that fire. Then he sits down with bent right knee, pours the butter in the jubū on to the fire with the word svāhā and the sacrificer utters the formula 'agnaya idam na mama'. This holds good in agnyādheya and agnihotra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.

grass and not with wood nor with fuel-sticks, the two ājyabhāgas are for agni alone (while in the model sacrifice they are for Agni and Soma), the punarādheya is performed in the rainy season and at mid-day. Other differences and details are passed over.²²⁵⁶ Jai. (VI. 4. 26-27) states that punarādheya is a prāyaścitta only if both the fires (gārhapatya and āhavaniya) have been extinguished or discontinued and (in X. 3. 30-33) that when punarādheya is resorted to for some desired object, the fees that are prescribed in agnyādhāna are not the fees to be given, but other daksinā is given.

Agnihotra

According to Gau. VIII. 20 there are seven forms of haviryajñas of which agnihotra is the second. From the evening of the day of agnyādheya the house-holder has to perform agnihotra²²⁵⁷ (burnt offering of cow's milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a sannyāsin, or as the Sat. Br. (XII. 4. 1. 1) says 'Those who offer agnihotra indeed enter upon a long sacrificial session ; agnihotra indeed is a saittra that ends with old age or death, since he becomes free from it only by old age or death.' Satyāśādha prescribes (III. 1) that from the time of setting up the three śrauta fires, agnihotra and darśapūrṇamāsa are obligatory on all members of the twice-born classes and he holds that the nisāda and rathakāra also are bound to perform them, though other sūtrakāras are opposed to this. Vide pp. 45-47 above. Jai. (VI. 3. 1-7 and 8-10) holds that agnihotra being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a kāmya rite should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1-7 where 'yāvajivam-agnihotram juhoti' is explained as laying down a

2256. Vide Tai. S. I. 5. 1-4, Tai. Br. I. 3. 1, Sat. Br. II. 2. 3, Āsv. II. 8. 4-14, Āp. V. 26-29, Kat. IV. 11, Baud. III. 1-3 for details.

2257. The word agnihotra is derived in the Tai. Br. II. 1. 2 as the rite in which homa is offered to Agni and Sāyaṇa says अग्ने होत्रं होमोऽस्मिन्कर्मणि इति वहूवीदित्युत्पर्यादिग्रहोत्रमिति कर्मनाम । अग्ने होत्रमिति तत्पुरुष्यत्पुरुषविनाम्. Vide Jai. I. 4. 4 (which establishes that in आग्नेहोत्रं ज्ञाहोत्रे स्वर्गकामः the word 'agnihotra' is the name of a rite). The Sat. Br. XII. 4. 1 says 'दीर्घसत्रं ह वा एत उपयन्ति येऽग्निहोत्रं ज्ञाहस्यतद्वै जरामर्पी सत्रं यद्ग्रिहोत्रं जरया चाय शेषास्मान्मुख्यते च्छुतुग्ना च ।' स्त्रशापाद (III. 1) says 'आधानादग्रिहोत्रं दर्शपूर्णमासौ च नियतौ । निषाद्रथकारपोराधानादग्रिहोत्रं दर्शपूर्णमासौ च नियत्येत ।'.

characteristic required of the performer. The several sūtras present differing details and mantras.²²⁵⁸ According to one view all the three fires are permanently maintained by the house-holder²²⁵⁹ (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the daksināgnyi is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavaniya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the daksināgnyi in the daily agnihotra, Āśv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavaniya with the mantra 'devān tvā devebhyaḥ śriyā uddharāmi' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āśv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavaniya mound with the mantra (a nṛtāhutim &c., in Āśv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āśv. says that the homa is performed

2258. Vide Śat. Br. II. 2. 4 ff, Tai. Br. II. 1. 1-11, Ait. Br. 25. 1-7, Āp. 6, Kāt. 4. 12-15, Āśv. II. 2-5, Baud. III. 4-9, Sat. III. 7.

2259. Those called *gatasrī* perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 2. 12). They are a thoroughly learned brähmana, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'गतश्चियस्तु सर्वेऽप्यः सदा धार्षन्ते' 'त्रयो ह चै गतश्चियः शुक्लवान् जात्युग्मः क्षत्रियो विजयी राजा वैश्यो यामणीरिति' पञ्चति in com. on Kāt. IV. 13. The word 'gatasrī' occurs in Tai. S. II. 5. 4. 4 and Śat. Br. I. 3. 5. 12. 'त्रयो चै गतश्चियः शुक्लवान् यामणी राजस्यस्तेषां महेन्द्रो देवता' तै. स. II. 5. 4. 4. गतश्ची is to be explained as 'गता प्राप्ता श्रीरैतासौ, गता श्रीरैमिति चा' com. on कात्या. IV. 13. 5.

after the sun sets. There have been two views on this point from very ancient times viz. whether agnihotra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4-6 and Kausitaki Br. II. 9. Āp. (VI. 4. 7-9) mentions four views as to both evening or morning time for agnihotra viz. it should be the *sāndhi* of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd (for evening agnihotra) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs agnihotra after finishing his *sāndhyā* adoration. There is a difference of opinion, some holding that the homa in the *grhya* fire should precede the agnihotra in the Vedic fires, while others hold that it should come after the Vedic agnihotra.²²⁶⁰ The house-holder after performing *sāndhyā* follows either of two modes (Kāt. IV. 13. 12 and IV 15. 2, Āp. VI. 5. 3, according to his *sākhā*), goes towards the *āhavaniya* through the space between the places of the *gārhapatya* and *dakṣināgni* or by a route to the south of these two fire places and having gone round the *āhavaniya* sits down to the south in his usual place (or crosses from the western side of the *āhavaniya* and sits down to its south) and the wife also sits in her place (Kāt. IV. 13. 13, Āp. VI. 5. 1-2). The householder then sips water (performs *ācamana*) with the words 'vidyudasi vidya me pāpmānam-ṛtāt satyam-upaimi mayi śraddhā' (Āp. VI. 5. 3). The wife also sips water.²²⁶¹ Then both husband and wife should observe silence till the agnihotra (morning or evening) is gone through. A man who has no wife can perform the daily agnihotra (vide Ait. Br. 32. 8). The adhvaryu performs *parisamūhana* (wiping with the wet hand from the north-east to the north) thrice for the three fires. He strews round the

2260. संष्यावन्दनानन्तरं पूर्वमग्निहोत्रहोमस्ततः स्मार्तेभ्यौ । तदुक्तम् । होमं वैतानिके कृत्वा स्मार्ते कुर्यादिचक्षणः । स्मृतीनां वेदमूलत्वात्स्मार्ते केचित्पूरा विद्वः ॥ इति । com. on कात्या. औ. IV. 13. 12 and cited as भरद्वाज's in the चत्वारिंशति quoted in आचाररत्न p. 52.

2261. The paddhati in the com. on Kāt. IV. 13 remarks उपवेशन-ध्यतिरिक्तं पत्नी किमपि न करोतीति संप्रदायः । तत्र साधुतरम्. This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jaimini VI. 1. 17-21 stated generally that the husband and wife co-operated in performing *yajña*, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.

āhavaniya fire darbha grass (performs *paristarapa*) in such a way that the darbhās to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strewing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatya and then round the daksināgni. Taking water in his right hand, he sprinkles it round the āhavaniya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the āhavaniya up to the gārhapatya. He then sprinkles (performs *paryukṣana*) the gārhapatya from left to right and then the daksināgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatya first and then round daksināgni and then pour a stream of water from the gārhapatya to the east up to the āhavaniya (Āsv. II. 2. 14). Āsv. (II. 2. 11-13) says that the mantra in *paryukṣana* is 'ṛtasatyābhyām tvā paryuksāmi' and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the daksināgni, then round gārhapatya and then āhavaniya. Vide Kāt. IV. 13. 16-18, Āp. VI. 5. 4.

The homa is performed with cow's milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively *yavāgū* (gruel), cooked rice, curds or clarified butter (Āsv. II. 3. 1-2). Then an order is issued to the person engaged to milk the agnihotra cow²²⁶² that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11-14) allows even a śūdra to milk the cow, while Baud. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Śat. III. 7 based on Tai. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

2262. Tai. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow's milk in its various stages belongs to various deities since the time it is in the udder (when it is Raudra) till after it is offered (when it is dear to Indra).

calf suck them first (*na stanān sammr̄śati* ' Ap. VI. 4. 2 based on Tai. Br. II. 1. 8). Milking is to be begun the moment the sun sets (Ap. VI. 4. 5). The vessel in which the milk is to be held is of earthenware manufactured by an ārya (i. e. one who belongs to the three regenerate classes), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones (Kāt. IV. 14. 1, Ap. VI. 3. 7). It is called *agnihotrasthālī* (Ap. VI. 3. 15). The adhvaryu takes from the gārhapatya fire some burning coals for boiling the milk and keeps them to the north of the gārhapatya in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the āhavaniya, sits to the west of the gārhapatya and heats the vessel on the burning coals mentioned above. He takes a *darbha* blade (other than one of those that are strewn round the gārhapatya), kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a sruva and sprinkles one drop or some drops into the boiling milk (Āsv. II. 3. 3 and 5). He should then again hold a burning blade (the same blade used before) over the hot milk and light it up. He does this thrice and then casts away the blade to the north.²²⁶² There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot (vide Sat. Br. II. 3. 1. 14-16 and com. on Kāt. IV. 14. 5). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals (Āsv. II. 3. 8, Tai. Br. II. 1. 3 ' *vartma karoti* '). Then the burning coals on which the milk was boiled or heated are thrown back in the gārhapatya fire. Then a sruva and sruc both made of *vikaṅkata* wood are cleaned with the hand (to remove dust) and are heated on the gārhapatya (or āhavaniya according to Ap. VI. 7. 1). He then again heats the sruc and sruva on the gārhapatya, asks the yajamāna ' shall I take out milk from the pot '²²⁶³ with the sruva)' and the yajamāna

2263. The Tai. Br. II. 1. 3 says उदीचोऽङ्गारान् निस्त्वा धिभयति । अस्त्वाद् करोति । ... अभिघोरपति । ... श्रः पर्यग्निकरोति । ... उदीचीनसुष्टुप्तसयति । . The sprinkling of water from the sruva on the milk is called *pratiṣeka* (Ap. VI. 6. 3-4). This is referred to in Tai. Br. II. 1. 3. The sruc with which agnihotra is offered is called *agnihotra-havapī*, which is made of *vikaṅkata* wood, is as long as one's arm or *aratni* (Ap. VI. 3. 6 and com. thereon).

2264. Ap. VI. 7. 1 states that words addressed by the adhvaryu differ according to the time ' हिरण्यपदिरस्पृशतपलाङ्गा ज्ञोतो पङ्गानामित्यग्निहोत्रवर्णी-मधिमस्तुत्यामि हृष्णं देवेन्यः पाप्मनो यजमानमिति साप्तमाह । ओम्पुज्जयामीति प्रातः । '

replies standing 'Yes, do take out'. Then the adhvaryu holds in his right hand the sruva ladle and in his left hand the agnihotra-havanī with its mouth turned upwards, pours out into the agnihotra-havanī milk from the milk pot (already heated) with the sruva four times²²⁶⁵ and keeps the sruva in the milk pot. In Āp. VI. 7. 7-8 and Āśv. II. 3. 13-14 it is said that the adhvaryu knowing the mind of the householder should draw the fullest ladle for the most favourite son of the sacrificer or if the latter desires that the eldest son should be most prosperous and the later ones less and less, then the first ladle is filled to the fullest; on the other hand if he wishes the youngest to be prosperous then the last ladle drawing is the fullest. Then the adhvaryu carrying a *samidh* of palāśa wood a span in length over the rod of the srūp (inserting his finger between the two), holds the two together over the gārhapatya very near its flames, carries the srūc towards the āhavaniya holding it as high as his nose; when in the midst of the distance between the gārhpatisya and the āhavaniya, he brings the srūc down (to the level of his navel) and then again raising it up as high as his mouth, he reaches the āhavaniya and places the srūc and *samidh* on darbha blades (on the kūrca, says Baud. III. 5) to the west of the āhavaniya. He himself sits to the northwest of the āhavaniya facing the east, bends his knees, holds the srūc in his left hand and with the right hand offers the *samidh*²²⁶⁶ in the midst of the āhavaniya fire with the mantra 'rajatām tvāgnijyotiṣam' (according to Āśv. II. 3. 15). Then he sips water with the mantra 'vidyud-asi vidya me pāpmānam-ṛtāt-satyam-upaimi' (Āp. VI. 9. 3, Āśv. II. 7. 16). When the *samidh* has caught fire and is burning brightly, he offers the first oblation (of milk) on the *samidh* about two finger-breadths from its root with the mantra 'om bhūr-bhuvaḥ-svaroṁ, agnirjyotiḥ jyotiṣagnih svāhā' (Vāj. S. III. 9). According to Kāṭ. he may optionally repeat the mantra

2265. Milk is poured five times for those who are called pañcavattins such as householders whose gotra is Jamadagni (Āp. VI. 8. 2). According to Baudhāyana (pravarādhyāya 5) Vatsas, Bidas and Ārṣṭipatas are pañcavattins. Āp. sets out the five mantras repeated at each of the five times when milk is poured with the sruva.

2266. The mantras differ according to the sūtra. According to Āp. VI. 9. 3 one *samidh* or two or three may be offered and he prescribes different mantras for the three. The Tai. Br. II. 1. 3 upholds the offering of only one *samidh*.

'sajūr devena' (Vāj. S. III. 10). According to Āp. (VI. 10. 8)²²⁶⁷ in the evening agnihotra the mantra is 'agnirjyotiḥ' &c; while in the morning agnihotra it is 'sūryo jyotiḥ-jyotiḥ sūryah svāhā' (Vāj. S. III. 9). Then he places the sruc on the kuśa blades and looks at the gārhapatya with the thought 'bestow on me cattle'. Then he again takes up the sruc, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon Prajāpati in his mind²²⁶⁸. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the sruc than what is taken up in making the second offering. He then raises the sruc twice (thrice according to Āp. VI. 11. 3) in such a way that the flames of the fire turn northwards and places the sruc on the kūrca. He scours with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the kūrca (the points of the kuśas that are towards the north) with the words 'salutation to the gods' (Kāt. IV. 14. 20) or 'to you for securing cattle'. Āp. (VI. 10. 10) says that he scours in the evening the sruc (in order to remove what sticks to it) from the end of the handle down to the bowl with the mantra 'ise tvā' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra 'ūrje tvā' (Tai. S. I. 1. 1. 1.). Then while the palm is turned upwards, and while he wears his sacred thread in the prācīnāvīta mode he places his fingers to the south of the roots of the kuśa blades on the ground silently or with the mantra 'svadhā pitrbhyah' (Kāt. IV. 14. 21 and Āśv. II. 3. 21) or 'svadhā pitrbhyah pitṛin jinva' (Āp. VI. 11. 4). Then he sips water (but with the sacred thread in the upavita form) with his face turned to the east. Then he walks to the place of the gārhapatya, takes a fuel-stick (samidh) in his hand while standing. He then sits down to the northwest of the gārhapatya with his face turned towards the

2267. The Tai. Br. II. 1. 2. says तस्मादद्यये सायं हृयते सूर्याय प्रातः। According to the Tai. Br. II. 1. 9 the mantras are 'अग्निज्योतिज्योतिराग्निः स्वाहेति सायं जुहोति ... सूर्यो ज्योतिज्योतिः सूर्यः स्वाहेति प्रातः।'. Āp. VI. 10. 8 has the same words. Āp. VI. 10. 9 (alternatively) and Sat. III. 7. prescribe a joint mantra for a joint deity 'अग्निज्योतिज्योतिः सूर्यः स्वाहेति सायं सूर्यो ज्योतिज्योतिराग्निः स्वाहेति प्रातः'.

2268. Vide तै. स. II. 5. 11. 5 'तस्मान्मनसा प्रजापतये जुहति', Sat. Br. I. 3. 5. 10, Tai. Br. II. 1. 2. अस्व. II. 3. 19 says प्रजापतिं मनसा उपापात् दूर्णी होमेषुःसर्वत्र.

east, bends his knee, offers the *samīdh* in the gārbhapatya fire, then drawing out in the *sruba* milk from the pot offers it into the fire with a mantra (*tā asya sūdadohasah*' Rg. VIII. 69. 3, according to Āśv. II. 3. 26, or 'iha puṣṭim puṣṭipatir.....puṣṭi-pataye svāhā', according to Kāt. IV. 14. 23). He offers a second oblation of milk by the *sruba* silently according to Kāt. (IV. 14. 24) or with the words 'bhūrbhuvaḥ svah suprajāḥ prajābhiḥ syām suviro vīraḥ supoṣah pōṣaiḥ' and with at least any three verses addressed to Agni and with the verses 'agnā āyūnīśi pavase' Rg. IX. 66. 19-21 (according to Āśv. II. 3. 27-29). Then he offers one oblation of milk with the *sruba* ladle into the *dakṣināgni* with the words 'annādāyānna-pataye svāhā' and a second one silently. He then touches water, turns northwards and with one of his fingers (with the ring finger 'anāmikā' according to Kāt. IV. 14. 26) he takes out what remains in the *sruba* and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (of milk &c.) in the *sruba* and licks the contents of the vessel or his palm once with his tongue. According to Āp. (VI. 11. 5 and VI. 12. 2) and Baud. III. 6 he holds the *sruba* in such a way that its rod is turned east or north, and licks²²⁶⁹ the *sruba* itself twice, fills it with water, pours down to the west the water (from the ladle) with the mantra 'propitiate those who partake of leavings', sips water, and wipes the agnihotrahavani with *darbha* blades. Then he washes his hand, performs *ścamana* twice, goes near the *āhavanīya*, sits down, fills the *sruba* with water and spills the water from the ladle to the north of the *āhavanīya* with the words 'devān jinva;' he repeats the same process again and wearing the sacred thread in the *prācīnāvita* form and turning to the south he pours water to the south of the *āhavanīya* for the pitṛs with the words 'pitṛn jinva'. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words 'sapta-ṛṣin jinva'. He fills the *sruba* a fourth time, removes the *darbhas* from the place (*kūrcasthāna*) where they were placed to the west of the *āhavanīya*,

2269. The licking of the agnihotrahavani is one of the actions forbidden in the Kali age 'अग्निहोत्रहवण्याश्च लेहो लीढापरिग्रहः' quoted in Sūn. C. I. p. 12; vide com. on Sat. III. 7 'प्रागदण्डयोद्वच्छप्तव्या वा शुचा द्विराष्ट्रमति द्विष्ठ निर्लेण्डि' where it is said 'अत्र स्वतांश्चिह्नोत्रहवण्याः कलौ लेहनपतिषेधाच्चायाश्चमनमपि प्रतिषिञ्चमसो हस्तेभेस्याऽह भाष्यकृत् ।'

pours down water on that place thrice, so as to end the stream in the east or north. He then heats the sruć and sruva on the āhavanīya fire together and keeps them on the antarvedi or hands them over to an attendant. He then offers three samidhs to each of the three fires in the order in which he performed paryukṣana (i. e. in the order āhavanīya, gāṛhapatya, daksināgni, or gāṛhapatya, daksināgni, āhavanīya). After this the house-holder engages in waiting upon agni with vātsapra prayers or in a brief worship by repeating only 'bhūrbhuvaḥ svāḥ &c.' (Vāj. III. 37) ; then he pays silent homage to the āhavanīya and sits near it for a moment ; then he sleeps or sits near the gāṛhapatya ; then he performs paryukṣana for all the fires, then the householder breaks silence and performs ācamana and then when he goes out he contemplates in mind the daksināgni. The wife also performs ācamana (at the end) silently.

According to Kāt. (IV. 12. 1-2) the upasthāna (worship or homage) of the fires in the evening after oblations are offered in agnihotra with the Vātsapra mantras (Vāj. S. III. 11. 36 and Sat. Br. II. 3. 4. 9-41) is optional and the householder may simply repeat one verse (Vāj. S. III. 37 and Sat. Br. II. 4. 1. 1-2). Āp. (VI. 16. 4 and 6) prescribes as upasthāna the six verses 'upaprayanto' (Tai. S. I. 5. 5) and several others, which are passed over for want of space. There were several views about upasthāna, some holding that upasthāna was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the Vātsapra mantras (Rg. X. 45) or with the Gosūkta (Rg. VI. 28) or Aśvasūkta (Rg. I. 163). Vide Āp. VI. 19. 4-9 to VI. 23.

Āp. (VI. 15. 10-13) has certain interesting rules about agnihotra in the case of ksatriyas. At first he says a ksatriya should permanently maintain the āhavanīya fire, but he does not perform the daily agnihotra. He should however send food from his house to a brāhmaṇa at the time when the agnihotra homa is ordinarily performed, whereby he secures the performance of agnihotra, but the adhvaryu should make the rājanya recite the mantras of the worship of fire (agnyupasthāna noted above). A rājanya however who has performed somayāga and always speaks the truth may perform agnihotra daily. Aśv. (II. 1. 3-5) says that a ksatriya (and a vaiśya) may perform agnihotra on the New Moon and Full Moon days, that on other

days he should send cooked food to a brāhmaṇa who is devoted to his duties and that a ksatriya or vaiśya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily agnihotra. It is probable that these rules were made to allow more time to ksatriyas and vaiśyas for their chief occupations. According to Āp. VI. 15. 14-16, Āśv. II. 4. 2-4 and others the householder should every day personally perform the agnihotra, but if he cannot do that, he must do it personally at least on *parva* days and on other days a priest, a pupil or a son may perform his agnihotra for him.

The procedure in the morning agnihotra is the same as the evening agnihotra except in a few details e. g. the paryuksāna mantra in the morning is different in Āśv. II. 4. 25 'satyārtā-bhyām tvā paryuksāmi', while in the evening it is 'ṛtasatyā-bhyām tvā &c.' (Āśv. II. 2. 11), the samidh is offered into fire in the morning with the mantra 'harinīm tvā sūryajyotiṣam-ahariṣṭakām-upadadhe svāhā' (while in the evening the mantra is 'rajatām tvāgnijyotiṣām rātrīm-iṣṭakām-upadadhe svāhā ' Āśv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is 'bhūrbhuvaḥ-svarom, sūryo jyotiḥ sūryaḥ svāhā', while in the evening the word 'agnih' is substituted for 'sūryaḥ' (Āśv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his homa for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3-14, Āśv. II. 5, Āp. VI. 24-27, Kāt. IV. 12. 13-24. According to Āśv. the important rules are : he kindles the fires into flames, sips water (ācamana) and performs the worship of the āhavanīya, gārhapatya and daksināgni by going near them and repeating respectively the three mantras 'śāṁsyā paśūn me pāhi', 'narya prajām me pāhi' and 'ātharva pitum me pāhi' (all three in Vāj. S. III. 37). Then while standing near the daksināgni he should look at the other two with the mantra 'imān me mitrāvaraṇāu grbhan̄ gopāyatam punar-śayanāt' (Kāthaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the āhavanīya and offers worship to it with the mantra 'mama nāma' (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn 'mā praṇama.' When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to

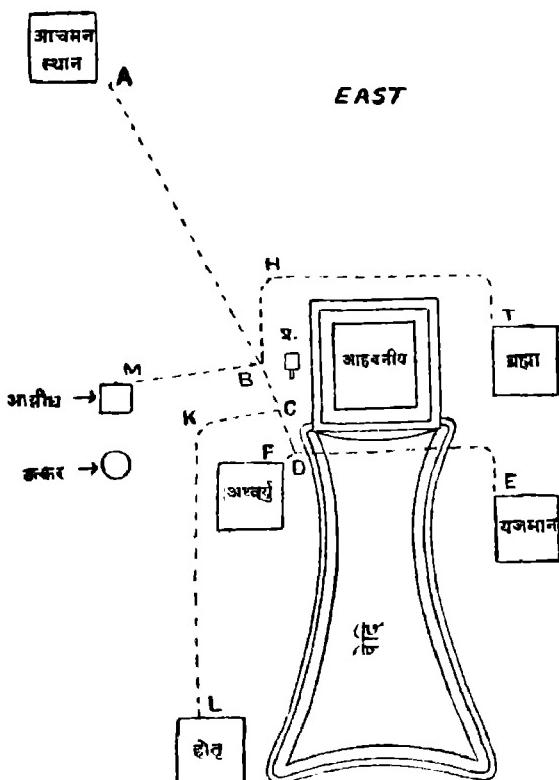
his destination he should recite ' sadā sugah' (Rg. III. 54. 21). When he returns from his journey to his village, he should repeat 'api panthām' (Rg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the āhavaniya with two verses (set out in Āsv. II. 5. 9). Then placing the samidhs he does homage to the āhavaniya with the verse ' mama nāma tava ca ' (Tai. S. I. 5. 10. 1) and then he places samidhs on the āhavaniya, gārhapatya and daksināgni with one mantra each (which are Vaj. S. III. 28-30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and darśapūrnamāsa (such as sipping water) which he can perform without his fires and to go mentally²²⁷⁰ through the whole procedure and to observe all vratas (such as subsisting on roots and fruits when required). Vide Āp. IV. 16. 18, Kāt. IV. 12, 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform *punarādhāna*).²²⁷¹

2270. 'मनसा नैत्यकं कर्म प्रवसन्नाव्यतन्दिवतः । उपादेह्य शुचिः सर्वे यथाकालमनुम-
जेत् । गोभिलस्सूति II. 157 ; प्रवसन् विहारमभिषुखो याजमानं जपति । आप. IV. 16. 18.

2271. असमकां तु दृष्टपर्यै ... भवेष्ठुतमनर्थक्षय ॥ विद्यायाऽग्निं सभायश्चेत्सीमाणुलङ्घण्य-
गच्छति । होमकालारये तस्य पुनराधानमिष्यते ॥ गोभिलस्सूति III. 1-2, quoted by
युद्धस्थरस्तनाकर p. 101 and रक्षवृत्त on आप. श्रौ. VI. 27. 5. For the first verse,
see n. 1635 above.

PLAN SHOWING
“DARŚAPŪRNAMĀSA-VIHĀRA”
(as seen at the *Mimāṃsā* Vidyālaya, Poona)



A B C D E indicates यजमान सभार

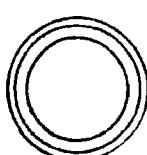
A B C D F " अष्टवर्षु "

A B H T " ब्रह्मा "

A B C K L " होतृ "

A B M " आश्विध "

प्र = प्रणीता



WEST



CHAPTER XXX

DARŚA-PŪRNAMĀSA 2272

The Darśapūrnamāsa sacrifice is the pattern or archetype (*prakrti*) of all other iṣṭis (which are called vikṛtis or modifications). The śrauta sūtras therefore describe first the Darśapūrnamāsa at length, though in the order of time agnyādhāna comes first. Āśv. II. 1. 1 says that all iṣṭis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Paurṇamāsa iṣṭi. According to Āp. III. 14. 11-13 a person, after he sets up the three fires, has to perform the Darśapūrnamāsa throughout his life (till he becomes a samnyāsin) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite).²²⁷³

The word 'amāvāsyā' literally means 'the day when (the sun and the moon) dwell or are together.' It is that *tithi* (day) on which both the sun and the moon are the nearest to each other, while paurṇamāsi is 'the *tithi* on which the sun and the moon are at the greatest distance from each other.' Pūrnamāsa means 'that moment when the moon is full.' Darśa has the same sense as amāvāsyā. Darśa is taken to mean 'the day on which the moon is seen only by the sun and by no one else.' Darśa (*m*) and pūrnamāsa (*m*) secondarily mean the rites that are performed on the amāvāsyā and the paurṇamāsi respectively.²²⁷⁴ An iṣṭi means a sacrifice in which the sacrificer employs four priests.

2272. Vide Tai. S. I. 1-13, I. 6-7, II. 5-6, Śat. Br. I. (S. B. E. vol. 12 pp. 1-273), Āśv. I. 1. 4-I. 13. 10, Āp. I-IV, Kṣt. II-IV. 5, Baud. I.

2273. 'पावजीवं सूर्यपूर्णमासाभ्यां यजेत्' quoted by Śabara on Jai. X. 8. 36. Vide Sat. Br. XI. 1. 2. 13 (S. B. E. vol. 44, p. 5) for 30 years. ताभ्यां पावजीवं यजेत् । त्रिशतं वा वर्षाणि । जीर्णे वा विरमेत् । आप. III. 14. 11-13.

2274. Vide वैजयन्ती on सत्याषाढ (I. 1. 'संपूर्णं वा') "गोभिलः । यः परमो विप्रकर्णः सूर्याच्छन्दमस्ते: सा पौर्णमासी यः परमः संनिकर्षः साऽमावास्या । ... तथा पूर्णे मासश्चन्द्रमा यस्मिन्क्षणे स इत्यपि पूर्णमासस्य निवेचनदृश्नात् । ... यतो न कृश्यते सूर्यसह-भावादतो 'अमावस्यदम्यतरस्याद्' (पाणिनि 3. 1. 122) इति पाणिनिसूत्यापि च सह वस्तश्चन्द्राकारप्रस्त्रिक्षिति त्वमावास्याशब्दस्तथा च सूर्यैव कृश्यते नाम्येनेति दर्शाक्षयो एषाल्यातः । ॥".

A sketch of the darsāpūrṇamāsa iṣṭi is given below principally based upon the śrautasūtras of Satyāśādha and Āśvalāyana.

One who has performed agnyādhēya should begin the performance of darsāpūrṇamāsa on the first Full Moon day after it. The iṣṭi on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day.²²⁷⁵ If extended over two days it is performed on the full moon day and the *pratipad* (the first day of the dark half that follows the Full Moon day), the former being called *upavasatha* day²²⁷⁶ and the latter *yajaniya* day. On the upavasatha day agnyavādhāna (offering fuel-sticks into fire) and paristarāṇa are performed in the case of the pūrṇamāsa rite and on the *yajaniya* day the rest is performed. If it is the first pūrṇamāsa iṣṭi or the first darsā iṣṭi, then the sacrificer has to perform the *Anvārambhanīya* iṣṭi, which is briefly described in the note below.²²⁷⁷

On the morning of the full moon day the sacrificer, after the performance of his daily agnihotra, sitting on a seat of darbhās to the west of the gārhapatya, holding kuṣa grass in his hand and performing prāṇyāma and accompanied by his wife, makes a *sāmkalpa* (resolve) as noted below.²²⁷⁸ Then he says to the four priests viz., adhvaryu, brahma, hotṛ and ḍagnidhra

2275. Vide com. on Kat. II. 1. 16-17 'पौर्णमासे यद् द्वच्छहक्तस्तथुकं सत्क्रेकिस्मिक्षेवाहन्यग्न्यवाधानादि कर्मपवर्गान्तं भवति । अस्मिन्यक्षे प्रातः प्रतिपद्विन एव सर्वमग्न्यवाधानादि कर्मपवर्गान्तं कर्तव्यम् । न दूर्घट्युपरग्न्यवाधानविने प्रतिपदः प्रधानकालत्वाद्वल्लानां प्रधानकालस्य न्यायत्वात् । तत्र च दत्तोपायनीयाशानारण्याशानान्यतरागारशयनानि न भवन्ति । उक्तकालाभावात् । ...अप्यदृष्टपनादि सर्वे भवत्येव ।'

2276. The Sat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him (from 'vas' with 'upa') it is called upavasatha. Com. on Ap. I. 14. 16 says 'यो यागार्थे अश्विसमीपे नियमविहिष्टो यास उपवासः ।'; 'यष्ट्यानां देवतानां योश्विसमीपे वासः स उपवसथस्तस्मांक्षयहरौपवस्थमन्वाधानविनमिति यावत् ।' com. on सत्यावाद I. 3. p. 99.

2277. At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the *anvārambhanīya* follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a *caru* to Sarasvatī, a cake on twelve potsherds to Sarasvatī and a cake on eight potsherds to Agni Bhagin. Jainini (IX. 1. 34-35) establishes that the *anvārambhanīya* is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Āśv. II. 8, Ap. V. 23. 4-9, Baud. II. 21 for further details.

2278. The संकल्प is शीपरमेष्वरपीर्यर्थं पौर्णमासेष्वरा यक्ष्ये; on amavasyā he employs the word वर्णेष्वरा for पौर्णमासेष्वरा.

'I choose thee, so and so by name, as my adhvaryu, as my brahma, as my hotṛ and as my āgnidhra.' The adhvaryu takes fire from the gārhapatya, carries it to the āhavaniya mound and also to the dakṣināgni mound and places a fuel-stick with its end to the east on the āhavaniya with the verse 'mamāgne varco' ²²⁷⁹ (Rg. X. 128. 1, Tai. S. IV. 7. 14. 1). The adhvaryu and sacrificer perform *japa* by muttering three verses ²²⁸⁰ (from Tai. Br. III. 7. 4 set out in Śat. I. 2. p. 71). While he is between the two fires (āhavaniya and gārhapatya) he mutters standing a verse 'antarāgni...manisayā' (Tai. Br. III. 7. 4). Then he offers a *samidh* into the gārhapatya fire with Rg. X. 128. 2 (=Tai. S. IV. 7. 14. 1, 'mama devā vihave'). The adhvaryu and sacrificer mutter two verses 'iha prajā &c.' and 'iha paśavo' (Tai. Br. III. 7. 4, Śat. I. 2. p. 71). The adhvaryu then places a *samidh* on the dakṣinā fire with 'mayi devā' (Rg. X. 128. 3, Tai. S. IV. 3. 14. 1). Then the two mutter a verse 'ayam pitṛnām' (Tai. Br. III. 7. 4). Those who maintained sabhya and āvasathya fires offered *samidhs* to them with mantras ²²⁸¹ (from Tai. Br. III. 7. 4).

If the sacrificer is one who has already performed a soma sacrifice then he has to go through the ceremony called 'sākhāharana'. Such a sacrificer had to offer *sānnāyya* (which is

2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in śrauta rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the adhvaryu (Kṭ. II. 1. 2).

2280. The first verse is अस्मै पूर्णानि सुर्यं यो मयोदूर्यं उद्यन्तमारोहति सूर्यमङ्गे। आदिर्यं उपोतिष्ठा उपोतिष्ठत्तमं श्वो यज्ञाय रमता देवतास्यः ॥ This is repeated if the pūrṇamāsa iṣṭi extends over two days, but if performed in one day he has to say अश्वो यज्ञाय for श्वो यज्ञाय. The third verse is इमामूर्जी पञ्चदशी ये प्रविष्टास्तान्वेवात् परिहृष्टानि पूर्णे । अस्मिन्हृष्टवाऽधिः तानावहतु पौर्णमासं हविरिद्विसेषा मध्ये ॥ On the darsēṣṭi he repeats आमावास्य हविः for पौर्णमासं हविः in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of *samidhs*. Kṭ. (II. 1. 3-4) prescribes the offering of two *samidhs* in each fire (one with a mantra and the other silently). The hymn Rg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavya'. In the Rg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first gārhapatya, then dakṣināgni, then āhavaniya (Kṭ. II. 1. 6). Some said that only the *vyādhritis* were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kṭ. II. 1. 6). Another view was that fuel-sticks were to be offered silently.

prepared by adding to fresh heated milk the sour milk or curds of the preceding night's milking).²²⁸² According to the Tai. S. II. 5. 4. 1 sānnāyya was offered only by a somayājī. Sānnāyya was offered to Indra or Mahendra (Sat. Br. I. 6. 4. 21 and Kāt. IV. 2. 10). The Tai. S. II. 5. 4. 4 says that only one who is *gatasrī* (explained above in note 2259) can offer sānnāyya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yāga the sānnāyya should be offered to Indra and then to Mahendra. In the full moon iṣṭi the deities to whom puroḍāśa (cake) is offered are Agni and Agnīṣoma and in it ājya is offered to Prajāpati silently between the two puroḍāśas. In the new moon iṣṭi the deities of puroḍāśa are Agni and Indrāgnī and sānnāyya is offered by a somayājī to Indra or Mahendra instead of the puroḍāśa to Indrāgnī (Āsv. I. 3. 9-12).

Now Śākhāharāṇa (which applies only to him who has performed soma-yāga and only in darśeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palāśa or śamī tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text ' he brings a branch turned to the east ' &c. He cuts it off with the words ' iṣe tvā ' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with ' ūrje tvā ' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse ' imām prācīm ' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra ' vāyavas sthopāyavas stha ' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with the mantra ' devo vah savitā prārpayatu...mā vah stena iṣata māgha-śāinsah ' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra ' śuddhā apah suprapāne pibantih ' (Rg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2. p. 79). Then he returns to the house of the sacrificer with ' dhruvā asmin.....bahvih ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with ' protect the cattle of the sacrificer ' (Tai. S. I. 1. 1). Jai. (III. 6. 28-29) states that Śākhāharāṇa is meant for both evening and morning milking.

2282. Vide Haug's tr. of Ait. Br. p. 443 for the preparation of sānnāyya.

The sacrificer²²⁸³ crosses by the west of the *ahavaniya* to its south and performs *ścamana* (sipping water). Then he contemplates on the sea and pays homage to the deities viz. Agni, Vāyu, Āditya and Vratapati in the manner set out below.²²⁸⁴

Barhirāharanī (bringing in the bundles of sacred kuṣa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulæ which occur in the Tai. S. I. 1. 2. They are not set out in detail here. The various stages are: he (*adhvaryu*) takes up a sickle or the rib of a horse or ox kept to the north of the *gṛhapatya* with the famous mantra 'devasya tvā savituh prasave ādade' (I take thee at the impulse of God savitr &c.). He pays homage to the *gṛhapatya* with a mantra. The sickle (but not the rib) is heated on the *gṛhapatya* fire. He then goes to the east or north of the sacrificial ground (*vihāra*) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of *darbas* from those growing there and marks as many clumps of *darba* as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, 'I leave you aside as the portion of beasts', touches those *darbas* that he intends to cut with 'this is for the gods', holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called *prastara*. Then he further cuts an uneven number of handfuls of *darbas* (3, 5, 7, 9, 11),²²⁸⁵ repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra 'God Barhis! may you grow into a hundred shoots' and touches the region of his heart with 'may

2283. In the case of one who has not performed somayāga and who therefore offers no *śnānayya* the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching *barhis* (kuṣa grass). Vide Baud. I. 1 'एष वे न संसरति चाहि: प्रतिपद्येत्'.

2284. अद्वे ब्रतपते ब्रतं चरिष्यामि तच्छकेयं तन्मे राष्ट्रयताम् । वायो ब्रतपते ब्रतं ... राष्ट्रयताम् । आदित्य ब्रतपते ... राष्ट्रयताम् । ब्रताना ब्रतपते ... राष्ट्रयताम् । . Vide Tai. S. I. 5. 10. 3 for the first and Tai. Br. III. 7. 4 for all.

2285. Ap. I. 4. 3 and Baud. I. 2 speak of an uneven number of *mūḍhis*, while Sat. I. 2, p. 84 says they may be even or uneven in number.

we grow into thousand branches'. He touches water and passes round a handful of darbhas a cord (*sulba*) from left to right, then puts thereon another handful of darbhas and passes a cord round it. In this way three or five handfuls are surrounded by a cord, which has its end stretched on the ground towards the east or north. Then heaps of blades are added on and over the last heap the *prastara* is placed. The whole is then firmly bound with the cord and a knot is made. He takes hold of the bundle thus tied, raises it up, places it on his head, returns with it by the way he went, keeps it inside the *vedi* on some grass (and not on the bare ground) near the spot where the middle *paridhi* would be. He pronounces over the *barhis* thus placed a mantra and keeps the *barhis* near the *gṛhapatya* on a mat or the like. He also cuts off silently and brings along with *barhis* other darbhas called *paribhojanīya* and dried up *kuśa* grass also (*ulaparāji*).²²⁸⁶

Idhmāharanya (bringing the wood-sticks). Twenty-one wood-sticks of *palāśa* or *khadira* are required, out of which 15 are meant for throwing into the fire at the time of repeating the *sāmidheni* verses, three are *paridhis*,²²⁸⁷ two *samidhs* are to be used at the two *āghāras* and the 21st is the stick for *anūyājas*. A cord is made of darbhas and spread on the ground with its end to the north, the *idhma* is heaped on it with a mantra (Ap. I, 6. 1, Sat. I. 2. p. 89). The bundle is tied with the cord and a knot is made and the *idhma* is laid alongside of the *barhis*. The pieces of wood that are thrown off when cutting the *idhma* are called *idhmapravṛatśana*. A bunch of darbhas called *veda* is made of the size of the knee of a calf by doubling and tying the darbhas with a cord and cutting the

2286. The *paribhojanīya* darbhas are meant for making seats for the priests, the sacrificer and his wife. Vide Haug's tr. of Ait. Br. p. 79 for a note on *barhis*, *paribhojanīya* and *veda*. Ap. I. 6. 4 states that while making the *veda* bunch the mantra 'tvayā veditm vividuh' (Tai. Br. III. 7. 4) is recited.

2287. परिधि means an encircling stick of wood 'अस्ते; परिष्ठो धीरन्ते तानि दास्त्वा परिष्यः' com. on Sat. I. 2, p. 88. They are of some sacrificial tree such as *palāśa*, *kṛṣṇamarya*, *khadira*, *udumbara* &c. They may be undried or dried but must have the bark on. The middle one is the thickest, that to the south is the longest, that to the north is the thinnest and shortest. Vide Ap. I. 5. 7-10 and Kat. II. 8. 1 for *paridhis*. The *paridhis* are about three spans or one *bāhu* long, while *samidhs* are two spans (*prādeśa*, distance between the thumb and index finger when both are stretched away from each other).

darbhas about one span above the tying cord and a mantra is repeated over it ('vedosi' &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Āśv. I. 11. 1). The cut portions of darbhas of which veda is formed are called *veda-parivāsana*. These two, idhma-pravṛāscana and *veda-parivāsana*, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called *upaveṣa*²²⁸⁸. He recites a mantra over it (*upaveṣosi...bhavasi nah*, Ap. I. 6. 7, Sat. I. 3. p. 91). In the Full moon sacrifice the *upaveṣa* is made silently. He places on the *upaveṣa* a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called *pavitra* with a mantra 'trivṛt palāse &c.' (Tai. Br. III. 7. 4, Ap. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the *pīḍa-pitṛyajñā* is performed in the *darśeṣṭi*, but not in the *pūrṇamāsa* *isti*. *Pīḍa-pitṛyajñā* is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform *sāyam-doha*. When the householder has offered the evening agnihotra, he spreads darbhas to the north of the gārhapatya, washes the sānnāyya utensils (that are the same as are required for *sāyam-doha*) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below.²²⁸⁹ He then makes

2288. अङ्गारपेषणार्थं काष्ठसुपवेष इति समाउप्यायते : com. on Ap. I. 6. 7. It is one span long. Com. on कार्त्ता. II. 4. 26 says 'उपवेषोऽङ्गारपोहनसमर्थं हस्ताकृति काष्ठम्'. It is of *palāsa* and one end of it is made to resemble a shovel.

2289. अग्निहोत्रहवणीसुखादुपवेषं शास्त्रापविच्छमभिधार्मीं निवाने दोहनमयस्पाद्यं द्वारपात्रं ला पिधार्मद् । सत्यात्ता I. 3. p. 93. These are eight. Vide Ap. I. 11. 5 for these. For agni-hotrahavaṇī and *upaveṣa* vide notes 2263 and 2288 above. *Ukhā* is the same as the *kumbhī* of Ap. *Ukhā* is an earthen vessel or pan. *Abhidhāni* is a rope for tying the cow (or the calf according to com. on Ap.). The two *nidānas* are ropes for tying the hind feet of the cow near her hoofs and knees. *Dohana* is the pot in which the cow is milked. There is a wooden or metal lid to cover the *dohana*. *Sākha-pavitra* is made from the branch out of which the *upaveṣa* was prepared and consists in the top of that branch which is tied round with three darbhas like a braid (according to Sr. P. N.).

two pavitras (strainers, purifiers) of two darباس that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra ' pavitre stho ' (Tai. Br. III. 7. 4) and are invoked with a mantra (prāṇapānau &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra ' you two are holy by the mind of Viṣṇu '. Jai. III. 8. 32 (and also Śabara thereon) says that the two pavitras and the vidhṛtis (described later on) are not taken from the cut barbis, but from the kuśa grass called pari-bhojaniya. The adhvaryu loudly announces ' purify the cow, the ropes and all the utensils '.²²⁹⁰ The adhvaryu places the two pavitras inside the agnihotra-havāṇi, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gāyatrī metre ' devo vah savitot-punātu ' (Tai. S. I. 1. 5. 1) once,²²⁹¹ there being a rest at the end of each pāda (and twice silently). He invokes the water with ' āpo devir-agrepuvā... (Tai. I. 1. 5. 1, Vāj. S. I. 12–13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrahavāṇi) and with ' may you purify for this divine rite, for the worship of gods ' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra ' etā ācaranti ' (Tai. Br. III. 7. 4).²²⁹² The adhvaryu takes the upavesa with ' thou art dhṛṣṭi, impart brahma ' (Tai. S. I. 1. 7. 1), takes out with the upavesa burning coals from the gārhapatya to its north. He places the ukhā on those coals and kindles burning coals round it with ' may you become hot with the tapas of Bhṛgus and Āṅgirases ' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow " announce

2290. Most of the mantras in the sāyamdhāra are taken from the Tai. S. I. 8 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are sautra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says एतदै पञ्चस्य समुद्दर्शं यत् कर्म कियमाणस्त्रयजुर्बाभिवदतीति ।

2291. According to Āp. I. 11.9 the three pādas of the mantra accompany each act of upavāna. उत्पवनसुद्वग्नायां पवित्रास्यामूर्खेष्वर्णं शोधनमपाप्तं । पाञ्चिका हस्तद्वयेन पवित्रे शुहीत्वेत्युलन्ति तत्मूलमन्वेष्ट्यम् । com. on Sat. I. 3. p. 94.

2292. From Āp. I. 11. 10 it appears that the mantra ' etā ācaranti ' is recited by the sacrificer.

to me when the calf joins the cow". He places the *sākhāpanitra* with its tip to the east (to the north in the morning milking) in the ukhā with a mantra, touches the ukhā and restrains his speech²²⁹³ holding the *sākhāpanitra*. The person who is to milk the cow takes the abhidhānl (the rope) with ' adityai rāsnāsi ' (Tai. S. I. 1. 2. 2) and the two nidāna ropes silently and makes the calf join the cow with ' thou art Pūṣan '. The adhvaryu issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (vihāra) and all obey it. The adhvaryu invokes the cow with a mantra and the milker sits down near the cow to milk her with a mantra.²²⁹⁴ The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milker brings the milk to the adhvaryu, who asks him ' whom did you milk, declare to us, (this is) an offering to Indra, it is vigour '. The milker refers to the cow by her name (such as Gaṅgā) and adds ' in whom milk has been placed for gods and men '. The adhvaryu replies ' she (the cow named) is the life of all '. The adhvaryu places the pavitra in the kumbhī (or ukhā) and pours therein the milk across the pavitra with a mantra. The adhvaryu gets two more cows milked in the same manner (i. e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as Yamunā) and that the 2nd and 3rd cows are referred to by him respectively as ' viśvavyacāḥ ' and ' viśvakarmā ' instead of ' viśvāyuh ' (in his prati-vacana). After three cows are milked he loudly utters thrice ' milk much for Indra, may the offering (havya) increase for the gods, for the calves, for men ; be ready for milking again '. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the adhvaryu does not hold his tongue, nor does he

2293. The com. on Ap. I. 12. 5 explains that ' vagyamana (holding one's tongue) means ' not uttering any word except a mantra '. ' मन्त्राद्यस्याव्याहरणं वाग्यमनं यदि प्रभस्तो व्याहरेद्विति लिङ्गात् ' com.

2294. The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. ' वृत्सेन च द्वैहार्थं प्रसवः साइयः ' com. on Sat. I. 3. p. 96. The तै. वा. II. 1. 8 (न संसूक्षमते) forbids manipulation of the udders with fingers to induce the flow of milk. Ap. I. 12. 15 says that there is an option as to whether a śudra can be the milker in this sacrifice.

touch the kumbhi while the other cows are being milked. Jai. (XL I. 47-53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a *vidhi* and Śabara quotes passages of the śruti that on that night no agnihotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānnāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānnāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānnāyya is to be prepared). He beats the milk and pours over it (i. e. does *abhighārana*) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with 'I add soma (i. e. curds) to thee in order to turn thee into curds for Indra' (Tai. S. I. 1. 3).²²⁹⁵ He adds to the vessel what remains sticking to the pot or stuck after agnihotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the śākhāpavitra with a mantra (if a palāśa branch was used) or silently (if one of śami was used) and keeps it in a secure place. He keeps the sānnāyya in the gārhapatya side of the vihāra on a *sikya* or some such contrivance with 'O Viṣṇu, guard the offering'.

He brings another branch with which or with darbas he separates the calves for the morning milking (on the principal day). The same procedure as for *sāyamdhava* is followed in the

2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavasatha day (i.e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavasatha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i. e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Ap. I. 13. 12 and Sat. I. 3, p. 99. If no curds be available he adds either rice or pieces of palāśa bark or wild or village badara fruit or pūṭika plant (the pratinidhi of soma) to the milk to make it sour. Vide Ap. I. 14. 1, Sat. I. 3, p. 100.

morning milking (of the principal day). There are a few differences as to mantras, as to not adding coagulating substance, which are passed over.

After the *sāyamdhoka* (evening milking) the adhvaryu directs (agnidhra or some other priest or himself) 'strew kuśa grass round the fires, first round āhavanīya, then gārhapatya, then daksināgni' or the order may be first gārhapatya, then daksināgni and lastly āhavanīya. The darbas strown on the south and north have tips turned to the east. The sacrificer mutters a mantra when kuśas are being strown.

Having done so much he observes the amāvāsyā as an *upavasatha*. Thus on the amāvāsyā day he performs agnyanvādhāna (offering fuel-sticks into fires), separating the calves with the branch, *sāyamdhoka*, bringing *barhis* and *idhma*, preparing the *veda* and *vedi* and observing some vows. But two of these viz. separating calves from their mothers and *sāyamdhoka* are performed only by him who has already performed a soma sacrifice. In the case of the pūrṇamāsa *isti* if spread over two days, on the Full moon day only agnyanvādhāna and strewing kuśas round the fires are gone through and on the next day are performed the bringing of *barhis* and *idhma* and making of *veda* and all the other rites. If the *isti* is to be performed in one day only, then kuśa grass is strown round the fires after the making of the *vedu* bunch.

About sānnāyya Sat. states some divergent views. The Kāpeyas held that even one who has not performed soma-yāga may offer sānnāyya and the deity in his case will be Indra and after he offers Soma, the deity for sānnāyya will be Mahendra. According to Śabara on Jai. X. 8. 44 the Gopāyanas held that one who has not performed a soma sacrifice may offer sānnāyya. According to Sat. himself, for a year or two after Somayāga the deity will be Indra and then Mahendra if the sacrificer so desires. Persons of the Aurva and Gautama gotras and those who are *gataśrī* (vide note 2259) may if they like offer sānnāyya to Mahendra even before performing Somayāga. Compare Āp. I. 14. 8-11 and vide Jai. X. 8. 35-46 (about the two purodāsas and sānnāyya).

On the principal day (i.e. the first day of the dark half in the case of pūrṇamāsa) the sacrificer offers his daily *agnihotra* before sunrise and begins after sunrise the performance of the pūrṇamāsa *isti* (and in the case of the darśeṣti before sunrise).

He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tai. S. I. 1. 4. 1). From the place of the gārhapatya fire to the āhavaniya he spreads a line of dry kuśa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tai. Br. III. 2.4) and then spreads another line of kuśas to the south and another to the north of this first line silently. To the south of the āhavaniya, seats of kuśa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the āhavaniya and of the sacrificer to the south of the south corner of the east side of the vedi. To the north of gārhapatya kuśas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapāṭras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphya and kapālas &c. (vide above note 2233 for the ten). This is called pātrāśādana (placing the utensils near).²²⁹⁶

Then follows *brahmavarana*.

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula²²⁹⁷ 'O ! Lord of the earth ! Lord of the worlds ! Lord of great being (Heaven ?) ! I choose thee as brahmā ' (Tai. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in ĀP. III. 18. 4 from the Tai. Br. III. 7. 6 and part of which is translated here) ' I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:— शुद्धोपभूतं च शुद्धं च ध्रुवां च मालिनीहरणं चेहापात्रं च मेषकं च पिण्डोद्घातनीं च पर्णीताप्रणयनं चायस्थालीं च वेदं च दारुपात्रीं च योकत्रीं च वेदपरिवासनं च धूष्टं चेभप्रबन्धनं चाम्बा-हार्यस्थालीं च मदन्तीं च याति चान्त्यानि पात्राणि तात्येवसेव दृग्द्वं संसाध्य । चौ. I. 4 ; vide also सत्यापाद I. 4 which adds कुट्ट, explained as पात्राणः कुड्डनसाधनम्.

2297. The choosing of brahmā takes place on the north of the vedi near the utkara, and then the brahmā priest comes to the south of the āhavaniya either from the east side or the west side of the āhavaniya according to one's Śākhā ; vide (Kāt. II. 1. 21 and com.).

brahmā priest; I proclaim this to mind, mind proclaims to Gāyatri ... the Viśve Devas to Br̥haspati, Br̥haspati to Brahmā, Brahmā is bhūḥ, bhuvah, suvah. Br̥haspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Br̥haspati, protect the sacrifice' (*ibid.*) and crossing the altar by the west of the āhavaniya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuṣa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nirṛti, ill-luck) with the words 'avaunt,²²⁸ Daidliṣavya (son of a re-married widow ?), get up from this place, occupy the seat of another, who is more ignorant than me' (*Tai. S. III. 2. 4. 4.*), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitṛ, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Br̥haspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (*vide Ap. III.18. 4, Kāt. II. 1. 24*). The brahmā is required to be the most learned in Vedic lore (brahmīṣṭha, as *Ap. III. 18. 1* says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the pranītā water, sprinkling the bundle of fuel-sticks and kuṣa grass. There are four priests in darśa-pūrṇamāsa (*vide note 2228*). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuṣa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).²²⁹

The adhvaryu, sitting to the west (or north) of the gārha-patya fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (*Ap. I. 17. 1*) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अहे दैषेष्यन्योदतास्तिभान्यस्य सद्वने सीद योऽस्मरपाकतर हृति ब्रह्मसद्वनमीक्षते । ब्रह्मसद्वनचूर्णं निरस्यति निरस्तः पाप्मा सह तेन यं ह्रिष्म हृति । कार्या, II. 1. 22-23.

2299. The two darbha blades are called *pavitra* (neuter noun) and the process described here is called *pavitrakaraya* and has been described above.

you be washed for gods, may you shine for the gods, may you be pure for gods' (Ap. I. 16. 3). He keeps the two pavitras in the camasa and pours water in the camasa with 'who takes you, let him take you, for whom shall I take you, I take you for him, you for prosperity' (Ap. I. 16. 3) and at the same time contemplates on the Earth with 'I take you with this' (not uttered). He fills the vessel so as to leave some space at the top and purifies the water by the process called *utpavana* (described above in note 2291). He then invokes them with 'may the divine waters, that are the first purifiers and the leaders carry this sacrifice to the front, may they place the lord of the sacrifice in front, Indra chose you in his fight with Vṛtra, you chose him in the fight with Vṛtra, you are sprinkled' (Tai. S. I. 1. 5. 1). The adhvaryu then asks the permission of the brahmā priest in the words 'Brahman! shall I carry forward the water' and issues a direction 'sacrificer, observe silence'. The brahmā priest mutters a mantra 'Lead forward the sacrifice, sustain these deities, may the sacrificer be on the back of heaven. Place this sacrifice and the sacrificer in the world where the seven sages and other men of holy deeds dwell' and loudly says 'yes, do carry the water forward'. The adhvaryu then repeats the verse 'who carries you forward? Let him carry you forward. I carry forward the divine waters; may they sit round our sacrifice, conveying to the sacrificer thousandfold prosperity, the waters that delight in drink, having a shining (or oily) appearance'. He holds the water in a vessel which is covered by the sphya that has its tip to the east and that is held level with his nose and carries it forward without allowing even a drop to fall down. When the water is being carried the sacrificer invokes it with a mantra.²³⁰⁰ The adhvaryu places the water vessel (*pranītāpātra*) on *darbha* grass to the north of the *āhavanīya* with the mantra 'you are sanctified by brahma (prayers); who employs you? Let him employ for (securing) all desires, for the worship of gods (Ap. IV. 4. 4)' and then covers the vessel with *kuśas*. All these acts constitute *pranītāpranayana*. While the water is being placed near the *āhavanīya* the sacrificer invokes it with the immediately preceding mantra and passes his eye over the whole of the sacrificial ground. No one is to pass between the *āhavanīya* and the *pranītā* water (Kāt. II. 3. 4).

2300. The mantra is यूर्ध्वं कथं वाऽङ् चर्क्षं च मात्रं वद् च सं च धूर्ध्वं पूर्व्ये-कामरा: पूर्वशमा विराजो या इदं विष्णुं सुवर्णं श्यामलृता नो देवस्तरता संविदानः स्वस्ति पह्नी नपत मजामतीः। It occurs in Ap. IV. 4. 4.

The principal purpose of the pranītā waters is that they are used for making the ground grains into a dough for puroḍāśa and their final disposal is to be poured into the vedi (Jai. IV. 2, 14-15). The adhvaryu comes back by the same way that he went, places down the sphya among the yajñapāṭras and touches the sacrificial utensils with his hand wearing a pavitra with the mantra 'may the divine groups enter into the sacrificial utensils'.

Then follows *nirvāpa*²³⁰¹ (taking out handfuls of grains or a portion of other sacrificial material). The adhvaryu takes in his hand the ladle called agnihotra-havani with 'thou art made of a tree for dakṣa' (strength). Then he holds it in his left hand and takes the winnowing basket (sūrpa) in his right hand with 'to thee for the all-pervading (yajña)'. Then he heats it (ladle) on the gārhapatya fire with 'the raksas (evil spirit) is burnt, the enemies are burnt'. He then touches water.²³⁰² The adhvaryu asks the permission of the sacrificer in the words 'sacrificer ! shall I take out sacrificial material' and the sacrificer replies 'yes, do take out'. The adhvaryu then utters the words 'I go towards the wide space' and approaches a cart or wooden frame (śakaṭa) standing to the west of the āhavaniya or gārhapatya containing either rice or barley grains (in the husk), which has the shafts turned to the east or north, which has the yoke joined to it and is covered with mats. While touching the right side of the yoke he mutters 'thou art dhūr (destructive fire), injure the destructive (enemy), destroy him who seeks to destroy us and whom we seek to destroy'. He touches the left shaft and mutters the mantra 'thou art of the gods (i. e. belongest to them), thou art the purest (or the most generous), the fullest, the dearest, the best carrier, the best summoner of the gods'. He places (firmly touches with) his right foot on the left wheel (of the śakaṭa) with 'Visnu traversed thee'. He mounts the cart with his left foot with 'thou art an unbent receptacle of *havis*, mayst thou be strong and not

2301. The mantras required here occur in Tai. S. I. 1. 4 and V&j. S. I. 7 ff and so are not indicated in each place. 'देवतार्थतेजेन पृथक्करणं निर्दिष्टः' com. on Ap. I. 17, 10.

2302. Whenever any mantra referring to evil spirits and the like is uttered, one has to touch water thereafter before doing anything else. Vide 'रौद्रं राक्षसमासुरमाभिचरणिकं मन्त्रसुकृत्वा पितृयमात्मानं चालन्पोपसृजेत्' कार्या. I. 10. 14.

break (or bend)'. He makes an opening by removing the mats covering the śakata and looks at the corn to be used for making the purodāsa and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for purodāsa) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras.²³⁰³ He places the two pavītras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyanīya S. I. 1. 5), puts (empties) the handful in the struc (agnihotrahavanī) and puts in the winnowing basket (on which the two pavīras have been kept) four handfuls of grain by means of the agnihotra-havanī, three with the mantra (repeated thrice) 'at the command of god Savitṛ, with the arms of Aśvins, with the hand of Pūsan I take out thee that art dear to Agni'²³⁰⁴ and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the darśapūrnamāsa and Śabara explains 'savituh prasave' as meaning 'urged by the yajamāna' (or when the sun rises), 'aśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnyādhēya) and pūsan as meaning 'yajamāna' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tvā', the mantra for cutting off barhis (barhirdevasadanam dāmi) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṃskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the *nirvāpa* 'I call here Agni, the hotṛ and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

2303. The 'daśahotṛ' mantras are 'चित्तिः सुकृ चित्तमाज्यं' &c. quoted in note 2247 above.

2304. If the purodāsa is meant for Agni and Soma (jointly) as in purṇamāsa, the words 'agnisomābhyaṁ justam' will be substituted for 'agnaye justam' and the names of other deities in the cases of other purodāsas. Vide Kāt. II. 3. 21, Āp. I. 18. 1, Jaimini IX. 1. 38-39.

four handfuls, (the adhvaryu) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the sphya placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of purodāśas for other deities. The adhvaryu touches the grains taken out with 'this of the gods' and touches the rest (remaining in the śakata or vessel) with 'this is ours together (with the gods).' He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the mats covering the cart (or from near the vessel) taking with him the śurpa with 'thee I release from the fetters of Varuṇa' (compare Maitrāyanī S. I. 1.5). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the śavanyas with 'the light of Vaiśvānara (Agni).' He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, svāhā' and goes near the gārhapatya with 'follow wide space (or sky).' He puts down the śurpa (containing the corn taken out) near the gārhapatya to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of Aditi'²³⁰⁵ and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.'²³⁰⁶ The adhvaryu pours water in the (agnihotrahavanī) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two pavitras (blades of kuṣa) held in the hands and with the mantra 'may god Savitṛ &c.' (vide p. 1024 above) and invokes it with 'may the divine waters' &c. Then the adhvaryu seeks the permission of the brahmā priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The brahmā priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The adhvaryu then sprinkles water thrice, once with the mantra 'at the command of Savitṛ I sprinkle

2305. Aditi in this passage means the earth, according to the Tai. Br. III. 2.4.

2306. If the cake is meant for Agni and Soma then the mantra would be अग्नोषोमौ हृष्णं रक्षेथाम्.

thee that are dear to Agni' (or Agni and Soma or other deity as the case may be) and twice silently. One should so sprinkle that drops of water may not fall on the fire. He then upturns the sacrificial utensils (i. e. instead of their mouths being down, their mouths are now upturned) and sprinkles them thrice with water with 'may you become pure for divine rite, for worship of gods'.²³⁰⁷ The rest of the water taken for sprinkling is placed to the east of the gārhapatya (in a struc). It is stated by Jaimini (IX. 1. 2-3) that the proksana of the mortar and pestle or the mill-stones has an unseen spiritual result (apūrva).

The adhvaryu sits to the west of the gārhapatya, takes hold of the black antelope skin lying on the altar with 'thou art the whirl of the wind' and shakes it thrice on the utkara holding it in such a way that the neck portion is up and the hairy portion inside (towards himself) with 'destroyed is the evil spirit, destroyed are the enemies'. To the west of the utkara he spreads the antelope²³⁰⁸ skin with its neck portion westwards (Sat. Br. I. 1. 4. 5) and its hairy portion upwards with "thou art the skin of Aditi". The portion²³⁰⁹ of the skin near the anus (of the animal) is twisted below the hairless part and both parts are held together with 'may the earth know thee'. While still touching the skin he places the mortar on it with 'thou art the adhisavana (the utensil for pressing or beating the grains) made of a tree, may the skin of Aditi know

2307. The com. on Kāt. II. 3. 40 यामिरद्विर्हविषः पात्राणां च प्रोक्षणं कृतं ताः प्रोक्षण्यः अग्निहोत्रहवणस्थिः ।

2308. The black antelope skin has been throughout the ages a symbol of holiness and vedic culture. It is therefore that Āryavarta was defined, as shown above (p. 13), as that territory where the black antelope wanders naturally. Vide Sat. Br. I. 1. 4. 1-2, where yajña is said to have escaped from the gods and wandered about as a black antelope and the white, black and yellow hairs of the antelope are said to represent respectively Rig, Sāman and Yajus. On account of its holiness, the antelope skin is employed for husking and bruising the grains (from which the cake is to be made).

2309. प्रति त्वा पृथिवी वेरिगति पुरस्तात्पतीर्चीं भसदमुपसमस्यते । सत्याषाढ् I. 5 ; अप. I. 19. 5 has ग्रस्तात् ... स्यति. The com. on both give slightly different interpretations. भसद् कटिपद्वेशं पुरस्तात्पतीर्चीं गमयित्वानन्तरपदेशेन सह द्विषुणितो करोतिस्यर्थः । com. on Ap. The tail portion is twisted under the skin so as to make one portion a little higher than the rest and so as to make the mortar or mill-stone placed on the skin to incline in one direction.

thee': Holding the mortar (*ulūkhala*) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,²³¹⁰ thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to *havīṣkṛt*, with 'come, O *Havīṣkṛt*' (repeated thrice)²³¹¹. When the grains begin to be husked the adhvaryu utters a call to *Āgnidhra* 'strike loudly'. The *Āgnidhra* takes *kutaru* (*āśman*, a stone) with 'thou art a stone, thou art one that makest a hymn of praise (or glory)' and he strikes therewith the large mill-stone (*dr̥ṣad*) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (*upalā*) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The *Āgnidhra* may

2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly only if one is well-fed and so the grains are said to be prompters of speech.

2311. The *prāṇa* (summons) is हविष्कृदेवीहि हविष्कृदेवीहि हविष्कृदेवीहि. The figure 3 is used to show that the preceding letter is *pluta* (of three moras). *Havīṣkṛt* literally means 'one who separates the grains from the husks.' According to Tai. Br. III. 2. 5 the summons is addressed to many divine *havīṣkṛts* 'हविष्कृदेवीत्याह च एव देवानां हविष्कृतः । तात्र दृशति त्रिर्दयति त्रिष्ट्या हि वेचाः ।' In the case of the brāhmaṇa sacrificer the call for the person who separates is हविष्कृदेवीहि, for a kṣatriya sacrificer हविष्कृदागाहि, for a vaiśya हविष्कृदाद्रव and for the sūdra हविष्कृदाधाव. Or the first call may be employed for all. Vide Satapatha I. 1. 4. 12, Ap. I. 19. 9-10, Sat. I. 5. According to some हविष्कृत is पर्जन्य. The com. on Ap. explains that 'sūdra' here stands for मिषादस्थपति. हविष्कृत means 'the person who prepares the *havis*' as also the formula used to call him. On the Vedic text 'इविष्कृदेवीति त्रिरवश्वाह्याति' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separator of grains (III. 2. 5-9). Jai. (XI. 2. 11) establishes that there is no *havīṣkṛt* call in savanīya puroḍāsas. According to Sat. Br. I. 1. 4. 13 the wife formerly rose to the *havīṣkṛt* call but in its time either the wife or the *Āgnidhra* priest rose.

strike silently with the yoke-pin (*śamyā*) instead of using a stone (Āp. I. 20. 4). He repeats this thrice (i. e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer's wife or some one else (such as the *agnīdhra*) threshes the grains in the mortar (Kāt. II. 4. 14). Jai. (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. Jai. (IV. 2. 26) further lays down that the Vedio sentence 'vrībhīn-avahanti' is a restrictive injunction (*niyamavidhi*) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such by using the nails) it restricts one to the former method. The *adhvaryu* then holds the winnowing basket near the mouth of the mortar to its east or north with the words 'thou art grown by rain'²³¹² (as it is made of bamboo) and touches the beaten grains (to be used for *puroḍāśa*) with 'you are grown by rain'. He then puts with his hand the beaten grains into the winnowing basket with 'may (the śūrpa) know thee' (the grains as its own). Holding the śūrpa over the *utkara* he thrice winnows the grains and frees them from the husk (which falls on the *utkara*) with 'thrown away is the evil spirit, thrown away are the enemies' (i. e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the śūrpa fall on the *utkara* with 'blown away are the enemies'. He puts the husks from the place of the *utkara* over the (middle) potsherd (on which the cake is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with 'thou art the portion of evil spirits'. He does not look at these husks. He presses down with his hand the spot where the husks are kept with 'pressed down is the evil spirit'. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with 'may the wind separate you.' He then pours out the grains of rice from the śūrpa in the pot with the words 'may the god Savitṛ with his golden hands (rays) accept you'. He then takes them and pours them in the mortar and issues a direction (*praisa*) to the sacrificer's

2312. The word वृद्धि is employed in all these mantras for attaining prosperity. Vide Tai. Br. III. 2. 5 'वर्षवृद्धिं वा ओषधयः । वर्षवृद्धां हृषीकां समृद्धयै' Jaimini IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the *puroḍāśa* is to be baked.

wife to make the rice free from the thin coating of husk.²³¹³ The wife or some one else or a *dāsī* (a maid-servant) does the threshing several times, then she hands over the pestle to the *agnidhra* who beats with the pestle the grains and then the wife does the final beating with 'may you become pure for the gods, shine for the gods, purify for the gods'. The adhvaryu puts the *kanas* (little particles of rice grains) separated from the polished grains of rice in a vessel, cleanses the polished grains that are in the *sūrpā* with water. That portion which remains after the grains are beaten thrice is made to flow towards the *utkara* with the water (collected in another vessel) that is used in washing the polished grains with 'this is the portion of evil spirits. May the waters carry it forward from this place, *svāhā*', the water being also poured inside the *vedi*. Then he repeats the whole procedure about the black antelope skin from its being taken up to its being spread already described. Then the adhvaryu places the yoke-pin (*śamyā*) with its head (*kumba*, thick part) to the north on the antelope skin with 'thou art the support of the heavenly world'; he establishes²³¹⁴ the larger mill-stone (*drṣad*) with its face to the east on the *śamyā* in such a way as to cover the *śamyā* with its western half with 'thou art intelligence (though) made of a stone; may the support of heaven know thee'; then he places the smaller mill-stone on the larger one with 'thou art intelligence (though) a child of the mountain; may the *drṣad* know thee'. The adhvaryu then bends and looks at the polished grains that are in the *sūrpā* with 'you are honeyed rays'. He spreads the polished grains on the larger mill-stone thrice with 'at the command of god Savitṛ.....hands of Pūṣan' (vide p. 1024 for the omitted words). I spread you, you are corn, satiate the gods' and once silently. He draws the smaller mill-stone over the grains to the east with 'to thee for *prāṇa*'²³¹⁵, to the west with 'to thee for *apāna*',

2313. The पैद is 'चिष्फलीकर्तवै' (Ap. I. 20. 11 and सत्यापाद I. 5). फलीकर्त्तवै तण्डुलेभ्यः कणानि विरोगकरणम् | com. on सत्यापाद I. 5. This is to be done thrice, once by the wife, then by the *agnidhra*, and then again by the wife. If the wife is not available, then the third is done by the adhvaryu himself. The mantra is recited only once. Vide 'यो चा कश्चिद्विद्यमानायाम्' आप. I. 20. 13 and com. 'अविद्यमानायामनालभ्युक्तवादिना निमित्तेनासंनिहितायामभावे च तस्या इत्यर्थोऽविशेषात्.' -

2314. The skin is the earth. He holds with his left hand the skin, the yoke-pin, the larger mill-stone successively as he proceeds.

2315. उक्तासलिङ्गासततसंथिगता वृत्तयः प्राणापानव्यानाः । सायण on तै. स. I. 1. 6 'प्राणाय स्ताऽपानाय त्वा व्यानाय त्वा.'

and holds it firmly in the middle of the lower mill-stone with 'to thee for *vyāna*'. Ultimately he grinds towards the east with 'I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series²³¹⁶ of actions (here grinding)'. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with 'May God Savitr with his golden hands (rays) accept you' and bends down to look at the ground grains with 'I look at you with an unimpaired eye.' He then issues a direction to the wife 'grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.' Either the wife grinds or a maid-servant (*dāsi*) may do so (Ap. I. 21, 8-9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu heats on the gārhapatya water called *madanī*²³¹⁷ brought from the *prāṇītā* water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the *śhavaniya* fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upavesa with 'thou art dhṛṣṭi (bold one), give brahma (holy food?).' He separates two burning coals from the western portion of the gārhapatya fire with the upavesa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with 'O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with sāstra); and forbid that fire that eats flesh (cooks ordinary meat food).' He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherds) with 'bring that fire that worships the gods.' He then places the middle one²³¹⁸ (of the eight potsherds) thereon with 'thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.' He lays a

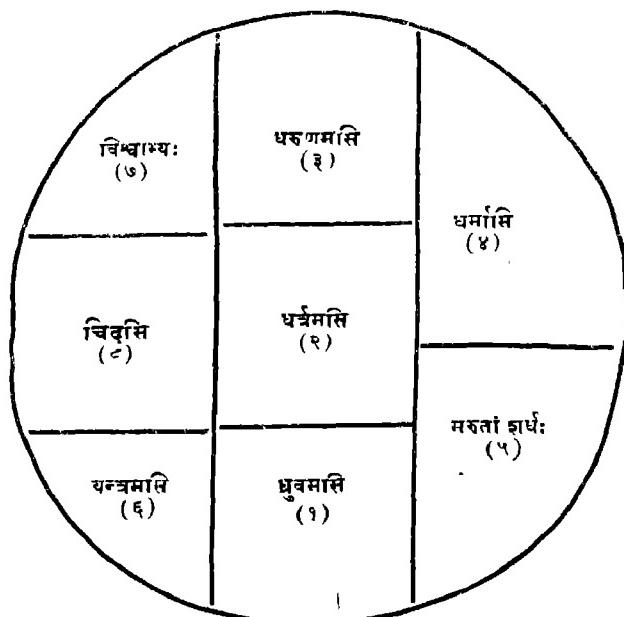
2316. Or शस्त्रिं may refer to the skin (vide *Uvata* on *Vāj.* S. I. 20 where this mantra occurs).

2317. According to Ap. I. 23, 24 the kapṭas are first arranged (*kapṭlopadhāna*) and then the madanī water is heated, while *Satyēśadha* (1. 5-6) reverses these processes.

2318. According to *Vaikhānasa* the southern of the two burning coals is cast aside. Vide com. on *Satyēśadha* I. 6. p. 133. According to Ap. I. 22. 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsherd is laid.

burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potsherds, whether eight, eleven or more or less, are arranged on the gārhapatya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāṇa and apāṇa, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharuṇa (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruts'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art cit'²³¹⁹ (intelligence).'

2319. The arrangement of eight potsherds according to Sat. I. 6 is shown in the diagram. The arrangement according to Āp. I. 22-23 and Kat. II. 4. 27-34 somewhat differs. The com. on Kat. II. 4. 37 explains how eleven potsherds are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34n. Vide Tai. S. I. 1. 7 for ध्रुवमासि &c.



In modern times many agnihotrins do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārhapatya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the veda bunch repeating for each potsherd 'may you be heated by the tapas of Bhṛgus and Aṅgirases.'

The adhvaryu heats the pātri (the puroḍāśa pātri, according to Kāt. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the yajus mantra ²³²⁰ 'devasya tvā ... agnaye justam sarīvapāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the puroḍāśa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbha blades) the tips of which are turned northwards thrice (i. e. he performs *utpavana*) once with the mantra 'haryos-tvā vārā-bhyām-ut-punāmi' or with the mantra 'devo vah' (vide note 2291 above). He takes in the sruva ladle water from the pranītā water, and supporting it on the veda bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the madanti vessel with the mantra ²³²¹ 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the meksāṇa ²³²² with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i. e. either अग्ने or अग्नीपोमास्या &c.). Vide Āp. I. 24. 1 and पथा देवतमवैनानि संस्पर्ति in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug's translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The meksāṇa is a rod of asvattha wood one aratni long having at one end a square board four angulas in length (to be used like a mixing spoon).

divides the ball into two parts with 'may you (two) become separate according to the respective shares (of the deities)'. He makes two balls of equal size from the dough and touches the two separately with 'this for Agni' and 'this for Agni and Soma'.²³²³ From the group of potsherds to the south he removes the burning coals with the *veda* bunch with 'Here do I remove the face from the approaching (or attacking) army' and then removes the coals also from the group of potsherds that are to the north. Taking the ball of flour that is to be placed on the southern potsherds with 'thou art the head of the sacrifice' he bakes the ball with 'thou art heat and bestower of all life' and similarly bakes the other ball on the northern group of potsherds in the same way.²³²⁴ He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an *apūpa* and the cake should be as large as the hoof of a horse.²³²⁵ He spreads the cake so that it covers all the potsherds with 'may thou spread wide' (i. e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with 'mayst thou take on a skin'. He passes a burning firebrand thrice round each cake with 'vanished is the evil spirit, vanished are the enemies'. He applies over the cakes the flames of burning darbhas with 'may the god Savitṛ bake thee in the kindled (fire) called nāka'. He applies heat by passing round the cakes burning fire-brands with 'may fire not burn thy body! O Fire, protect the offering'. He spreads over the cake ashes in which there are also burning coals with 'mayst thou be connected with prayer'. The adhvaryu issues a direction (to the āgnidhra) 'bake the cakes without burning them' and here he gives up the restraint of speech (that was imposed as stated above).

He heats with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the *sphya* to the west of the āhavaniya (or gārhapatya) three lines

2323. In पूर्णमासे दि the two balls are for Agni and Agni-Soma and in darsa for Agni and Indragnī.

2324. Ap. (I. 24. 6-7) says that the first ball is baked on all the eight potsherds for Agni and then the other ball is baked.

2325. अतुङ्गमनपूर्पाकृतिमवशफलाच्च कूर्मस्त्रेषु प्रतिकृति करोति । आप. I. 25. 4, सर्या. I. 6. p. 141. 'तत्रापि कथिलूर्मस्तुङ्गः कथिदपूर्पाकृतिरपूर्पविज्ञनस्तुभय-चिलक्षणो नात्युच्चो नातिनीच्च इत्यर्थः' com. on सर्या.

(on the *vedi*) running from south to north (or optionally from west to east, according to Ap. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trita, svāhā!' (Tai. S. I. 1. 8. 1).²³²⁶

To the west of the *āhavanīya* he constructs a *vedi*, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides.²³²⁷ The sacrificer repeats a verse 'I make a mansion for him &c.' (Tai. Br. III. 7. 6) and touches the spot where the *vedi* is to be made. The adhvaryu sweeps the spot of the *vedi* with the *veda* bunch once with the mantra 'they knew the *vedi* by means of the *veda* bunch &c.' (Tai. Br. III. 3. 9) and twice silently before the dust and weeds are removed.²³²⁸ The *yajamāna* invokes the *vedi* when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Tai. Br. III. 7. 6). The adhvaryu takes the *sphya*

2326. The story of *Ekata*, *Dvita* and *Trita* who are called *Āptya* occurs in Tai. Br. III. 2. 8. In the Rg. we frequently come across *Trita*, a devotee of Indra, who is there sometimes called *Āptya*. Vide Rg. I. 105. 9, VIII. 12. 16, VIII. 47. 13. *Trita* is said to be the seer of Rg. IX. 102 and X. 1-7.

2327. According to the com. on Sat. I. 6, p. 145 the *vedi* should be 4 *aratnis* or 96 *āṅgulas* in length. According to Kṣt. II. 6. 2-10 the *vedi* should be 4 *aratnis* on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called *āmīsas*, shoulders) should envelope the *āhavanīya* mound and all the herbs growing thereon and the roots should be uprooted. The *vedi* is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called *śroni*) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्तादृष्टीयसी पश्चात्परीयसी मध्ये संनततरा भवति' आप. II. 3. 2. In the figure here the *vedi* is away from the *garbhapatya*. This is so for those who follow the *śūtra* of *Apastamba*. For those who follow *Satyāśaṅgha* the *vedi* begins much nearer to the *garbhapatya* than is seen in the figure here and the *dakṣināgni* is also nearer the *garbhapatya*.

2328. वेदेन वेदिः..... विष्वदानिरिति पुरस्तात्सतम्यथज्ञुषो वेदेन वेदिः त्रिःः समाप्तिः पूर्वार्थद्वेदिमित्तुर्विष्वदानिरिते स्तम्बयज्ञुर्हरति । सत्या. I. 6. pp. 145-14f, आप. II. 1. 3-4. The com. on आप. II. 1. 4 says स्तम्बयज्ञुरिति सतुणाः पास्योऽभिधर्थीयस्ते तथोगात्कर्म च कथित् । It is called स्तम्बयज्ञु; because the stalk of *darbha* is cut after reciting a *yajns* formula.

(wooden sword) along with two darbhas with 'I take you at the impulse of Savitr with the hands of Pūṣan', invokes it with 'thou art the arm of Indra', cleanses upwards the tip of the sphya with a darbha with 'thou art wind with a thousand tips (or edges) and a hundred sharp brilliances' and places a darbha with its tip to the north or east on the eastern portion of the vedi at a spot which is 32 angulas from the eastern side of the vedi (i. e. $\frac{1}{3}$ of the length of the vedi) with 'thou art armour for the earth'.²³²⁹ He strikes the darbha with the sphya saying 'O Earth, meant as the place for worshipping gods, may I not injure the root of thy herb'. He moves aside with the sphya the dust together with the cut blade of darbha with 'struck aside is the demon Araru from the earth'. He removes the dust and the blade with the sphya outside the vedi towards the utkara²³³⁰ with 'go to the cowpen, the place of the cows.' While this is being done the sacrificer recites by way of invocation 'O gods! I cut off with the bolt of Indra the head of him who hates me &c.' (Tai. Br. III. 7. 6). The adhvaryu looks at the vedi with 'may Heaven rain on thee' and at the sacrificer with 'may rain shower on thee'. The agnidhra sits down with the palms of his hands turned upwards to the north of the vedi and outside it on a spot at the distance of two padas (footsteps) from the north side of the vedi with 'salutation to heaven and to the earth.' The adhvaryu spreads near the agnidhra the dust together with the cut blade of grass at the distance of one prakrama to the north of the vedi from a spot which is 32 angulas (or $\frac{1}{3}$ of the vedi) from the eastern side of the vedi²³³¹ with 'O God Savitr! bind with a hundred fetters in the most distant region him who hates us and him whom we hate; do not free them from the fetters'. The agnidhra covers with both his

2329. Vide Tai. S. II. 6. 4, Tai. Br. III. 2. 9, Sat. Br. I. 2. 5. 7-20 for details about the construction of the vedi. According to Sat. (II. 6, p. 152) following Vedic texts, the vedi is prepared on the Paurṇamāsi day in the Pūrṇamāsa iṣṭi and on the previous day in the dārsheṣṭi. Jaimini V. 1. 29 explains the consequences of this on the order in which the various actions are performed.

2330. The उत्करा is called गोस्थान, as गो means speech and as the agnidhra sits near the utkara and makes the pratyāśravāya formula अस्तु भौषध् from near it.

2331. This defines the position of the utkara. वेष सप्तिरेत्य-स्त्रः पुरस्ताद्वितीयवेष उद्यग्निपद्मपरिभिते वा वेदेनिर्वपति स उत्करः। आप. II. 1. 6-7. उत्किरति अस्मिन् सत्याण् पासुमित्युत्करः। com. on Sat. I. 6. p. 148.

hands²³³² joined together the place of the utkara with 'the restless one is held down' and remains so. The adhvaryu strikes the vedi with the sphya a second time and a third time and the same procedure is followed by him and by the āgnidhra as at the first striking except that one mantra is different for each priest at each of the two strikings. The adhvaryu strikes with the sphya a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhas from the vedi, the yajamāna recites the invocatory verse 'I cut off the head' &c. and the āgnidhra covers a fourth time with his hands with 'may Araru not spring upwards to thy heaven'. The adhvaryu then draws with the sphya on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with²³³³ 'may the Vasus enfold you with the Gāyatrī metre'. He draws a line on the western side of the vedi towards the north with 'may the Rudras enfold thee with the Trisṭubh metre' and draws a line from the northern corner of the west side towards the east with 'may the Ādityas enfold thee with the Jagatī metre'. While this is being done the yajamāna mutters a verse 'O Br̥haspati, envelope the vedi &c.'. He makes the shoulders of the vedi raised up and envelope the ābhavaniya mound and the two corners on the western side turned towards the gārhapatya and the vedi is contracted in the middle. The adhvaryu issues a direction²³³⁴ (to himself

2332. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Tai. Br. III. 2. 9 for exposition.

2333. परिघ्रहण means 'drawing lines with the sphya round the vedi in order to indicate the extent of the vedi.' 'परिघ्रहाति परि समव्याप्तयेन रेखाकरणादिना इयती वेदिरिति ज्ञापनार्थं परिघ्रहाति' com. on KSt. II. 6. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the ābhavaniya mound. पूर्वपरिघ्रह (or-परिघ्रह) and उत्तरपरिघ्रह or-परिघ्रह are technical expressions, the first refers to the actions done from enveloping with the mantra to Vasus up to the Āgnidhra digging the vedi and levelling it. 'पूर्वं परिघ्रहमित्यस्य कर्मणः संज्ञा संघवहारार्था ! जाग्सेने-त्युत्तरतः उत्तरभोगेरात्म्यं उत्तरपार्थे पुरस्ताहेविमध्ये यावत् असपर्यन्तमाहवनीयात्मां वा परिघ्रहणं कार्यम्' com. on KSt. II. 6. 25. पूर्वपरिघ्रह is somewhat like the first rough plan and उत्तरपरिघ्रह conveys the idea of final completion.

2334. Really this is a mere mantra for *japa*.

or to the ḗgnidhra or to the attendants if any) 'O men! make this *vedi* and make it occupied by the Vasus, Rudras, Ādityas &c.' (*Kāthaka Sat.* I. 9). The ḗgnidhra digs up with the sphya the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the *utkara*. When this is being done the sacrificer recites two texts. The ḗgnidhra digs the ground from west to east for making the *vedi* with 'at the prompting of God Savitṛ, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphya, and all dust that remains he removes to the *utkara*. The adhvaryu addresses the brahmā priest 'O brahman! shall I undertake the further enfolding of the *vedi*'. The brahmā priest mutters a mantra 'O Bṛhaspati, enfold the *vedi* &c.' and loudly replies, 'Yes (om), do enfold'. He enfolds the *vedi* from the south, west, and north respectively²³³⁵ with 'thou art rta (right), thou art the abode of rta, thou art the glory of rta'. The yajamāna mutters while this is being done a verse 'O Bṛhaspati! enfold the *vedi*' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the *havis*), thou art svadhā (the source of pindas offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the *vedi* level by means of the sphya from east to west. The yajamāna invokes the *vedi* with a mantra 'Having become the earth, it nourished greatness &c.' (*Tai. Br.* III. 7. 6). The adhvaryu addresses a mantra²³³⁶ (*Tai. S.* I. 1. 9) to the *vedi* 'O virapśin! Before the cruel (Araru) creeps out &c.', holds the sphya in a slanting position in a spot which is beyond $\frac{1}{3}$ of the length of the *vedi* from its western side and issues a direction²³³⁷ 'obtain or set down the

2335. The words ऋतमसि, ऋतसदनमसि, ऋतश्चिरसि are addressed to the *vedi*. They are from *Tai. S.* I. 1. 9.

2336. According to *Sayana*, विरप्शिन् is irregular for विरचिति addressed to the *vedi* and means 'having priests.'

2337. The पैष is प्रोक्षणीरात्साद्येभाष्टहिरप्सादय सुवं च सुचश्च संस्थृते पर्तीं संनद्धाऽयेनोदेहीति ।. Vide *Tai. Br.* III. 2. 9 and *Sat.* I. 6. p. 153. According to *Sat.* this is addressed to himself by the adhvaryu who does all these actions in order. According to *Krt.* II. 6. 36-37 the direction is addressed to ḗgnidhra and according to the com. on *Āp.* II. 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still पर्तीं संनद्धा, since the rule is that there is no

water for sprinkling, put down the *idhma* (fuel-sticks) and *barhis* (*kuṣa* grass), clean the *srūva* and the *sruc* ladles, gird up the wife (of the sacrificer), and come out with clarified butter.' Then the *agnidhra* (or *adhvaryu*) places two *pavitras* inside the *agnihotrahavani* (*sruc*), pours water into it, draws the *sphya* in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the *vedi*, holds the *sphya* in the left hand inside the *vedi* and the *agnihotrahavani* in the right hand, drops a little water from the *agnihotrahavani* on to the furrowed line made by the *sphya* and places the *agnihotrahavani* (containing the water) on the spot where the *sphya* had been originally held fixed slantingly with 'O abode of *rta*.' The *adhvaryu* brings to his mind him whom the *yajamāna* hates. When the *prokṣṇī* waters are being placed the *yajamāna* mutters a mantra. The *adhvaryu* throws the *sphya* in such a way that it falls on the *utkara* with 'thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.' Then seizing the *sphya* with his fist by the bulging part thereof he draws it towards the east from the *utkara*. He washes his hands on the *utkara* and also the *sphya* with water but does not touch with his bare hand the point of the *sphya* (i. e. he cleans the other parts of the *sphya* with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the *āhavaniya* he places with both hands the *idhma* and *barhis*, the latter to the north of the former. The *sphya* is placed near the *pranītā* waters to their west (Kāt. II. 6, 43).

With the ends of the blades cut off in making the *Veda* bunch he (the *agnidhra* or *adhvaryu* himself) wipes the *srūva* and the three ladies viz. *juhū*, *upabṝt* and *dhruvā*), invokes them with 'you are not sharpened (and yet) you destroy our enemies.' He takes up the *srūva* and the *sruc* ladles with 'Agni summons you, who are filled with butter, for the worship

(Continued from last page)

ūha in the model sacrifice. Vide Jaimini IX. 3. 20. The next *sūtra* extends the same rule to *vikṛti* sacrifices also. In XII. 1. 29 Jaimini establishes that at the time of *dikṣā* in a *Soma* sacrifice the wife is girt up with the *yoktra*, a fresh girding up is hence not necessary in the *prāyanīya* and other *istia* that are constituent elements in *somayāga*. Jaimini I. 4. 11 explains that the word *prokṣṇī* is used here in its etymological sense.

of the gods,' heats them on the āhavāniya or gārhapatya with 'burnt is the evil spirit, burnt are the enemies, I heat you with the very dazzling light of Agni.' He cleans the sruva, the bowl by rubbing its inside several times and its outside on all sides once with the tips²³³⁸ (of the vedaparivāsanāni) and its rod with the roots (of the portions of the cut blades) with 'May I not brush the place of cows! I clean thee that art strong (or possessed of food) and that subduest enemies' (Tai. S. I. 1. 10. 1). He cleans the juhū ladle, the bowl by rubbing its inside several times from west to east with the tips (of the cut portions), its outside from east to west with the middle portions and its rod with the roots with 'may I not brush out speech and life-breath, I clean thee &c.' He cleans the upabhṛt, the inside from east to west (as for sruva), the outside from west to east with the middle portions and the rod with the roots with 'may I not rub out the eye and the ear, I clean thee &c.' He cleans the dhruvā ladle as he did the sruva, with the difference that the mantra is 'may I not rub out progeny and home &c.' He does not allow a cleaned vessel to come in contact with one that is not cleaned, but if they are brought in contact he again heats the vessel (already cleaned) and cleans it again. He takes up the vessel called prāśitraharaṇa,²³³⁹ heats it on the fire (but without mantras) and cleans it, the bowl with the tips (of cut blades) on all sides from the outside to the inside and the rod with the roots 'with may I not brush out food, progeny and prosperity, I clean thee that art strong and subduest enemies'. According to Āp. II. 4. 10 and com. on Sat. I. 7 p. 158 the sruc ladles and the prāśitraharaṇa are laid on darbhās in front of the utkara or to its west on the north side of the vedi. He sprinkles with water the cut portions of the veda bunch with

2338. The portions cut off in making the veda bunch (called vedaparivāsanāni) have three parts, अट (tips), मट्य and मूल. The first and last are employed in cleaning the स्रुव. The mantra in Tai. S. I. 1. 10 is गोङ्ठं मा निर्दृक्षं वाजिनी त्वा सपत्नसाहं संमार्जिम्, वाचं प्राणं च्छुः ओऽर्चं प्रज्ञो योनि मा निर्दृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम्. गोङ्ठं साईं संमार्जिम् is uttered when cleaning स्रुव, वाचं प्राणं मा निर्दृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम् for जुहू, च्छुः ओऽर्चं प्रज्ञो योनि मा निर्दृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्जिम् with उपभूत, प्रज्ञो योनि मा निर्दृक्षं वाजिनीं.....संमार्जिम् with ध्रुवा. 'प्रतीचीमश्चारम्य पात्रवृष्ट्वसंधिपर्यन्तं, संधिमारम्यापर्यन्तं प्राचीद्' com. on Sat. I. 7 p. 158.

2339. Prāśitra is a portion of the haṭis left over after offering into the fire, that is to be given to the brahmā priest and prāśitraharaṇa is the vessel that holds it and that is made of khadira wood, is shaped like a cow's ear, is one span long and has a rod four angulas in length.

which the vessels were cleaned and offers them into that fire ²³⁴⁰ (gārhapatya or āhavanīya) on which the vessels were heated with 'this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth ; we destroy our enemy with it that has a thousand shoots, svāhā ! ' (Tai. Br. III. 3. 2).

Then comes *patnisāminahana* (girding up of the sacrificer's wife).

The āgnidhra takes up the *veda* bunch, the āyasthāli, ²³⁴¹ *yoktra*, and the two darbha blades used as *pavitra*. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the āgnidhra (by the adhvaryu, according to com. on Āp. II. 5. 6) with the yoktra (cord of muñja grass) with the mantra, ' I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vratas of Agni, gird up myself for meritorious actions ' (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Āp. II. 5. 5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikhā of a man) is made to the north of the navel with ' may Pūṣan tie a knot for you ' and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying ' O fire, Lord of the house, call me near '. Standing to the west of the gārhapatya she pays

2340. According to Kāt. II. 6. 50 the cut blades used in scouring the vessels are thrown on the utkara. Āp. II. 5. 1 gives an option.

2341. The āyasthāli is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sruce ladies are filled. The yoktra is a triple (having three strands) cord of muñja grass with which the waist of the sacrificer's wife is girt with a mantra by the āgnidhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 ' आशासना सौमनसमित्याह । मेधामेवैना केवलीं कुरुत्वा आशिषा समर्थयति । अग्नेरकुरुता ... कमित्याह । एतद्वै पत्नियै व्रतोपनयनम् । तेनैवैना व्रतस्तुपनयति । '. According to some (Āp. II. 5. 3) the mantra ' एषस्तु ग्रन्थः ' is recited by the wife. The words in Sat. 1. 7 p. 160 are ' उत्तरतो नामेतिकृण्य ग्रन्थं कुरुते । निष्ठकर्यः ग्रन्थः means शिखाकृतिः ग्रन्थः (com. on Āp. II. 5. 6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a *vrata* for the sacrifice, as stated by the Tai. Br. quoted above.

adoration to the wives of the gods²³⁴² with 'May you wives of the gods summon me near you' and she looks at the same spot (west of gārhapatya and not east) with 'O wife, O wife (of the god) ! this is thy world, salutation to thee, do not injure me'. She sits facing the north at a place which is south-west of the gārhapatya with ' May I have no widowed state just as Indrāṇi has none.²³⁴³ May I have good sons like Aditi ! O gārhapatya endowed with all means, I sit down near thee for good progeny ' (Tai. Br. III. 7. 5). On sitting down she mutters (japati²³⁴⁴) ' O fire ! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 1. 10. 1-2) ; may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Rg. X. 159. 3). ' The agnīdhra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with ' may Pūṣan open thy mouth ' and takes from it into another vessel ghee that should be a little more than what would be required in the rite, heats it on the daksina fire with ' Visnu traversed this ' (Rg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthālī (pot for clarified butter) with ' thou art Aditi, whose pavitra is not cut off ' and pours into that pot in which two pavitras are placed plenty of clarified butter²³⁴⁵ ' thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gādhas (this is the nirvāpa of clarified butter). He melts the butter in the ājyasthālī on the burning coals of the southern portion of the gārhapatya

2342. The region of the wives of the gods is to the west of the gārhapatya.

2343. In Rg. X. 86. 11 (and Tai. S. I. 7. 13. 1) we read हन्द्राणमिष्टा नारिषु सुभग्नमध्यवद् । न हस्या अपरं च न जरसा मरते पतिविश्वस्मादिन्द्र उत्तरः ॥

2344. The com. on Sat. I. 7. p. 161 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before agnyādhāna ' एते मन्त्रा आधानात्पूर्वं पितृः पत्नुर्वा सकाशाद्धीर्यं परोज्याः ' .

2345. The com. on Āp. II. 6. 1 notices that in the absence of ghee made from cow's milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no *atha* of the words referring to cows that occur in the mantra).

fire with 'to thee for sap', takes it down (from the coals) with 'to thee for strength', holds it over the *veda* bunch and hands both the pot and the *veda* bunch to the wife. She first closes her eyes and then holding her breath (opens her eyes and) looks down on the clarified butter with 'thou art the milk of cows; the fluid of herbs, I look on thee for securing good progeny with an invincible eye' (*Tai. S. I. 1. 10. 3*). The āgnidhra places the ājyasthālī on the northern portion of the gārhapatya fire and melts it with 'thou art light'; he takes it from the fire with 'to thee for light' and carries it to the south of the śhavaniya with 'follow after light'. He melts it on that fire with 'may Agni not remove thy light'. He takes up the pot and returns by the way he went and places it with a mantra 'thou art the tongue of Agni' (*Tai. S. I. 1. 10. 3*) to the north of the proksaṇī waters on the line drawn with the sphya.

The adhvaryu and the *yajamāna* both close their eyes, holding their breath, (open their eyes and) look down upon the clarified butter with 'thou art ājya, thou art truth may I partake of thee' (a long mantra from *Tai. S. I. 6. 1. 1-2*). The adhvaryu purifies (performs *utpavana* of) the ājya thrice with two *pavitras*²³⁴⁶ the points of which are held towards the north by continuously carrying them backwards and forwards with 'thou art bright, thou art the flame, thou art light' (*Tai. S. I. 1. 10. 3*). He performs *utpavana* of the proksaṇī water with 'devo vah savitotpunātu &c.' (*Tai. S. I. 1. 10. 3*). The adhvaryu fills with the sruva ladle that has no trace of anything sticking to it and that is held in the right hand clarified butter inside the *vedi*, while holding the sruva together with the *veda* bunch in the left hand. The juhū ladle is so held that its bowl is alongside of the hollow of the ājya-sthālī, that of the upabhr̄t is near the middle of the ājyasthālī and the dhruvā is on the ground. In the juhū and dhruvā four ladlings are made with sruva while in the upabhr̄t eight are made²³⁴⁷, but the upabhr̄t contains the smallest portion of ājya, the juhū contains a good deal and the dhruvā contains

2346. The com. on *Sat. I. 7.* p. 165 explains how this particular *utpavana* is done 'आज्यस्थालया पवित्रे पश्चात्प्रागमारण्य प्राप्तानं नीत्वा पुनः पश्चात्प्रागमानीय ततो मन्त्रेणोत्पुनाति पुनहि द्वेषमेव !'. The Rgvedins move the *pavitras* from the west to the east only.

2347. There are various views about the number of times ājya is poured with the sruva into the three ladles (sruva). Vide *Ap. II. 7. 4-6, Sat. I. 7 pp. 165-167*. The general rule is stated above.

the largest quantity. When the juhū is being filled the mantras are four 'éukram tvā...grhnāmi pañcānām tvā...dhartrāya grhnāmi' (Tai. S. I. 1. 10. 3 and I. 6. 1. 2-3); in the case of the upabhr̄t the mantras are eight 'pañcānām tvartānām... suviryāya tvā...grhnāmi'; in the case of the dhruvā the mantras are 'suprajāstvāya tvā grhnāmi.....devatābhyo grhnāmi' (Tai. S. I. 6. 1. 3). The yajamāna also invokes with the same mantras when the ladling is going on. The adhvaryu removes the ājyasthālī together with the veda and sruva from the vedi, keeps the ājya in some place other than the utkara, invokes the prokṣāṇī waters with 'the divine waters (āpo devī &c., Tai. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with 'brahman, shall I sprinkle.' When the brahmā says 'yes' he sprinkles thrice the idhma (fire-wood brought, vide p.1014 above), the veda bunch and the vedi, each with a separate mantra (from Tai. S. I. 1. 11. 1). He places the whole bundle of barhis with the knot to the east inside the vedi with a (sautra) mantra 'we had recourse to barhis &c.' and sprinkles the tips, the middle portions and the roots of the barhis respectively with 'to thee for heaven', 'to thee for the aerial region', 'to thee for the earth.' While the sprinkling proceeds the yajamāna repeats a verse 'may the waters and herbs be well disposed to the yajamāna &c.' (Āp. IV. 6. 1). He dips the tips of the barhis in the water contained in the agnihotra-havāṇī and then the roots also. He sprinkles over the knot of the barhis from east to west water from the sruc over which he places his hand (so that water oozes over it from his finger tips) with 'to you for nourishment' (Tai. S. VII. 1. 11). He pours down the remaining prokṣāṇī water from the southern corner (śroṇī) of the west side of the vedi to its north corner with 'svadhā to the pitṛs, mayst thou be strength for the barhisad pitṛs, may you (the particles of water) go to the earth with strength' and the yajamāna says 'this is for *षष्ठी* Barhisad pitṛs.'

Now comes *barhirāstarana* (strewing the vedi with kuśa grass). He loosens the knot of the bundle of barhis with 'may Pūsan loosen thy knot'. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of barhis (as if towards the ahavaniya) with 'thou art the crest (stūpa) of viṣṇu i. e. yajña (Tai. S. I. 1. 11). With 'I implant prāṇa and apāṇa in the yajamāna' he places the two pavitra blades (used in utpavana above) on the prastara, hands it over to the brahmā priest, who passes it on to the

yajamāna who holds it in his hand. He strews darbha^{2347a} grass on the *vedi* and places the cord that tied the barhis thereon with 'God Barhis! I strew thee that art soft like wool, as a good seat for the gods'. The darbhas are spread in three or five series (or divisions) beginning from the west side of the *vedi* towards the east (or the reverse according to some) in such a way that the tips of one set that is already spread cover the roots of the next and the grass is so thickly strewn that the ground below cannot be easily seen. When the kuśa grass is being strewn the yajamāna recites a mantra 'O barhis, that are soft like wool, being spread place me in heaven &c.' (Tai. Br. III. 7. 6), when the *vedi* is covered with the middle division of the barhis he recites the mantra 'this young lady with four tufts of hair &c.' (Tai. Br. III. 7. 6) and when the *vedi* is completely covered he recites a long passage 'May you be auspicious to me increase food, strength, spiritual lustre, martial brilliance, prosperity, progeny, cattle for me &c.' (Tai. Br. III. 7. 6).

He takes out two blades (to be used later) for the *anuyājas* and keeps them separately to the east, feeds the *āhavaniya* with fire-wood, takes back the *prastara* from the hand of the yajamāna, and while holding the *prastara* himself places the three encircling fuel-sticks (*paridhi*) round the *āhavaniya* fire. The middle *paridhi* is placed on darbhas to the west of the *āhavaniya* with the tip towards the north with²³⁴⁸ 'thou art gandharva &c.'. While the middle *paridhi* is being placed the yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two *paridhis* are laid to the south and north of the *āhavaniya* place with their tips to the east, the southern one extending a little beyond the *āhavaniya* place and touching the middle *paridhi* and the northern one also touches the middle *paridhi*. The yajamāna repeats two long passages when the southern and northern *paridhis* are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 3. 6 barhis represents human beings and the *vedi* represents the earth. 'बहिः सृणाति । प्रजा वै बहिः । पृथिवी वेदिः । प्रजा एव पृथिवी प्रतिष्ठापयति ।'. In Tai. Br. III. 3. 6 we have पजमानो वै प्रस्तरः which Jai. I. 4. 23 says is a mere artha-vāda.

2348. The mantra for the middle *paridhi* is गन्धवीसि विश्वावसुविष्व-स्मादीष्टो यजमानस्य परिधिरिद्द ईडितः, that for the southern *paridhi* is इन्द्रस्य बाहुरसि वृक्षिणे यजमानस्य ... ईडितः, that for the northern one is नित्राकरणी त्वोत्सरतः परिष्टता छुवेण धर्मणा ... ईडितः. These occur in Tai. S. I. 1. 11 and Vgj. S. II. 3.

with that repeated by the yajamāna for the middle paridhi). The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tai. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhs with their ends turned upwards on which the ḍaghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vītihotram tvā kave &c. Rg. V. 26. 3 or Tai. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhas of equal length, that have no blade shooting from inside of them; these are called vidhṛti and are laid down on the barhis strewn on the vedi in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtis are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtis.....may you support life, progeny and cattle in me' (Tai. Br. III. 7. 6). The adhvaryu keeps the prastara bunch on these two vidhṛtis with 'sit in this abode of Vasus, Rudras and Ādityas' (Tai. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tai. Br. III. 7. 6). The adhvaryu places the juhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra.²³⁴⁹ The upabhr̄t is placed to the north of the juhū in such a way that its root is very much to the west of the root of the juhū and it is underneath the vidhṛtis, and the dhruvā is placed to the north of the upabhr̄t over the vidhṛtis and its root is very much to the west of that of the upabhr̄t. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tai. Br. III 7. 6) addressed to the three ladies when they are being placed. The adhvaryu lays down the sruva to the south of the juhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vasatkāra'. He places the ājyasthāli also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ājyasthāli (Tai. Br. III. 7. 6). The adhvaryu invokes the ladies (srucas) with 'these sat in the world of good deeds; O Viṣṇu! protect them, protect the sacrifice

2349. The same mantra is repeated for all three, only the name of the particular sruva being inserted 'जुहूरसि चृताच्ची नाम्ना मिषेण नाम्ना मिषेण सदासि सीद ! उपभूदसि चृताच्ची ... सीद ! ध्रुवासि चृताच्ची सीद ! Vide Tai. S. I. 1. 11 and compare V&J. S. II. 6.

and the lord of sacrifice and me who bring sacrifice' (Tai. S. I. 1. 11, Vaj. S. II. 6). He invokes the clarified butter with ' you are all-pervading, belong to Visnu and are the abodes of Prajāpati'. He takes in his hand the āyasthālī together with the sruva and the veda bunch, removes with the veda bunch the burning coals from the southern purodāsa with ' Here do I remove the mouth from the attacking army ' and then removes them also from the northern purodāsa. He invokes the purodāsa with ' O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the purodāsapāṭī for each of the two cakes with ' I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter ' (Tai. Br. III. 7. 5) and drops clarified butter over (i. e. performs abhighārana) the southern purodāsa which is intended for Agni with ' May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin ; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i. e. ghee) for Agni ' (Tai. Br. III. 7. 5) and drops butter silently on the northern purodāsa. If the second offering be sānnāyya (instead of a purodāsa) he drops clarified butter over the boiled milk with a mantra ' May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer ' (Tai. Br. III. 7. 5). He removes the purodāsa into the pāṭī (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with ' this baked (purodāsa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath ' (Tai. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the purodāsa) with the veda bunch and lays it down in the purodāsapāṭī on the butter that has already been sprinkled over it with ' Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains,²³⁵⁰ with a favourable mind ' (Tai. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with ' mayst thou be strong. '

He sprinkles clarified butter over each of the potsherds (on which the purodāsa was baked), counts them and keeps them aside with ' may not prosperity in the form of food and the flavour of earth pass away ' (Tai. Br. III. 7. 5). He anoints

2350. Āp. II. 11. 2 says that if the purodāsa is made of barley flour he does not repeat the mantra as the word 'rice' occurs there in.

both the purodāsas with butter with 'may god Savitṛ anoint thee with honey' (the mantra is repeated twice), the upper part being anointed by the sruva ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the purodāsa is anointed with ghee by the right hand. He lays down the two purodāsas to the west of the sruchs, that for Agni being to the south and the other being to the north with 'may you occupy this loved [seat by your lovable lustre.]' If sānnāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānnāyya is being thus placed the *yajamāna* repeats a verse 'yasta ātmā' &c.' (Tai. Br. III. 7. 5) and repeats a mantra (from Tai. Br. III. 7. 6) invoking the purodāsa for Agni, that for Agnisoma (or Indra and Agni), the hot milk, the curds (the sānnāyya in cases where it is offered).

The adhvaryu lays down the veda bunch in front of the dhruvā ladle with 'this veda sought the earth that was concealed &c.' (Tai. Br. III. 7. 6), strews darباس round the corners of the vedi,²³⁵¹ and prepares the seat for the hotṛ which is to the north of the northern 'śroni' of the vedi and the darباس spread on the seat have their points turned eastwards or northwards. The adhvaryu invites the hotṛ in the words 'O Hotṛ! come'. The hotṛ priest sits down to the north-east of the śavaniya with face to the east, performs ācamana with the sacred cord in the upavita form, enters the sacrificial ground (vihāra) by the way called *tirtha* (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern śroni and steps upon the *bahrīs* (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the hotṛ unless there be any express direction to the contrary. The adhvaryu takes a *samidh* from the idhma and issues a direction to the hotṛ 'recite

2351. On वेदान्तान्परिस्तीर्य the com. on Āp. II. 11. 10 says 'वेदिं परिस्तीर्यति शावान्तरसाचानेव वेदान्तान्परिस्तीर्यति'.

for Agni that is being kindled'. The hotṛ recites 'salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajñā. I shall deal with (i. e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech'. So saying he contracts his fingers towards himself and then extends them as before by saying 'O fire! make the cattle take delight in me'. (Then he should proceed) 'Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.'²³⁵² Having finished this *japa*, the hotṛ sets about repeating the Sāmidheni verses,²³⁵³ The yajamāna repeats the *daśa-hotṛ* mantras before the sāmidhenis (vide note 2247 for *daśahotṛs*). First he utters the syllable 'him' thrice (or once) and the mystic words 'bhūr bhuvah svaram' are muttered inaudibly by him.²³⁵⁴ Then come the sāmidheni verses. The sāmidheni verses are (vide Āśv. I. 2. 7) eleven viz. Rg. III. 27. 1, VI. 16. 10-12, III. 27. 13-15, I. 12. 1, III. 27. 4, V. 28. 5-6. But fifteen sāmidheni verses are to be repeated in Darśa-pūrṇamāsa and the number fifteen of the verses is obtained by repeating each of the first (*pra vo vājā*, Rg. III. 27. 1) and the last verse (*ā juhota*

2352 The passages नमः प्रवक्त्रे नम उपद्रव्ये जुषध्वम् constitute the entire *japa* which the hotṛ mutters, the last clause being Rg. X. 53. 4. This last is explained in Nirukta III. 8. The words नमः प्रवक्त्रे &c., are a *sautra* passage (Āśv. I. 2. 1) and have a parallel in Śān. I. 4 'नमोऽग्न्य उपद्रव्ये नमो हायव उपश्चेत्रे नम आदित्यायाकुरुत्याचे &c.'

2353. The versos are called Sāmidheni because they are repeated when Agni is being kindled or fed with fuel. अन्तः समिधनार्थं ऋचः सामिधेन्यः—com. on Āśv. I. 2. 3. Vide Śat. Br. I. 3. 5. 1 हृष्टे ह च एतद्वर्द्धये रिष्मेनाग्निं तस्मादिष्ठो नाम, समिन्द्रे सामिधेनीभिर्होता तस्मात्सामिधेन्यो नाम ॥. सामिधेनी means समिधामाधानी and is derived from समिध्.

2354. According to Āśv. I. 2. 3-4 the repetition of 'him' thrice and of 'bhūr bhuvah svaram' are technically called अभिविक्तार. Vide Tai. S. II. 5. 7-8, Tai. Br. III. 5. 2, Sat. Br. I. 3. 5-I. 4. 1. Sat. Br. I. 4. 1. 3 states that the word 'him' is uttered inaudibly.

Rg. V. 28. 6) thrice. They are all to be repeated in the same pitch²³⁵⁵ (not minding udātta, anudātta or svarita accents) i. e. *ekaśruti*. Jaimini IX. 1. 33 states that whatever ṛk is the first or last (whether 'pra vo vājā' &c. or any other) is to be repeated thrice (i. e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable 'om' is to be added at the end of each verse and the adhvaryu sitting down near the āhavanīya throws into the āhavanīya fire a *samidh* the moment 'om' is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each *samidh* 'agnaya idam na mama'. In this way when eleven *samidhs* have been offered, all the remaining *samidhs* (except one kept aside for the *anuyājas*) are offered into the fire the moment the last verse but one (viz. *samiddho agna*, Rg. V. 28. 5) or the last verse (ā juhotā, Rg. V. 28. 6) is recited. Āśv. (I. 2. 8-22) gives detailed rules about how these sāmidhenī verses are to be recited. The note below would illustrate the method of their recital.²³⁵⁶ The hotṛ repeats the *nigada* 'O fire, you are great, you are brāhmaṇa (the impulse to prayers), you are Bhārata (the sustainer)' in such a way as to join it with the last 'om' repeated after the last sāmidhenī verse and then makes a stop. Then the

2355. Āśv. I. 2. 9 defines 'उदात्ताकुदातस्त्रितानो परः संनिकर्ष एकश्चूतपद्' and the com. explains 'उदात्ता रितानामभिध्यञ्जका ये प्रयत्ना आयामित्प्र-भाषेपास्तेषामन्यतमस्यैकस्यैवात्यन्तसंनिकर्षेणात्तजातीयप्रयत्नायधानेन पदुच्चारणं तदैक-शूतपदित्पर्यः.'

2356. The verses are repeated as follows: प वो वाजा गातु सुमनयो३ प वो वाजा सुमनयो३ प वो वाजा सुमनयो३मग्र आयाहि वीतये सत्स बहिष्ठो३त्वा पविष्ठो३३ स न: सुचीयो३मीठेन्नो सभाभिरिध्यते वृषो३ वृषोऽग्निः ईक्तो३ वृषो३ त्वा वृषो३मग्निः वृत्त सुक्रतो३ समिध्यमानो मीमहो३ समिद्धो वालसो३मा ज्ञुहोता हरयवाहनो३माज्ञुहोता वाहनो३-माज्ञुहोता वाहनो३मग्र महानसि &c. 'Om' being added at the end of सुमनयो३ग्र it is to be recited as सुमनयो३ग्र and then it is to be continuously joined on to the next verse viz. the same verse repeated twice again, the 3rd सुमनयो३ग्र being joined to the verse अग्र आयाहि वीतये Rg. VI. 16. 10. As तं त्वा follows बहिष्ठो३ग्र it is to be pronounced like बहिष्ठो३ग्र तं त्वा and वृषो३ग्र followed by वृषोऽग्निः makes that ग्र be pronounced like a nasal ङ्. The hotṛ is not to stop (avasana) or take breath at the end of verses but at the end of the half verses. At the end of the last 'om' of the last verse the *nigada* अग्ने महां असि ब्राह्मण भारत is to be joined on to it and then the hotṛ stops at the word 'Bhārata'. The Tai. Br. III. 5. 3 has अग्ने महां असि ब्राह्मण भारत। असी असौ। देवेज्ञो मन्त्रिज्ञः &c.

hotṛ invokes the names of the pravara sages²³⁵⁷ of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a kṣatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names 'Mānava, Aila, Paurūravasa' or of 'Mānava' for all in case of doubt (Āsv. I. 3. 3-5). He then proceeds '(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladdened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings'. He takes breath here and proceeds 'thou art the mouth and the vessel of the gods, the juhū of the gods, a *camasa* (cup) with which the gods drink; O fire! as the spokes are centered in the felly, so thou encompassest the gods, bring the gods to this sacrificer'.²³⁵⁸ Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agni-somau, the ghee-drinking gods and adds 'bring Agni for the *hotra* (the function or office of hotṛ), bring thy own greatness, O Jätavedas (fire), bring and sacrifice with a

2357. Vide notes 1139-1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śāndilya the hotṛ repeats Śāndila, Asita, Devulu; if it be Vatsa, he repeats Bhārgava, Cyāvana, Āpnavaṇa, Aurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Haug's tr. of Ait. Br. pp. 479-480 (note) and S. B. E. vol. 12 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the *nigada*. He takes breath at the end of the pravara words. Then follow the words देवेज्ञो ... तुर्णिर्व्यवाद् (Āsv. I. 3. 6). Here he again takes breath. Then come fourteen words आस्पाच ... परिभूरासि. Then the words आवह देवान् ... यज form the आवाहनानिंगद.

2358. The Āsv. Br. I. 3. 6 contains the whole formula 'देवेज्ञो मन्दिरं अष्टितो विमानुमदितः कविशस्तो बद्धसंशितो वृताहवनः प्रणीर्यज्ञानां रथीरध्वराणामतुर्ते होता तुर्णिर्व्यवादित्यवसायास्पाचं त्रुहर्वेवानां चमसो देवपानोऽर्थं इवाग्ने नेमिर्देवांश्वर्णं परिभूरस्यावह देवान् यजमानायेति पतिपथ्य देवता द्वितीयया विभक्त्यादेशमादेशमावहेत्यापाहयेत्पादि सावयन्'. This passage from देवेज्ञो to यजमानाय and the one in the next note occur in Śān. I. 4-5. The words आस्पाच ... यजमानाय are called प्रतिपत्ति and constitute the words of a *nivid*. Vide Śat. Br. I. 4. 2. 5-16 for the words देवेज्ञो ... यजमानाय and their brief explanations.

good offering'. This part of the formula is given below.²²² These are the deities in this invocation in pūrṇamāsa but in the darśeṣti, Indrāgni are to be substituted in place of Agnisoma for him who does not offer sānnāyya and Indra or Mahendra for him who offers sānnāyya and Prajāpati is omitted.

Having thus invoked the deities (i. e. the whole of the invocation up to this is done standing), the hotṛ sits down with knees raised up, removes the kuśa (on the vedi) to its north and measures the space of a span on the vedi with 'Aditi is his mother, do not cut him off from the air,.....with yajña, with vasatkāra as the thunderbolt I kill him who hates us and whom we hate' (Āsv. I. 3. 22). The yajamāna repeats a verse 'fire in whom offerings have been thrown is kindled &c.' (Kāthaka Sam. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra 'Gods and pitṛs, whatever I may be I sacrifice &c.' (Tai. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavaniya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruvā ladle with the sruva, holds it on the veda, passing the sruva over the north-west corner (of the āhavaniya) where the two pari-dhis meet he pours,²³⁶⁰ while revolving in his mind the mantra 'to Prajāpati Manu, svāhā', a continuous, long and straight stream

2359. अद्यिमग्न आरेवह सोममारेवह अद्यिमारेवह मजापतिमारेवह अद्यिषेमावारेवह देवैँ आज्यपाँ आरेवह अद्यि होत्रायारेवह स्वं महिमानमारेवह आवश्य जातपेदः सुयजा यज. Vide Āsv. I. 3. 6-14 and 22 (and com. on I. 3. 6) and Sat. Br. I. 4. 2. 16-19. The अत् in आवह is to be drawn to three moras (i. e. it is पूर्ण) and this is indicated by the figure 3. Vide 'बृहिप्रेयमैषद्वैष्ठवीष्ठवार्ष-हानामादे' पा. VIII. 2. 91. The god Prajāpati is mentioned inaudibly. The अज्यपाँ are the *devatās* of *prayājas* and *anuyājas*. Vide Sat. Br. I. 4. 2. 17. The words अद्यि महिमानावह are for calling *Sviṣṭakṛt*. In the Tai. S. II. 5. 9. 4. and Tai. Br. III. 5. 3 the last part of the formula is slightly different 'आ चाप्ते देवान्वह सुयजा च यज जातपेदः'

2360. This pouring of ईज्या is called अङ्गहरा. There are two अङ्गहरास, the one described here being the first. In the first Prajāpati is the devatा, in the 2nd Indra. In the first ईज्या is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the adhvaryu. Jaimini I. 4. 4 establishes that the word 'अङ्गहरा' is the name of a rite (*karmanāmadheya*) and not a *gupavidhi*. Vide also Jaimini II. 2. 13-16 on the passages आपारमावारपति, संततवामापारपति, अभ्युमापारपति &c. In XI. 1. 54-67 Jai. establishes after a lengthy discussion that the अङ्गहरास are performed only once in the *darsapūrṇamāsa* and are not repeated at each of the principal offerings.

of clarified butter on the fire bursting into flames in the āhavaniya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājyasthālī in the sruva he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tai. S. I. 6. 5. 1). He then issues a direction to the āgnidhra 'O Āgnidhra, clean thrice each of the *paridhis* and the fire.' The āgnidhra holds the tying cords of the idhma on the sphya and silently cleans (or wipes) the paridhis with them in the order in which they were placed (round the fire) from their roots to the tips i. e. he cleans the middle one first, moving with his right towards the paridhi from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavaniya; then he cleans the northern paridhi by going from behind (the west of) the āhavaniya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that securest strength (or food)! I wipe thee.....that eatest food for the sake of food' (Tai. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i. e. to the east of) the juhū and upabhr̄t with²³⁶¹ O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tai. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pitṛs, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni summons thee for the worship of the gods' and takes the upabhr̄t in the left hand with 'O upabhr̄t! come, god Savitṛ calls thee for the worship of gods' (Tai. S. I. 1. 12. 1). He places the upabhr̄t on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vāj. S. II. 7). He takes the juhū from under the upabhr̄t to the east completely and holds it on the upabhr̄t in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhr̄t in his left and holding the juhū in his right

2361. Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.

makes the offering with it.²³⁶² He crosses over to the south of the āhavaniya with the right foot but without treading upon the prastara and after repeating the mantra 'O Agni and Visnu ! May I not step down on you ! May you become apart from me ! May you not cause trouble (or heat) to me ; may you, who are the makers of worlds, make a place (or world) for me ' (Tai. S. I. 1. 12 and Tai. Br. III. 3. 7). He stands to the south of the āhavaniya with ' thou art the seat of Visnu ; from here Indra performed his exploits ' (Tai. S. I. 1. 12). He places his right foot inside the vedi and makes the toes of the left foot touch the heel of the right. Then inserting the juhū by the point where the southern paridhi joins the middle one (i. e. from the south-west) he, while standing, pours from it towards the north-east (as in the first) a continuous stream of ājya with ' having well begun, the sacrifice of the sacrificer, which is to rise (i. e. to bring prosperity), which is uninjured and which is offered to Indra, touches heaven ; svāhā ' (Tai. S. I. 1. 12) and makes the ghee come in contact with all the fuel-sticks (idhma) thrown into the fire. The yajamāna says 'this is for Indra.' The adhvaryu, after making this offering (the 2nd āghāra), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the juhū over the āhavaniya with '(fire) is kindled pre-eminently.' He crosses over to the north separating the juhū and upabhr̄t with ' save me, O fire, from evil (or sin) and establish me in good deeds ' (Tai. S. I. 1. 12). With the ājya in the juhū he smears the dhruvā thrice, once with 'ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame' and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over²³⁶³ the (ājya in the) juhū with 'suvirāya svāhā' and sprinkles ājya from the juhū over that in the dhruvā with 'sacrifice is spread continuously by sacrifice'.

2362. Ap. (II. 13. 5-6) and Sat. (II. 1. pp. 181-182) say that this is the mode of holding the two ladies in all Bhutis (he also holds the two on a level with his navel).

2363. Anointing (*samañjana*) is done by sprinkling a drop, but *pratyabhighāraṇa* requires that ājya should be poured in a stream however slight. ' समजनं विन्दुमात्रप्रक्षेपेण पत्यभिघारणं किञ्चिद्भाराकरणेनेति भवेनोपादानं धारयोः ' com. on Sat. II. 1. p. 185

After keeping the two ladies (*juhū* and *dhruvā*) in their proper places, he (the *adhvaryu*) sets about choosing (invoking) the *pravara*. The *adhvaryu* brings in contact with (twines round) the *sphya* the tying cords of the *idhma* and one blade from the the *kuśas* strewn on the *vedi* and stands to the north of the *vedi* (or near the *utkara*) for reciting the *pravara* mantra. He faces the south (the east according to com. on *Kat.* III. 2. 3). The *agnidhra* stands to the west of the *adhvaryu* facing the south near the *utkara*. The *adhvaryu* then inaudibly utters a formula 'who will become the *adhvaryu* here? He will become the *adhvaryu* here. *Yajña* (will be *adhvaryu*) of *yajña*, I stand in the abode of *Viṣṇu*. May speech perform the function of a priest, may mind do so, I resort to speech. *Bhūḥ bhuvah suvah!*' (Āp. II. 15. 1 and Sat. II. 1. p. 186). The *agnidhra* after touching the binding cords of *idhma*, the *sphya* and the *kuśa* blade also inaudibly repeats a similar mantra 'who will become the *agnidhra* here &c.' (Āp. II. 15. 2). The *adhvaryu* addresses the *brahmā* priest 'O brahman! shall I call on (the *agnidhra*) to listen to the *pravara*?' The *brahmā* priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and me among men (Āp. III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (*om̄śāśraṄvaya*). The *adhvaryu* says²³⁶⁴ 'aś śrāvaya' (make to listen) and the *agnidhra* holding the *sphya* covered with the binding cord responds with 'astu śrauṄṣat' (lit. yes, let him hear). The *adhvaryu* then utters 'May Agni, the divine hotr, the wise one, the discriminating one, sacrifice for the gods, like Manu, like Bharata, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The *brāhmaṇas* are the protectors of this sacrifice.

2364. The call of the *adhvaryu* in the form 'O śrāvaya' (for śrāvaya) is technically called 'śrāvana' or 'śrūta', while the response of the *agnidhra* in the form 'astu śrauṄṣat' is called 'pratyśrāvana' or 'pratyśrūta'. Vide Sat. Br. I. 5. 2. 6-7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the *adhvaryu* is either आश्रामव्य or अ॒श्रा॑मव्य according to Sat. II. 1. p. 186 and according to Āp. II. 15. 3 it is also simply श्रामव्य or अ॒श्रा॑मव्य. Vide Pāṇ. VIII. 2. 91-92 for the *pūta*. The आश्रीय responds with अस्तु श्रामव्य.

This (so and so by name) is the human hotṛ'.²⁶⁵ While the adhvaryu is engaged in the āśravaṇa call the hotṛ should follow him with an invocation 'make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence' (Āśv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words 'so and so is the human hotṛ') the hotṛ should repeat 'God Savitṛ! they here choose thee that art fire for the office of hotṛ together with thy father Vaiśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ' (Āśv. I. 3. 23). He gets up with a mantra 'udāyusā &c.' (Tai. S. I. 2. 8. 1) and on getting up recites 'O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them' (Āśv. I. 3. 24). Having approached the adhvaryu with 'I, a hotṛ priest, follow the path of ṛta' (Āśv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter's shoulder with his right hand that hangs by his side and the āgnidhra also with his left with 'we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Angirases also did so' (Āśv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with 'thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word 'mānuṣah' is loudly uttered and the first vowel in it is made *pluta*. The Sat. Br. I. 5. 1. 5-13 sets out the pravara-mantra and explains it: अशिर्देवो वैष्णो होता देवान्यक्षद्विर्विकित्वान्मत्पुष्ट्वरतवत् । आर्थेर्यं प्रवृणीते । क्षपिष्यद्वैवैन तद्वैवेभ्यश्च निवेदयत्यं महार्थीर्यं चो यज्ञे प्रापदिति । तस्माद्वैर्यं प्रवृणीते । परस्ताद्वर्चाङ्गं प्रवृणीते । स आर्थेर्यमुक्तवाह । ब्रह्मण्पदा च वक्षद्वा ब्राह्मणा अस्य यज्ञस्य प्रापितारः । असो मातृषः । सर्यापाठ (II. 1. p. 187) says 'अशिर्देवो भरतवृ-सुद्गुवदिति यजमानग्राम्यर्थं सह परेण त्रीननल्लतरान्'. Ap. II. 16. 5 is almost the same. After भरतवृ the names of the pravara sages are taken; for example, if the yajamāna is of Kausika gotra then he utters कृशिकवृ अधर्मर्षवृ विश्वामित्रवृ. Vide notes 1139 and 1140 above for the two modes of taking the pravara names, one with affix वृ (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by taddhita formation where the latest among the pravara sages is mentioned first as in वैश्वामीत्राधर्मर्षकौशिकेति. Jai. (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing *darsapūrṇamāsa*. Ap. II. 16. 12 and XXIV. 10. 18 and Sat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that 'Manuvat' is the pravara for all. Vide notes 1152-53. For the प्रवरमस्त्र 'अशिर्देवो प्रापितारः' vide Ap. II. 16. 5 and 11, Sat. II. 1. pp. 187-188.

cleaner (or purifier), purify me together with my progeny and cattle,' and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āśv. I. 3. 30) with 'away, O daidhisavya &c.' (vide above p. 1021). He should take a blade of kuṣa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āśv. I. 3. 31) 'here do I like a horse sit down in the seat of vasu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God barhis, may I sit down on thee that occupiest a good seat' (Āśv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āśv. I. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhū-pataye namah chandānsi prapadye' (Āśv. I. 4. 9), Rg. X. 158. 1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the *japa* is finished and the fuel-sticks (*idhma*) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two srucis with this prose formula (*nigada*) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the *nigada* (Āśv. I. 4. 11) 'Hold the adhvaryu's sruci that abounds in ghee, that is devoted to the gods and is possessed of all boons; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āśv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the *vedi* the blade of grass (that was brought in contact with the sphya).²³⁶⁶ The *yajamāna* says 'O gods and pitṛs, O pitṛs and gods &c.'. The *yajamāna* should repeat the Caturhotṛ mantras before the *prayājas* are offered (vide note 2248).

The adhvaryu takes the juhū and upabhr̥t, crosses from behind the paridhis to the south of the *vedi* with the right foot first and facing the north-east offers the five *prayāja* oblations of clarified butter beginning to the west of the place where the two streams of the āghāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the āhavaniya (Sat. II. 2, p. 199). The procedure

2366. Vide Āp. II. 16. 6 and 11, Sat. II. 1, pp. 187-188.

of prayājas is as follows:—²³⁶⁷ First he says 'agnirāvayā'; the agnidhra standing near the utkara facing the south and holding the sphya makes the response 'astu śrauṣat'. Then the adhvaryu gives a direction to the hotṛ with reference to the first prayāja 'Samidho yaja' (recite the yājyā verse for the deity Samidhah). The hotṛ recites "Whoever we are, we sacrifice to the deity samidhah; may the samidhs, O fire, partake of the ajya. Vauṣat". When the sound vasat is heard the adhvaryu offers ajya from the juhū towards the eastern and the most blazing part of the ahavaniya fire. He may either occupy the same position or proceed eastwards as he offers each offering. Jai. III. 1. 19–20 deals with this question viz. that he may offer the prayājas²³⁶⁸ by proceeding eastwards. After each

2367. तै. भा. III. 5. 4 has अग्निर्होता वेष्टयिर्होत्रं वे सु प्राविश्यम् । स्मो वरम् । साधु ते यजमान देवता । शूद्रवतिमध्ययोः सुखमस्यद्व वेष्टयिर्होत्रं विश्वावाराम् । ईषामहे वेष्टयिर्होत्रं विश्वावाराम् । नमस्याम नमस्यात् । यजाम यज्ञियात् ।. Vide also Sat. Br. I. 5. 2. 1–3. आश्व. I. 4. 10 has अग्निर्होता वेष्टयिर्होत्रं वेतु प्राविश्यम् साधु ते यजमान देवता यो अग्निस्यद्वसाय होतारमङ्ग्या हति जपेत्. This mantra is called सुगाद्वापन. The hotṛ recites the words अग्निर्होता यो अग्निम् loudly, then stops to take breath and recites inaudibly होतारमङ्ग्या. From अग्निर्होता to यज्ञियात् is one निगद. The शतपथ explains 'मङ्ग्या वै ईवेन्याः पितरो नमस्या वेव यज्ञियाः' I. 5. 2. 3.

2368. The prayājas (fore-offerings) are five in Darśapūrṇamāsa and are oblations of ajya introductory to the principal offerings and anuyājas (that are only three in Darśapūrṇamāsa) are offered subsequent to the principal offerings. The prayāja offerings are addressed to five viz., समिषः, तनूनपात् (or नराशङ्क), इडः (or इळः), चण्डः, स्वाहाकारः (or स्वाहाकृतयः). Jai. (V. 1. 4–7) enjoins that prayājas must be offered in the order of the text viz. first to Samidhah and so on, and II. 2. 2 declares that with each repetition of the word 'yajati' (used five times) there is a separate unseen result (adṛṣṭa or apūrvā). The three deities of the anuyājas are चण्डः, नराशङ्क, अग्निस्त्रिष्टकृत. The word is written either as अनूयाज (Rg. X. 51. 8–9) or अनूयाज (Ap. II. 9. 8 and elsewhere). According to Ait. Br. 7. 3 स्वाहाकृतयः means विश्वेवेता. In the Nirukta VIII. 22 there is a discussion as to the devatās of prayājas and anuyājas and after mentioning several views Yāska states his own opinion that they are 'agnyea' i. e. they are the different forms (*Tanū*) of Agni. Jaimini (IX. 2. 59–60) holds that the words 'Samidhah', 'Tanūnapāt' &c. are really the names of a rite, that they do not convey that Samidhs, Tanūnapāt and others are deities and that the mantras repeated by the hotṛ convey the devatā, which is Agni. The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jaimini's position. In Tai. S. II. 6. 1 five prayājas of darsapūrṇamāsa are mentioned and they are brought in relation to the five seasons. The five constituent formulas connected with each of the five prayājas are well brought out in Tai. S. I. 6. 11 'आग्नावयेति चतुरक्षरमस्तु औविभिति चतुरक्षरं यज्ञे इष्टवरं ये यजामह इति पञ्चाशरं इष्टवरो चषट्कार पव वै सप्तदशः प्रजापतिर्यज्ञमन्त्य-पत्तो य एवं वेद प्रति यज्ञेन तिष्ठति च यज्ञाभ्युभवते 1'.

vasatkāra the hotṛ repeats 'speech is energy. He (vasatkāra) is indeed energy. May prāṇa and apāna be in me' (Āsv. I. 5. 17). The yajamāna says when the first prayāja is offered 'this is for the Samidhas. I gratify Vasanta among the seasons, May he (Vasanta) being gratified gratify me'. The same procedure is followed as to the remaining four prayājas viz. there is first āśravāna, then pratyāśravāna by the ṣagnidhra, praisa to hotṛ, recital of the yājyā by the hotṛ with vasatkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five *ṛtus* (seasons) in order from Vasanta (hemanta and śisira being taken as one). The second prayāja offering is meant for Tanūnapāt, but those who belong to the Vasiṣṭha, Śunaka, Atri, Vadhryāśva and Rājanya (Viśvamitra?) gotras substitute Narāśamsa for Tanūnapāt (Śān. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below.²³⁰ The first three prayāja offerings are made with the ājya in the juhū, but as to the 4th (to Barhis) he pours half of the ājya contained in the upabhr̥t into the juhū and then makes the offering. Wherever there are more prayājas than 5 (e. g. in Varuna-praghāsa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22-23). Vide Jai. IV. 1. 40 and 41-45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where 'viyantu' is substituted for 'vyantu' (as is usual with the Taittirīyas). The words 'ye3 yajāmahe' used at the beginning of each yājyā are called 'āgūḥ'; but there are no such words in the anuyājas (Āsv. I. 5. 4). Vasatkāra is uttered at the end of all yājyās and in anuyājas also. The yājyā is pronounced very loudly and with great distinctness as to the 'ye' of 'ye yajāmahe' and the last syllable of the yājyā is made *pluta*. In Āsv. I. 5. 9. 9-14 there are other rules not set out here. The pronouncing of vasat was a very solemn and

2369. The boṭi says 'ये॒र्याजामहे॑ समिधः॑ समिधो॑ अग्रा॑ आज्यस्य॑ ष्पन्तृ॒बौ॑३षद्॑ वद्।' (आश्च. अ॒. 1. 5. 15) इति प्रथमः॑ होता। वागेजः॑ सह अरीजो॑ मयि प्राणापानौ॑ इति वष्टव्यकारुक्षवाञ्छमन्यतये॑। यजमानः॑ समिदृ॒य इदं॑ वसन्तमृ॒तूना॑ शीणामि॑ स मा॑ परितः॑ पीणातु॑। होता। ये॒र्याजामहे॑ तत्त्वनपातत तत्त्वनपादव्य आज्यस्य वेतृ॒बौ॑३षद्॑। इति॑ द्वितीयः॑। अन्यत्र वस्तुष्टुप्तनकात्रिवेष्टयस्त्राजन्येभ्यः। नराशंसो॑ अग्रा॑ आज्यस्य वेत्तिवित्ते॑त्पात्। (आश्च. अ॒. 1. 5. 21-22)। यजमानः॑। अग्रप॑ इदं॑ शीणमृ॒तूनां॑। होता। ये॒र्याजामहे॑ इति॑ इत्तो॑ अग्रा॑ आज्यस्य॑ ष्पन्तृ॒बौ॑३षद्। इति॑ तृतीयः॑। In the case of the 5th prayag, the boṭi says 'ये॒र्याजामहे॑ स्वाहामि॑ स्वाहा॑ सोम॑ स्वाहामि॑ स्वाहा॑ प्रजापति॑ स्वाहा॑ अश्विषोमै॑ स्वाहा॑ वैष्णा॑ आज्यपा॑ कुषाणा॑ अग्रा॑ आज्यस्य॑ ष्पन्तृ॒बौ॑३षद्' (आश्च. 1. 5. 24); here प्रजापति॑ is uttered inaudibly.

mystic matter and even in modern times the word is uttered very loudly and forcibly. The Ait. Br. XI. 6 says that 'the vaṣṭakāra is a thunderbolt; when a man utters vaṣṭakāra he should think of his enemy; thereby he plants the thunderbolt on him.' Āśv. I. 5. 18 states that vaṣṭakāra was to be uttered only by day and not by night. There are three tones (mandra, madhyama and uttama). Up to the prayājas and after śāmyuvāka the mandra tone is employed. After prayājas up to svīṣṭakṛt the tone is to be madhyama. Thereafter up to śāmyuvāka it is to be high. Vide Āśv. I. 5. 25-28 and Āśv. I. 5. 4-8 for these and several other rules. Āśv. II. 15. 12 states that the ḥāgūḥ (the words ye³ yajāmahe), the om (at the end of an anuvākyā) and the vaṣṭakāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ājya²³⁷⁰ (left in the juhū after the prayāja offerings) over the several offerings (*havīṁśi*), first over the dhruvā, then over the puroḍāśas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ājya over the upabhr̄it. He lays down the ladles (sruc). He holds them in his hands from the time when he offers the ājyabhāgas up till the offering to Agni Sviṣṭakṛt. He puts into the juhū four ladlings of ājya with the sruva with 'may the dhruvā be strengthened with ghee in each sacrifice for those who serve the gods &c.' (Tai. S. I. 6. 5. 1) and anoints the blades of the prastara with a drop of ājya.

*Now follow Ājyabhāgas.*²³⁷¹ The adhvaryu issues a direction to the hotṛ 'recite the anuvākyā (invitational) verse for Agni.' The hotṛ repeats Rg. VI. 16. 34 (Agnir-vṛtrāṇi.....āhutah) with om added at the end. Then there is āśrāvana by adhvaryu and pratyāśrāvana by āgnidhra, then the praise of adhvaryu to the hotṛ to repeat the yājyā for Agni. The hotṛ repeats the yājyā "may Agni who is favourable (or pleased), partake of the ājya' preceded by 'ye³ yajāmahe' and followed by 'vau³ ṣat.'

2370. The com. on Sat. II. 2. p. 200 says that this action is the प्रतिपत्तिकर्म (in the language of mīmāṃsakas) of the आज्यधोष and is not meant as अभिधारण, but the com. on Kāt. III. 3. 9. says that this is हृषि-संस्कार and not प्रतिपत्तिकर्म.

2371. Ājyabhāgas are two and they are the names of two actions (karmangīmadheya). आज्यमाणादेति हृषोः कर्मजोन्नीतिषेषम्। आज्यं भागो भाग-धेर्य चयोस्तोः com. on Sat. II. 2. p. 201. Tai. S. II. 6. 2. 1 and Sat. Br. I. 6. 3. 38 say 'चक्षुषी वा एते चक्षस्य चक्षुष्यमाणौ'. The praise is अप्तवेद-त्रृष्णिं हि'. Vide note 483 above.

On hearing 'vausat' the adhvaryu offers ājya in the northern and most blazing part of the āhavaniya. The yajamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyabhāga to Soma which is offered in the southern and most blazing part of the āhavaniya fire. In pūrṇamāsa the two ājyabhāgas are called Vārtraghna and in the dars̄estī they are called 'Vṛdhanvantau' (Āśv. I. 5. 32 and 35). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the *anuvākyā* from there. Then he crosses to the south of the āhavaniya, performs āśrāvana and issues the praisa for the recital of the yājyā after the āgnidhra responds with 'astu śrauṣyat.' The whole procedure is briefly set out in the note below.²⁸⁷¹

Puronuvākyā and Yājyā are required in ājyabhāgas, in śvāpa, in Svītakrit and in Patnīsaṁyājas, but in prayājas and anuyājas there are only yājyās (vide Sat. II. 2, p. 189). The puronuvākyā is recited by the priest while sitting, while the yājyā is recited standing and the recitation of these is only a saṁskāra and not a principal act (vide Jai. X. 4. 39-41). Four ladlings with sruva are made in the juhū for all sacrificers in ājyabhāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (pañcāvatta) ladlings are made in the juhū (Āp. II. 18. 2, Sat. II. 2 pp. 190-191) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The puronuvākyās for the ājyabhāgas in dars̄estī are Rg. VIII 44. 12 (for Agni) and Rg. I. 91. 11 (for Soma).

The adhvaryu having gone across (towards the purodāśas that are made ready) sprinkles clarified butter on the sruc (juhū) with 'āpyāyatām dhruvā &c.' (vide p. 1059 above), touches the several sacrificial offerings with 'do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me' (Tai. Br. III. 7. 5).²³⁷³ With his thumb and two fingers (viz. the middle and anāmikā, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the purodāśa (cake) meant for Agni and from its front half. Sat. II. 2. p. 191 and Āp. II. 18. 9 say that the avadāna (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the svistakṛt offering is larger than the ordinary offering for other deities²³⁷⁴ &c. For the Jāmadagnyas a third portion is cut off from the hind part of the purodāśa. Portions from ājya and sānnāyya are taken out with the sruva and of cooked food (caru) with the mekṣapa. The portion cut from the middle is placed in the eastern part of the bowl of the sruc and the second portion in the western part of the bowl. He sprinkles clarified butter with the sruva (in which ājya is taken from the ājyasthālī) on the cut portions and on the purodāśa from which they were cut²³⁷⁵ with 'when cutting portions from thee I acted against thee, I anoint that again with ājya, may that grow again in thee' (Tai. Br. III. 7. 5). Everytime he offers a fourfold (*caturavatta*) portion he smears a drop of ājya on the blades of the prastara.

Then follows the principal sacrifice. The adhvaryu issues a direction to the hotṛ 'recite an anuvākyā for Agni'. Hotṛ recites (as anuvākyā) Rg. VIII. 44. 16 followed by 'om' (as

2373. मा भे मा संविक्षय ... मा हितीः । तै. आ. III. 7. 5, quoted in Āp. II. 18. 9, Sat. II. 2. p. 194 and Baud. I. 16.

2374. अकुष्ठपूर्वमात्राणि द्वेततान्यवद्वानानि भवन्ति । उत्तराण्युक्तराणि स्थवीयोऽसि । द्वैवदेश्यः सौविद्वद्वत्तानि सौविद्वद्वत्तेश्यः ऐडानि तथा चातुर्धाकरणिकानि । सत्याचाद II. 2. p. 191.

2375. The sprinkling of butter on the sruc (*upastarana*), the placing in the sruc of the two portions cut off from the purodāśa and the sprinkling of butter over the cut portions (*abhighāraṇa*) constitute four items and so are called '*caturavata*'. When three portions are cut off from the purodāśa or other offering for Jāmadagnyas then there are (with *upastarana* and *abhighāraṇa*) five items (*pañcavatta*). Vide Sat. Br. I. 6. 1. 21 for the four with their technical names.

agnirmūrdha...jinvato^{3m}). Then there is āśravāna and pratyāśravāna. Then the adhvaryu issues his direction to the hotṛ to recite the yājyā which is Rg. X. 8. 6 (ye³ yajāmahe³gnim bhuvo.....havyavāho³m vau³sat). Then the adhvaryu throws the oblation (śuti) of purodāśa portions on to the fire. The method of this is ²³⁷⁶ that he drops a part of the ājya from the sruc first (that was sprinkled in it at upastarana and abhighārana), then the two purodāśa portions are thrown and lastly he allows the remaining ājya from the bill-like mouth of the sruc to flow over the purodāśa offerings as if covering them but without disturbing them. The principal āhutis are introduced at the point of the confluence of the two āghāras and each one is offered in the āshavaniya to the east (or north-east) of the preceding one but in contact with the latter. The yajamāna makes the tyāga 'this is for Agni' with 'may I have food to eat on account of this worship of Agni.' After this offering of purodāśa to Agni, there is an upāṁśuyāja (a silent sacrifice) with clarified butter offered to Prajāpati or to Agnīsomau or Viṣṇu. When offered to Prajāpati the anuvākyā and yājyā are Rg. X. 121. 10 and Tai. Br. II. 8. 1 ²³⁷⁷ (taveme lokā &c.) and when offered to Agnīsomau they are Rg. I. 93. 2 and 6. According to Āp. I. 19. 12 and Jai. X. 8. 51-61 it is offered only on Paurnamāsi. In this, the reference to the deity is always inaudible, but even here the āśruta, the pratyāśrute, and two directions for reciting anuvākyā and yājyā and the vasaṭkāra are uttered loudly. The sacrificer says in this upāṁśuyāja 'thou art a destroyer; may I be uninjured and may I subdue evil.' The offering is made of the ājya in the dhruvā (Jai. X. 8. 47-48) and the devatā is either Prajāpati or Agni or Viṣṇu (Jai. X. 8. 49-50) and the offering is caturavatta (Jai. X. 8. 33-34). The second purodāśa is offered to Agni and Soma on pūrṇamāsa in the same way, the anuvākyā and yājyā being respectively Rg. I. 93. 9 and 5 and to Indrāgni in dars̄eti, the anuvākyā and yājyā being Rg. VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2376. अपिद्वयविवाप्रक्षण्वन्पुरोडाशाहृति जुहोत्याज्यं हृष्ट्वाऽपदानं जुहोत्याज्येनात्मतोऽन्ववस्थावयति । पूर्वी पूर्वी संहितामात्रापाद्युति जुहोति । सच्चमाधरमनुजुहोति । सत्याशाह 11. 2. p. 195. Vide Āp. II. 19. 7-9.

2377. In पञ्चापत्येऽत्यनुश्विति, पञ्चापते न त्वये ... रथीणाम् । (अत्यनुश्वाक्या-क्र. X. 12. 1. 10 with श्वोऽप्त्वा इति श्वोऽप्त्वा इति), पञ्चापत्येऽपति यज, येऽयजामहे पञ्चापत्येऽपति त्वयेऽपति लोकाः... हृष्ट्वाऽप्त्वा (३. जा. II. 8. 1) the name Prajāpati is everywhere uttered inaudibly. Vide Sat. II. 2 pp. 202-203.

does not offer sānnāyya to Indra or Mahendra. When the sacrificer offers sānnāyya to Indra the anuvākyā and yājyā are respectively Rg. I. 8. 1 and X. 180. 1 and when it is offered to Mahendra they are respectively Rg. VIII. 6. 1 and X. 50. 4.²³⁷² In the case of sānnāyya he takes two portions of the boiled milk and two of curds (or three of curds for pañcāvattins) and there is upastarana in the sruc only once and abhighārana also once.

After the principal offerings comes the offering to Agni Svistakrt.²⁷⁹ He sprinkles a little ājya in the śruć, cuts off one portion from each of the several remnants of the havis from their northern halves in the order in which the several sacrificial ingredients are offered to the deities (twice in the case of pañcāvātins), sprinkles over these cut portions clarified butter twice, but does not sprinkle ājya on the remnants of havis and offers them in a spot in the north-east of the fire but not so as to come in contact with the other śhutis already offered (viz. ājyabhāgas and purodāśa). In this also there is the direction to repeat anuvākyā, recital of anuvākyā, śāravāna, pratyāśravāna, direction for yājyā, the yājyā itself and vasatkāra. The anuvākyā for Svistakrt offering is Rg. X. 2. 1 and the yājyā is long and is set out below.²⁸⁰ The whole of it is to be recited without taking breath or he may take breath after reciting half of Rg. VI. 15. 14. The yajamāna says 'this is for Agni Svistakrt and not mine. May I attain to stability and long life by the worship offered to Agni Svistakrt. May Agni protect

2378. Vide Aśv. I. 6. 1 for the anuvṛ̥kṣyās and yajyās of the principal offerings. Śāṅ. I. 8 states them somewhat differently.

2379. According to Baud. I. 17 he cuts off (for Svistakrt) portions as follows: सकृद वस्तिणस्य उरोदाहास्यथोत्तरार्थाद्वयाति सकृद भूषाज्यासकृदुसरस्य पुरोदाशस्य सकृच्छतस्य सकृदवृष्टः. Vide Jai. IV. 1. 28-32.

me from bad sacrifice (or a curse); may Savitṛ save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!' (Tai. S. 1. 6. 2. 4). Jai. VI. 4. 3 lays down that if after portions are cut for Svīṣṭakṛt as directed they are destroyed accidentally, there is no fresh cutting for Svīṣṭakṛt again.

The adhvaryu comes back to the north of the *vedi* from the spot where he offered to Svīṣṭakṛt, fills the *juhū* with water and pours it round the *paridhis* (or their places) beginning from the middle one and proceeding from left to right with 'I offer this offering into Vaiśvānara, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather' (Tai. A. VI. 6) and then touches water. The sacrificer makes the *tyāga* with 'this is for (my) father &c.' and then touches water. The adhvaryu lays down the two *srus* in their proper places. Then he tears the surface (or top) of the *puroḍāśa* meant for Agni from west to east, inserts his thumb and the *anāmikā* (ring-finger) and takes out from inside the cake a portion which is as much as a barley grain or the *pippala*²³⁸¹ berry with 'let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered *havis* of the sacrifice' (Tai. Br. III. 7. 5). He takes off a portion from the other *puroḍāśa* also in the same way but without piercing the top. These portions are called *prāśitra*. The brahmā priest looks at the *prāśitra* when it is being taken out with 'I look at thee with the eye of Mitra' (Aśv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called *prāśitraharana* (that in which *prāśitra* is carried), keeps the *prāśitra* in it and sprinkles *ājya* over it (does *abhighāraṇa*), takes it to the east of the *āhavaniya* by the space between the brahmā and *yajamāna* on one hand and the *āhavaniya* on the other and then lays it down to the west

2381. यष्मात्रं पिप्पलमात्रं वा प्राणिभ्रमवद्यति । सत्यावाद II. 3. p. 205. The com. explains 'pippala' as the berry of *asvattha*, while the com. on Āp. III. 1. 2 explains 'पिप्पलमात्रं व्रीहिप्रमाणमित्यर्थः'. According to some a portion is taken only from the *Āgneya puroḍāśa* (vide Sat. II. 3, p. 206). प्राणितुः ज्ञाणः हृदये विद्यते नेत्रेति हरणं पात्रम् । com. on Sat. II. 3. p. 206. Vide note 2339. Kat. (I. 3. 40-41) says that it is like a mirror in shape (that is like an elongated circle) or like a *camasa* (i. e. rectangular in shape). In modern times only the rod is very small, otherwise प्राणिभ्रमवद् is just like शूद्र in shape.

of the āhavanīya (to the west of the pranīta waters, according to Baud. I. 17). The adhvaryu then sprinkles ājya in the *idāpātra*, he cuts off the first portion of idā from the southern half of the purodāśa meant for Agni with 'from the southern half I cut off (idā) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuna, that has a face in one direction only (in the south), without mixing it with others' ²³⁸² (Tat. Br. III. 7. 5). From the eastern half of the same purodāśa he cuts off a thin but long slice which is the portion of the yajamāna (according to Baud. I. 18 it is three or four angulas long) and which is anointed (or smeared) with ājya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhis. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i. e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as idā from the northern purodāśa and other things offered (such as the boiled milk and curds). He then sprinkles ājya over the cut portions and removes them towards the east on the *vedi*. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with ājyas from the *srūva*, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the lord of speech for food, for prāṇa' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1-2; compare Sat. Br. I. 8. 1. 14-15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word 'idā' is the appellation of a devatā and secondarily applies to sacrificial materials and also to a rite. 'इडा देवता तदर्थमवधानमपीडा।' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs idā and *prasītra* in the sense of rites. The *idāpātra* is made of *āsvattha* wood, has a bowl four angulas wide and is as long as the foot of the sacrificer and has a rod four angulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of idā is cut off from the purodāśa to the south meant for Agni. Āp. III. 1. 6 says 'इडापात्र उपस्तीर्य सर्वेषां ह इडासमवश्याति चतुरवर्ती पञ्चावर्ती च।' The five avattas are effected by sprinkling ājya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of Idā as his daughter occurs in Sat. Br. I. 8. 1. In Sat. I. 8. 1. 7 and 8 we read 'तस्यै ह स्म चूर्णं पदे संतिष्ठते तथा मिकापदग्नौ संजग्माते। तो होचन्तः कासीति। बनोर्मुहितेति।.'

turned westwards, offers the idā to the hotṛ and the sacrificer recites a long mantra (Tai. S. I. 6. 3. 1-2, 'Surūpa-varṣa-varṇa eḥmān...devān-apyेतु') and looks at the idā when it is being taken to the hotṛ. The hotṛ accepts the idā (i. e. the vessel of idā) in his joined hands, places the idā in his left hand, keeps his right hand near the idā to its west with the fingers turned northwards and makes the adhvaryu cut off from the idā itself a portion called *avāntareḍā* into the right hand in the following manner. The adhvaryu spreads drops of ājya on the right hand of the hotṛ with the sruva in which are poured the remnants of the ājya in the idāpātra, then the adhvaryu takes a portion from the idāpātra and drops it on to the right hand and the hotṛ himself cuts a second portion from the middle of the idā with the space between his thumb and the fore-finger; then the adhvaryu sprinkles over the idā in the right hand of the hotṛ ājya as above.²³⁸³ The hotṛ grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the idā placed in his left. He (the hotṛ) raises the idā on a level with his mouth or nose and invokes it.

The idopahvānam or ilopa—(invocation of the idā) is described at length by Āsv. I. 7. 7.²³⁸⁴ By this invocation it is supposed that the deity Idā becomes favourable to the sacrificer. It is a *nigada*, but a large part of it is said inaudibly (up to 'vr̥ṣṭir hvayatām') and the rest loudly. The sentences run in pairs e. g. 'Idā has been invoked with the Heaven, with the great Aditya; may idā together with Heaven and the great Aditya call us near'. In the portion that is loudly uttered, there are three pauses, viz. after 'idopahūtā', after 'manuṣyāḥ' and after 'devī devaputre'. The adhvaryu, the ḗgnidhra and the sacrificer touch the idāpātra with their hands²³⁸⁵ and remain so till the

2383. इडिणे होतुः पाणाविडाया अवान्तरेऽमवधाति । लेपादुपस्तुणाति । स्वयं होता मद्यतो द्विरावसेऽद्वयुक्ताच्यतरत् । लेपनाभिष्ठायति । सत्यापाद II. 3. p. 209 ; com. तस्मै होता इडापात्रास्तपेत्र द्विरावसेऽद्वया अद्वयुक्तमव्याप्तां होतावसे विपरीतं वा । इडापात्रमद्यात् । Compare Āsv. I. 7. 3-5. Both portions may be cut by the hotṛ or only one. The two portions in the right hand of the hotṛ are called *avāntareḍā*.

2384. Vide Appendix for the text. This invocation differs considerably from the one contained in Sat. Br. I. 8. 1, 19 ff, Tai. Br. III. 5. 8.

2385. According to com. on Sat. II. 3. p. 210 the brahmaś priest does not join in touching the idāpātra. This is also the practice in modern times of those who follow Sat. According to Baud. I. 18 and Krt. III. 4. 12 the brahmaś does join.

end of the invocation. When the invocation goes on inaudibly the yajamāna mutters (japati) 'O Idā! come (Āp. IV. 10. 4)' and when it is loudly uttered he mutters 'thou art cit &c.' (Āp. IV. 10. 4, where they are called *Manusyagavi mantras*) and utters loudly 'May you breathe into all beings, may all beings breathe on account of you &c.' and several other mantras (Āp. IV. 10. 4 and 7). He looks at the hotṛ and thinks of Vāyu in his mind 'O Vāyu! Idā is thy mother' (Āp. IV. 10. 5); when the words 'this yajamāna has been called' are uttered, he mutters 'May I, so invited, be endowed with cattle'. When the invocation of idā is finished, he repeats 'may Indra put in us vigour &c.'. When the words 'the divine adhvaryus' are uttered, the adhvaryu mutters 'May I be endowed with cattle.'

When the invocation of Idā is finished the adhvaryu passes round the āhavanīya towards its east and takes the prāśitṛ to the brahmā priest and hands it over to him. Āsv. I. 13. 2 describes in detail what thereon the brahmā does. He looks at the prāśitṛ when it is being brought with 'I look at thee with the eye of Mitra.' He receives the prāśitṛ in his joined hands with 'I accept thee at the impulse of god Savitṛ.....with the hands of Pūṣan.' He lays down the vessel containing prāśitṛ to the west of the āhavanīya inside the *vedi* on kuś grass, with its rod to the east, 'I place thee in the navel of the earth, in the lap of Aditi.' He takes the prāśitṛ with the thumb and the ring-finger and eats without masticating it with the teeth with 'I eat thee with the mouth of Agni, with the mouth of Brhaspati.' Then he performs *ācamana* and again drinks water with 'I sprinkle truth over thee; may the deities that dwell inside waters avert (the evil in) this. Do not injure my eye, my ear, my life.' He should touch his navel with 'I hold thee in the belly of Indra.' Then he washes the vessel in which prāśitṛ was contained, fills it with water, pours water thrice from it holding the vessel and the palm of the hand towards one's chest.

The hotṛ eats the avāntaredā²³⁸⁶ after the brahmā eats the prāśitṛ with a mantra 'O Idā! favour this our portion &c.' All the four priests together with the sacrificer as the fifth then

2386. 'उपदूषाचात्मरेण प्राक्षीयादिष्ठे भागं जुषस्व नः पिन्दका जिम्बार्दतो रात्रप्ते वस्येति तत्त्वं तो रात्र तत्प तो द्वास्तस्यास्ते भागमशीमाहि । सर्वस्तनवः सर्वतनवः सर्वपुरुषः सर्वपूरुषः इति या ।' आष्व. I. 7. 8; compare Āp. III. 2. 10-11, and Tai. Br. III. 7. 5.

partake of the idā with a mantra 'thou art idā, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.' After eating idā they observe silence till they perform mārjana. They perform mārjana²³⁸⁷ inside the vedi near the prastara bunch with 'May mind resort to light. May all gods regale themselves here' (Tai. S. I. 5. 3. 2).

The adhvaryu divides the purodāśa baked for Agni into four parts (and no other purodāśa nor sānnāyya) by piercing its surface and keeps it on the *barhis* (kuśas strewn on the vedi), the last part being made the biggest of all four. Vide Jai. III. 1. 26-27. The yajamāna recites a mantra 'bradhna pinvasva &c.' (Tai. Br. III. 7. 5) and directs the four parts of that purodāśa separately as portions of the priests by saying 'this is for brahmā, this for hotṛ, this for adhvaryu, this for agnīdhra' beginning in order from the south-east. The adhvaryu points out the portion of the yajamāna (vide p. 1065 above). When that is done, the adhvaryu makes the biggest of the four parts which is meant for the agnīdhra 'sadavatta' (out sixfold).²³⁸⁸ The agnīdhra eats his portion with 'thou art the portion of heaven, thou art the agnīdhra of fire, thou art the śāmitra of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.' The adhvaryu brings the portions of brahmā and yajamāna where they are sitting in separate vessels with the veda bunch. The portions of the hotṛ and adhvaryu are brought by the adhvaryu in other vessels. The adhvaryu, hotṛ and brahmā eat their portions respectively with 'thou art the portion of the aerial region,' 'thou art.....of the earth,' 'thou.....of heaven.'²³⁸⁹

2387. Mārjana means 'sprinkling water on the head after a mantra is recited' (मार्जनं मर्जनते विरसि पौष्टिणमन्त्रः; 1 com. on Sat II. 3, p. 210). See however note 755 above and Āśv. I. 8. 2.

2388. According to Āp. III. 3. 6-7 'sadavatta' is effected in either of two ways; first upastarana in some vessel (on the hand of the agnīdhra, according to com.), then placing on it one part out of two in which the largest portion meant for agnīdhra is cut, then abhighārana, then again upastarana, placing the second part and the abhighārana; or first upastarana twice, then the two parts of the largest portion and then two abhighāranas. Sat. II. 3, p. 211 mentions only the first method.

2389. It will have been noticed from the preceding that the four priests have each a share in the cake for Agni and that they also share with the yajamāna the idā. The hotṛ has further the avantareśa and the brahmā partakes of the prasītra besides.

The conclusion of Jaimini (III. 4. 48-50) is that these portions are not meant as the fee paid to the priests (parikraya), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the daksina fire. This is called *anvāhārya*. The adhvaryu sprinkles ājya over²³⁹⁰ it (i. e. performs abhigārana) and takes it from the daksina fire to the north of it. He issues a direction to the yajamāna 'offer (the boiled rice) to the priests that sit to the south ' and when the sacrificer says 'come to the south' the priests do as requested (i. e. come to the south). The yajamāna issues a direction to the four priests 'this boiled rice is yours, take it according to your shares'. The rice is divided into four parts and the priests accept their respective portions with ' I accept thee at the impulse of God Savitṛ with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom ? Desire (Kāma) has given to Kāma O Kāma, this is thy fee. May Āṅgirasa with upturned palm accept it ' (the whole formula occurs in Āp. XIV. 11. 2).²³⁹¹ The priests come back to the north (and then brahmā comes to his usual seat). The adhvaryu keeps aside the remnants of the several offerings (such as the agnīṣomīya cake or sānnāyya) and of the boiled rice outside the vedi to its north.

He throws into the śhavaniya the two blades that are now kindled at the fire and had been kept aside (vide p. 1040 above). The adhvaryu says to the brahmā priest 'O brahman ! we shall start or commence ' (Tai. S. II. 6. 9. 1). The brahmā priest first mutters ' Br̥haspati is Brahmā, he sat in the seat of Brahmā; O Br̥haspati ! you protected the sacrifice; protect the sacrifice and me ' (Āsv. I. 13. 6) and loudly gives permission ' yes, do start ' (03m pratistha). The adhvaryu directs the āgnidhra ' O agnit, take the samidh (that is left) and wipe the paridhis and fire, each once '. The āgnidhra takes the samidh and offers it into fire with the mantra ' O fire, this is

2390. महानपरिमितोऽन्वाहार्योऽक्षिणाग्रातोदनः पक्षस्तमभिचार्याननिशार्द वाऽन्तर्भुत्यादयति । सत्याणां II 3. p. 212. Vide Āp. III. 3. 12-14. The daksina fire is called अन्वाहार्यपञ्चन.

2391. क इदं कस्मा अद्वात् &c. This is called कामस्तुषि and occurs in many connections (such as marriage, adoption of a son). Vide Atharva-veda III. 29. 7, Tai. Br. II. 2. 5 (where it is explained), Tai. Ār. III. 10.

thy samidh;²³⁹¹ may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Sat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Ap. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Ap. IV. 11. 5). He (the agnidhra) without moving about wipes the paridhis as before with the tying cords of idhma (but without holding the sphya), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Ap. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the āhavanīya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Sat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts)'.

The yajamāna touches water and mutters a mantra (which is in Ap. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the *Saptahotṛ*²³⁹² formulas before the anuyājas are offered. The adhvaryu takes into the juhū the ājya from the upabhr̥t (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśravana (O3śrā3vaya), then pratyāśravana (astu śrau3sat) by agnidhra who always holds the sphya when saying this. Then the adhvaryu issues a direction to the hotṛ 'recite the yājyā for the devas.' When the hotṛ recites the yājyā and utters vau3sat the adhvaryu standing in one place offers the first ājya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

2392. It is interesting to see that according to Kāt. III. 5. 2-3 the mantra 'this is thy samidh' (Vāj. S. II. 14) is recited by the hotṛ and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Sat. Br. I. 8. 2. 4 also refers to this स यदि मन्येत न होता वैद्युपि स्वयमेव यजमानोनुमत्यर्थं.

2393. The saptahotṛ formulas are: महाविद्वीता । सत्पदविरस्त्वर्यः । अष्टु-
तपात्रा अश्चित् । अश्चुतमना उपवस्ता । अनृष्टयश्चापतिष्ठृत्यश्च पञ्चश्यामिनरौ । अचाह्य
उद्गाता । से. आ. III. 5. The four priests, the agnidhra, prastotṛ and pratihotṛ are often called the seven hotṛs.

the east of the meeting point of the two āghāras). The third and last offering of yājya is begun on the west but carried east in a continuous stream so as to become mixed up with the first two. In each case the yajamāna repeats the formula of tyāga. The yājyās and tyāga are given below in the note.²³⁹⁴ The adhvaryu then comes back to the north, lays the two ladies (sruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājavatī). The adhvaryu takes up in his right hand with palm upwards the juhū and prastara (prastara being placed over the palm and juhū over the prastara) with 'vājasya.....grabbhit' (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with barhis) with palm turned downwards in the left hand the upabhr̥t ladle (which is under the palm) with 'athāśapatnān.....akah' (*ibid.*). He again takes up the juhū with 'udgrābhām ca' (*ibid.*) and presses down the upabhr̥t with 'nigrābhām ca.' At this time the juhū held in the right hand is far apart from the upabhr̥t held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with 'brahma devā avīvṛdhan' (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhr̥t with 'athāśapatnān...vyasyatām' (*ibid.* 'Indra and Agni hurled away my enemies' &c.). Then he touches water, sprinkles water over the upabhr̥t, takes it up and anoints with the butter remaining in the juhū the three paridhis, the middle one with 'to thee for Vasus,' the southern one with 'to thee for Rudras' and the northern one with 'to thee for Ādityas.' The yajamāna recites in each case 'this is for Vasus,' 'this is for Rudras,' 'this is for Ādityas' followed in

2394. There are three anuyājas. The first praīsa is देवान् यजं and the two others are simply यज. The three yājyās are. देवं बहिर्भूतमे वहुपेयस्य वेतु३ वौ३वद् । देवो नराणांसो वसुष्मे वहुपेयस्य वेतु३ वौ३वद् । देवोऽग्निः स्विष्टकृत्प्रयत्निणा मन्त्रः कविः सत्यमम्मायजी होता होतुश्चैत्रायजियान्त्ये शान्वेवामयाद्यपानपित्रेण से होत्रे अमसत ता सप्तशुर्वी होतां देवंगमा दिवि देवेषु यज्ञमेरपेन स्विष्टकृत्प्रयत्निणे होताऽभूर्भूतमे वहुपेयस्य नमोवाके वीही३ वौ३वद् । आष. I. 8. 7. Vide ते. आ. III. 5. 9 for these. The यजमान says 'ओ३ इदं देवाय बहिवे, ओ३इदं देवाय नराणांसाय, ओ३ इदं देवायपे स्विष्टते and adds with each formula of tyāga respectively 'बहिर्भूते देवयज्यया पञ्चाश्चूत्रासन्,' 'नराणांसस्याई देवयज्यया पञ्चाश्चूत्रासन्,' 'स्विष्टतोऽहं देवयज्ययापञ्चाश्चूत्रान्यज्ञेन प्रतिष्ठामनेयद्' । ते. स. I. 6. 4. 1. Vide आप, IV. 12. 1.

each case with a prayer noted below.²³⁹⁵ After keeping the juhū in some spot on the *vedi* other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhṛtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuna help you with rain' he leaves the vidhṛtis on the barhis and smears the prastara (with the remnants of ājya) in the three ladles (*sruc*), the points in juhū with 'licking the one that is smeared' (Tai. S. I. 13. 1), middle portions in upabhr̄t with 'vyanu vayah' (*ibid*) and the roots in dhruvā with 'prajām yonim'²³⁹⁶ (*ibid*). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhruvā, the middle portions in upabhr̄t and the tops last in juhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Ap. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (apipred yajño...yajamānarh viśantu).

The adhvaryu takes the prastara (and also the *sūkhā* i. e. twig used at the time of milking cows when sānnāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern paridhbis meet and says 'āśravaya.' When the agnildhra responds with 'astu śrauṣat,' he issues a direction to the hotṛ 'the divine hotṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.' The hotṛ begins the recitation of sūktavāka²³⁹⁷

2395. यजमानः—वसुभ्यामिदं न मम । वसुन्देवान् वसेनापिप्रेयम् । एवा-
येषाऽप्यज्ञेनापिप्रेयम् । आदित्यान्देवाऽप्यज्ञेनापिप्रेयम् । आप. IV. 12. 3.

2396. Ap. III. 6. 1. states the mantras somewhat differently.

2397. The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the hotṛ. Vide Ap. III. 6. 5-6 for the two meanings 'सूक्तवाकाय सूक्ता शृङ्खि' in sutra 5 and अशूद्यमाने सूक्तवाके in 6. Āśv. I. 9. contains sūktavāka and rules about its recitation. 'सूक्तवाको नामेष्वदेवताकर्तिर्नार्थ इदं याचापृथिवी हृष्टयनुवाकः' com. on Ap. III. 6. 6. Vide Tai. S. II. 6. 9. 5ff. &c. Ap. III. 5. 10 for इदं याचापृथिवी &c. and Sat. Br. I. 8. 3. 1-19 and I. 9. 1. 1-23 for a disquisition on sūktavāka.

which is given below.²³⁸² The contents of the sūktavāka may be briefly indicated. He begins 'O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. 'fire has accepted this *havis* &c.') and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.' Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with 'we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from sin (or evil). May the most desirable thing come here. Here is adoration to the gods.' After the sūktavāka the adhvaryu throws upon the āhavāniya the prastara (and the sākhā, in case of sānnāyya) with 'may waters and plants be strengthened; you are the

2398. हृदं यावापृथिवी भद्रमधूदार्थं सूक्तवाकसूत नमोवाकसूपाद्यास्म शुक्लोच्यमङ्गे एव
सूक्तवागामि । उपकृती दिवस्त्वपिण्योरोमन्वती तेऽस्मिन्यज्ञे यजमान यावापृथिवी स्ताम् ।
शङ्खयी जीर्वान् अत्रस्तु अप्रवृत्ते उठगच्छती अभयङ्गुष्टौ । शृष्टिद्यादा रीत्यापा शङ्खौ मधो-
भूता ऊर्जस्वती पश्यस्वती सुपच्चरणा ॥ च च चधिच्चरणा च तयोरादिदि । अग्निरिदं हविरज्ञुषतायी-
दृप्त महो ज्यायोऽकृत । सोम हृदं हवि कृत ! अग्निरिदं हवि कृत ! प्रजापतिः
हृदं हविरज्ञुषतायीदृप्त महो ज्यायोऽकृत । अग्निषोमाचिदं हविरज्ञुषतामवृष्टेऽप्ते महो
ज्यायोऽकृतात्म । देवा आज्यया आउयमज्ञुषन्तावीदृप्त महो ज्यायोऽकृत । अग्निहोत्रिगेवं
हविर कृत । अस्यासुधङ्गोत्राया देवङ्गमायामाज्ञास्तेऽर्थं यजमानोऽसावसौ । आयुरा-
शास्ते सुपजास्त्वमाशास्ते रायस्योष्माशास्ते सजातवचस्यामा० उत्तरा० देवयज्यामा० धूयो
हविर्द्विकरणमा० दिव्यं धामा० विष्णु० मियमा० यद्यनेन हविवाशास्ते तदश्यात् तदस्ते
देवा रासन्तः तद्यमेऽदेवो देवेष्यो वनते क्षयमद्यमर्तुषाः । इहै च विष्णु ओमे च चो याप्या-
पृथिवी अंहसस्पातमेह गतिर्वामरयेदृं नमो देवेष्यः । आ॒श्च I. 9. Compare तै. शा. III. 5.10
and Sān. I. 14 for almost the same words and Tai. S. II. 6. 9. 5-7 for
explanation. The words underlined are uttered inaudibly; vide Āsv. I. 3.14.
The deities mentioned in note 2381 may be substituted for Prajāpati;
and Indra or Mahendra also may be added (where sānnāyya is offered).
When the cake is offered to Indrēgnī, one may add an invocation as to
them. Two names (viz. the ordinary name and the secret name derived
from the nākṣatra of birth) were to be declared after यजमानः. If the
yajmān happened to be the teacher of the hotṛ, the names should be
uttered inaudibly. The hotṛ paused and took breath at असि, स्ताम्, अभय-
ङ्गुष्टौ, विष्णु, अकृत (wherever it occurs), अकृतात्म, अकृत, मातृषाः. Vide Jai.
III. 2. 11-15 for the proposition that sūktavāka is really a mantra
accompanying the throwing of prastara; and Jai. (III. 2. 16-19)
establishes that the sūktavāka on pūrṇamāsa is slightly different from
the one on darsā.

drops of Maruts; go to heaven and send thence rain to us' (Tai. S. I. 1. 13. 1).²³⁹⁹ Jaimini makes it clear (VI. 4. 43-47) that śākhā is not a subordinate complement of the prastara but the real meaning of the text 'he throws the prastara with the śākhā' is to indicate the time when the śākhā is to be thrown into fire. Jaimini (IV. 2. 10-13) states that the throwing of the śākhā into fire is pratipattikarma (i. e. that is the final disposal of the śākhā). When throwing the prastara he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavaniya (making the upper portion come down and *vice versa*). The adhvaryu, when the hotṛ says 'this sacrificer seeks (hopes for) blessings' directs the agnidhra to consign the prastara to fire. The agnidhra thrice raises with his joined hands the prastara into the āhavaniya fire. The sacrificer makes the *tyūga* to the several deities mentioned in the sūktavāka (agnaya idam, somāyedam &c.) and adds (Tai. S. I. 6. 4. 1) 'may I win victory following the victory of Agni' (then of Soma and so on for the other deities).²⁴⁰⁰ When the hotṛ mentions the name of the sacrificer the latter recites 'these blessings have come here' (Tai. S. I. 6. 4. 2 and Ap. IV. 12. 5). The adhvaryu directs the agnidhra to throw into fire on the prastara the blade of kuśa taken from the prastara and kept aside (as described above p. 1072) and the agnidhra²⁴⁰¹ does so with 'Good speed to the tanūs, svāhā'. The yajamāna mutters 'this for the Tanūs' and proceeds 'This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.' (Tai. Br. III. 7. 6 and Ap. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with 'this, this' and touches his nose and eyes with 'Agni! thou art the protector of life, protect my life, thou art the protector of eyes' (Tai. S. I. 1. 13. 2). Then the adhvaryu touches the earth inside the *vedi* with 'thou art stable' (*ibid*).

2399. According to Ap. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

2400. अप्तेरहस्यजितिमनूजेषमिति पथालिङ्गं दृक्षवाकदेवताः । आप. IV. 12. 4. Vide श. IX. 1. 4-5.

2401. According to com. on Ap. III. 7. 4-5 it is the adhvaryu who puts into fire the blade of the prastara.

The āgnidhra then addresses the adhvaryu 'talk with me'. The adhvaryu asks 'has (the prastara) been consigned to flames?' The āgnidhra replies 'it has gone to the fire'. Then after āśravāna and pratyāśravāna the adhvaryu touching the middle enclosing stick (paridhi) issues a direction to the hotṛ 'Good speed to the divine hotṛs (here the paridhis) and bliss to human hotṛs. Recite for śām-yōḥ'.²⁴⁰³ Then the hotṛ recites the verse 'we long for that śām-yōḥ, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours' (i. e. to men and cattle).²⁴⁰³ When the Sāmyuvāka is repeated the yajamāna mutters 'may I attain stability by yajñā, śāmyoḥ (health and wealth) by the worship of Viṣṇu' (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhi with 'O God Agni, that paridhi which you laid down svāhā' (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the āhavaniya the other two paridhis together (the southern and northern ones) with 'the food of sacrifice has come together.' He thrusts the tip of the northern paridhi underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhis are being thrown on the fire the yajamāna mutters 'I loosen thy girdle &c.' (Tai. S. I. 6. 4. 3). After the paridhis are thrown the adhvaryu invokes them 'may you spread (i. e. prolong the life of) the sacrificer'.

The adhvaryu then lays on the bowl of the juhū the upabhr̥t and lets flow from the two ladles the remnants of butter into fire with 'O Viśve Devas! You have for your share the remnants (sainsrāva) of ājya,...svāhā' (Tai. S. I. 1. 13. 2).²⁴⁰⁴

2402. The words are अग्निनश्चीकृत्याहर्तुराह । अग्निकृत्याशीऽपि । मध्यमपरिधि-मन्द्वारय स्वगा देष्या होतृष्यः स्वस्तिर्मातुष्येभ्यः शंयोऽहीति संभेष्यति । सत्पाण्डाद II. 4 p. 218.

2403. For the formula 'तच्छुद्योराहृणीमहे' (Tai. S. II. 6. 10. 2) vide note 1684 above. As the most prominent words in it are शंयोः this formula is called शंयवाक (lit. utterance of sāmyu). It occurs in Tai. Br. III. 5.11. These words gave rise to the name of a sage शंय चाहृस्पत्य whose legend is narrated in the Sat. Br. I. 9. 24-25, Tai. S. II 6. 10. Vide S. B. E. vol. 12 p. 254 n. 1.

2404. Vide Sat. Br. I. 8. 3. 23-27 for the offering of the remnants of ājya to the Viśve Devas. This homa of remnants is an aṅga of the paridhibhoma. Vide com. on Āp. III. 7. 14.

The *yajamāna* makes the *tyāga* with 'this is for Vasus, Rudras, Ādityas who are sharers in the *samsrāva* (remnants of *ājya*);' then utters a benedictory formula invoking blessings (vide Ap. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the *veda* bunch lying inside the *vedi*.

The priests partake of the remnants of *ājya* and wash the *ājya* sticking to the ladies.²⁴⁰⁵

The *adhvaryu* takes up the *juhū* and *upabhr̄t*, the *hotṛ* takes the *veda* bunch and the *agnidhra* takes the pot of *ājya* (*ājya-sthālī*) together with the *srūva*. Being about to perform the *patnisamnyājas*²⁴⁰⁶ the *adhvaryu* passes to the south of the *gārhapatya* fire (from its east side) and the other two priests (*hotṛ* and *agnidhra*) pass to its north. The *adhvaryu* places the two ladies on the *sphya* with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2-3). They sit to the west of the *gārhapatya* and set about the offerings of *Patnisamnyājas* with the two ladies in the *dhvāna* tone. They three sit to the west of the *gārhapatya* with knees raised up, the *adhvaryu* being seated to the south, the *agnidhra* to the north and the *hotṛ* between the two. The *hotṛ* hands over the *veda* bunch to the *adhvaryu* who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the *gārhapatya*. When the wife (of the sacrificer) holds the *veda* bunch and touches the *adhvaryu* with a blade of *darbha*, the *adhvaryu* takes into the *juhū* four ladlings of *ājya* with *srūva* (from the pot of *ājya*). Then the procedure for each of the four offerings resembles the *prayāja* offerings, viz.

2405. The ladies are the *srūva*, the *juhū* and *upabhr̄t* and not the *dhruvā* (com. on Sat. II. 4. p. 220).

2406. *Patnisamnyāja* literally means offering made to the wives (of the gods) along with (some other deities). 'पत्नीभिः समेत्यन्ते ते पत्नीसप्तजाः' com. on Sat. II. 5 p. 223. These are four offerings of *ājya* made in succession to *Soma*, *Tvaṣṭṛ*, *Devapatnis* (wives of gods) and *Agni Grhapati*. Vide Sat. Br. I. 9. 2 for a treatment of *patnisamnyājas*. Krt. (III. 1. 2-4) shows that there were several views as to the path by which the *adhvaryu* went to the south. उत्तरान् is explained as अच स्वरूपस्त्रियोः पृथक्पलमिः स च चन्द्रिर्वासः । सुखप्रयत्नवान्मन्त्रभिष्यक्तहृष्टप्रयोगः उपायः । com. on Ap. III. 8. 8. All formulas must be uttered here in these tones except some words to be specified later on.

the adhvaryu issues a direction to the hotṛ to recite an *anuvākyā* (invitatory prayer) for Soma (then for Tvaṣṭṛ and so on), then the hotṛ recites the *anuvākyā*, then there is āśruta and *pratyāśruta*, followed by adhvaryu directing the hotṛ to recite the *yājyā* for Soma (or Tvaṣṭṛ or others as the case may be), and when the hotṛ utters 'vai 3ṣṭ' the adhvaryu pours the *ājyā* oblation from the juhū into the gārhapatya (in this rite). The offering to Soma is made in the northern part of the gārhapatya, that to Tvaṣṭṛ in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i. e. by placing a screen to the east of the gārhapatya) so as to shut the gārhapatya from view on the eastern side.²⁴⁰⁷ Additional offerings were allowed to be made to Rākā, Siniṇālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.²⁴⁰⁸

The *yajamāna* makes a *tyāga* (of the offering) with 'this for Soma' (or for Tvaṣṭṛ and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13. 1 and Tai. S. I. 6. 4. 3-4). The adhvaryu offers in the gārhapatya with the *śruva* an

2407. आहृष्टनीयतः परिअते देवपत्नीरपदिभिते वा । आप. III. 9. 3 and the com. says 'यथाहृष्टनीयो न तृश्यते तथा परिअते प्रच्छादिते गार्हपत्यं हृष्टयः.' In modern times a wooden frame is placed to the east of the gārhapatya as a screen. The reason why the gārhapatya is screened from view is stated in the Sat. Br. I. 9. 2. 12 to be "for, up to the time of the Samīṣṭayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yājñavalkya says 'whenever females (human) eat here they do so apart from men'."

2408. अधर्षुः सोमायाकुरुःहि इति प्रेषयति । होता । आप्यायस्व ... सङ्क्षेप्यैः । (इति पुरोक्तवाक्या, ऋ. I. 91. 16)। आप्याय प्रत्यायाऽबिते अधर्षुः सोमं यजेति संप्रेषयति । होता । येऽयजामहे सोमं सं ते पर्यासि ... प्रिष्ठा३ चौ३पदू (याज्ञा, ऋ. I. 91. 18)। The अनुवाक्या and याज्ञा for त्वट् are इह त्वट्तारमाणियं केवलः (ऋ. I. 13. 10) and तत्त्वस्तुरेपमधु ; वक्तामः (ऋ. III. 4. 9), for देवपत्नीः are द्वेवानां पत्नी हर्म चच्छत् and उत ग्राव्यन्तु देवपत्नी जनीनाम् (ऋ. V. 46. 7-8), for अश्च शृण्यते are अश्चिहर्ता शृण्यते ... सुतावा (ऋ. VI. 15. 13) and हृष्टवालाङ्गि अवासि (ऋ. V. 4. 2). Vide आप्य. I. 10. 5. The पुरोक्तवाक्या and याज्ञा in the case of राका, सिनीवाली are respectively ऋ. II. 32. 4-5, II. 32. 6-7 and those for कुरु are stated in आप्य. I. 10. 8 (the entire verses are given in this case). They occur in Tai. S. III. 9. 11. 5 and Atharvaveda VII. 47. 1 and 2 (with slight variations).

oblation of ājya with²⁴⁰⁹ 'may the wife unite with her husband... svāhā' (Tai. Br. II. 7. 5 quoted on p. 556 n. 1291). The sacrificer's wife touches the adhvaryu (with a blade of darbha) when he makes the last offering. The yajamāna makes the tyāga 'this is for the undecaying Great Soul, the light in Heaven.'

The adhvaryu then smears the two front joints of the hotr's finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The adhvaryu drops into the palm of the right hand of the hotr four drops of ājya as idā²⁴¹⁰ and six in that of the āgnidhra. The hotr inaudibly invokes both (viz. his own idā and āgnidhra's, the hand of the latter being held underneath the former's) in the same words as before (vide Appendix under note 2384). When the words 'this yajamāna has been summoned' are uttered, the wife mutters 'being summoned may I surpass in the possession²⁴¹¹ of cattle,' and the adhvaryu also performs japa as above. When the idā is being invoked the adhvaryu, the āgnidhra and the wife (with a darbha blade) touch the hotr. The yajamāna invokes ājya idā with 'may idā cover us with gṛhṇa &c.' (Āp. IV. 13. 4). At the end of the invocation of idā the hotr eats the idā (drops of ājya) and the āgnidhra eats his with 'father Heaven has been invoked, may the fire summon me from āgnidhra for my life, lustre &c.' (Tai. Br. II. 7. 6). He silently performs mārjana after partaking of idā. The patuṣarṇyājas end with the invocation of idā or they may be finished after reciting Śamyuvāka (Sat. II. 5, p. 225 ; Āsv. I. 10. 9 ; Kāt. III. 7. 13).

The adhvaryu sitting to the west of the dakṣīpa fire places on it the chips cut from the idhma (idhma-pravṛāscana, vide above p. 1014) and offers two oblations called phalikarana and pistalepa.²⁴¹² Having thrown into the ājya ladled into

2409. This boma made with a verse beginning with 'sam patni' is called संपत्नीय in Sat. II. 5. p. 223 and Āp. III. 9. 10.

2410. This is the 2nd idā and consists only of ājya.

2411. According to Sat. II. 5. p. 224 in the idopahvāna there is a modification viz. उपृतोर्य यजमाना for उपृतोर्य यजमानः and so in the 2nd idā the wife performs japa; while (as the com. of Sat. notes) the followers of Rg. retained उपृतोर्य यजमानः; in the 2nd idā also and so the yajamāna engages in the japa.

2412. पिष्टलेपसंयुक्तो होमः पिष्टलेपहोमः तथा फलीकरणहोमः । com. on आप. III. 9. 12.

the juhū four times with the sruva the smallest grains (that were produced when rice grains were husked and pounded for making puroḍāśas), the adhvaryu offers them into the daksīna fire with 'O fire, that hast unhurt life and not cool body, guard me against the sky (lightning)... make our food free from poison... svāhā' (Tai. S. I. 1. 13. 3). When this homa is made the yajamāna rubs (wipes) his mouth with 'svāhā to thee, that art Sarasvatī Yaśobhagīnā' (who loves laudation) and makes the tyāga with 'this is for Agni who has long life and not cool body' and wipes his face with 'svāhā to thee, that art Sarasvatī Veśabhaṅgīnā'²⁴¹³ (who loves residing together, Āp. III. 10. 2). The adhvaryu takes again four ladlings of ājya with the sruva into the juhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the daksīna fire with 'whatever stuck to the mortar, pestle and the winnowing basket...! Svāhā' (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The yajamāna says 'this is for the All-Gods'.

The hotṛ hands over the veda bunch to the sacrificer's wife and makes her repeat aloud 'thou art veda...may I secure progeny. To thee for Kāma' (Āsv. I. 11. 1) and the sacrificer recites, when the veda bunch is being given to the wife 'thou art Veda may I secure gifts' (Tai. S. I. 6. 6. 4) and when the veda is placed on her lap by the wife²⁴¹⁴ she repeats 'may veda give &c.' (Tai. S. I. 6. 6. 4). The wife thrusts it with 'drive out the enemy, the hater' (Āp. III. 10. 4). The wife touches her navel with the top of the veda bunch if she desires progeny.

The hotṛ unties the yoktra (the girdle) of the wife with 'I release thee from the fetter of Varuna &c.' (Rg. X. 85. 24)²⁴¹⁵ The wife lays aside the yoktra and the adhvaryu makes her recite 'here do I unloosen the fetters of Varuna &c.' (Tai. S. I. 1. 10. 2). The hotṛ winds round the yoktra twofold, places it to the west of the gārhapatya fire with its loop and end to the east, keeps over it the blades of the veda with their points to the north

2413. The meaning of Yaśobhagīnā and Veśabhaṅgīnā in Sat. II. 5. p. 230 is obscure. In Vāj. S. II. 20 यशोभगिन्यै is explained by महीधर as जीवतः पुरुषस्य प्रशंसा पश्चात् तस्य पश्चात्प्रभिणी पादपा। In काठकात्. V. 4 सरस्वती is called वेशभगिनी.

2414. According to Āp. (III. 10. 3-4) the hotṛ throws the veda thrice on the lap of the wife who returns it back three times.

2415. तत् प्रत्यग्याहपत्याद् द्विष्टूर्णं पातूराणं निधारेतरिहादस्योदगवाणि देव-वृणाणि करोनि । आस्व. I. 11. 4; the com. says: योक्तव्यम् दूलमवेशः पाशः । पाशसञ्चात्र मूलामप्यः मद्वर्जनार्थः ।

and lays down a pūrnapātra²⁴¹⁶ (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat a mantra 'thou art full &c.' (Tai. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrnapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat 'Let the gods and the priests purify (or wipe) in the eastern direction &c.' (Tai. S. I. 6. 5. 1-2, quoted in Āśv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer's wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife's folded hands (but in modern practice the hotṛ does not hold his hand over the wife's) and pours down the water from the pūrnapātra on the hands (his and the wife's) and makes her repeat 'May I not throw away progeny &c.' (Āśv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārhapatya to the āhavaniya, repeats Rg. X. 53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārhapatya to the āhavaniya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavaniya, takes ājya from the pot of ājya (ājyasthālli) in the śruva and offers with svāhā at the end of the mantras oblations of ājya, which are called 'sarvaprāyāscitta' (expiation for all lapses). The mantras are given below.²⁴¹⁷ Having made the oblations the hotṛ pays homage with the 'samsthājapa' (lit. the prayer muttered on completion)²⁴¹⁸ and goes out of the sacrificial ground by the way called tīrtha (vide above p. 984).

The adhvaryu pours from a vessel full of water (*pūrnapātra*) water into the joined hands of the wife in which the yoktra is

2416. पूर्णपात्र is explained by com. on Sat. II. 5 p. 229 as उदकेन पूर्णी पात्रम् । The mantra is 'पूर्णसति पूर्ण मे भूयः सपूर्णमसि हुपूर्णी मे भूयः सद्वासि सर्वे मे भूया अक्षितिरसि मा मे क्षेष्ठाः ।' ते स. I. 6. 5. 1. quoted in आश्व. I. 11. 6.

2417. The mantras are 'अपाचामोऽस्यनिश्चलीय धेहि भेषजं स्वाहा' (आश्व. I. 11. 13 and सत्या. II. 6. p. 232). अतो देवा धामभिः स्वाहा (आ. I. 22. 16), हवं विष्णु पादुरो स्वाहा (आ. I. 22. 17), भूः स्वाहा, भुवः स्वाहा, स्वः स्वाहा, भूर्भुवः स्वः स्वाहा. The oblations are in all seven. The mantras of सद्वासापविद्वन् differ a great deal in the different sūtras. अपाचामे भेषजं स्वाहा 18 काटकसं. V. 4.

2418. ओं च मे स्वरम्भ मे यज्ञोप च मे नमः । यत्ते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नम हति संस्थाजपः । आश्व. I. 11. 15. This is called संस्थाजप because it is the last of the acts the hotṛ does in this rite.

held. When the wife lets down the water on the ground she mutters 'May I be united with long life, progeny &c.' (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires.²⁴¹⁹ When the hotṛ strews the blades of the veda, the sacrificer repeats 'through you they knew the vedi &c.' (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats 'may the dhruvā be strengthened &c.' (Tai. S. I. 6. 5. 1) and offers two āhutis of ājya to Sarasvatī with the juhū into the āhavanīya with 'to thee, who are Sarasvatī, called Yaśobhagīnā, svāhā' and with 'to thee Sarasvatī called Veśabhogīnā, svāna.' The yajamāna makes the *tyāga* in similar words. The adhvaryu again takes ājya in the juhū and offers an āhuti to Indra with 'Indropānasya kehamanaso veśān kuru sumanasaḥ sajatān' (Sat. II. 5. p. 230, Āp. III. 10. 2)²⁴²⁰ and the yajamāna says 'this is for Indra &c.' The adhvaryu offers an oblation of ājya with sruva on the pūrṇamāsa iṣṭi with 'we offer worship to pūrṇamāsa the foremost &c. svāhā' (Tai. Br. III. 7. 5 quoted by Sat. II. 5 p. 230) and a similar oblation on dārśeṣṭi with 'Amṛtvāsyā is fortunate and full of happiness &c. svāhā.' The yajamāna makes *tyāga*. These are called *pārvāṇahoma* and according to some they are optionally performed before the offering to Svītakṛt. Jaimini (IX. 2. 51–56) establishes that these two homas are not performed in other iṣṭis that are the modifications (*vikṛti*) of dārśapūrṇamāsa and in IX. 2. 57–58 establishes that both are not performed on pūrṇamāsesṭi and dārśeṣṭi, but the first homa (in which there is an oblation to pūrṇamāsa) is alone performed on pūrṇamāsesṭi and the other on dārśeṣṭi. The adhvaryu takes ājya six times with the mantra 'āpyāyatām dhruvā &c.' (Tai. S. I. 6. 5. 1) and offers six homas called Nāriṣṭha homas with six mantras²⁴²¹ (with svāhā at the

2419. Āp. III. 10. 9 says that the wife goes out saying 'May I be endowed with prosperity, cattle, progeny, domestic happiness'. The com. on Sat. II. 5. p. 229 explains the words वर्णं गच्छति as आग्ने योर्य शाकयज्ञ उक्तस्तं प्राप्नोति यथः and quotes Āp. III. 10. 9.

2420. The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vārṣha Śr. I. 3. 7. 13.

2421. The six Nāriṣṭha mantras occur in Sat. II. 5. p. 231, Āp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Āp. II. 21. 1, these homas are offered with the juhū.

end of each) and the yajamāna repeats the tyāga six times 'to Nāriṣṭhas Agni and Vāyu,' 'to Nāriṣṭhas Indra and Vāyu (twice),' 'to Nāriṣṭhas Soma and Maruts,' 'to Nāriṣṭha Brahman,' 'to Nāriṣṭha Paramātman.'

The adhvaryu recites 'apyāyatām dhruvā' (Tai. S. I. 6. 5. 1), takes ājya thirty-eight times and offers with the juhū oblations called sarvaprāyascittas to thirty-eight deities in the āhavaniya with a mantra for each,²⁴²² and there is an appropriate tyāga in each case.

The adhvaryu repeats the mantra 'āpyāyatām &c.' (Tai. S. I. 6. 5. 1), increases the dhruvā (with ājya), stands erect inside the vedi and offers with the dhruvā three homas called Samiṣṭayajus²⁴²³ in the āhavaniya with 'ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind' (Tai. S. I. 1. 13. 3). When the word svāhā is repeated the second time he throws the barhis into the fire. The yajamāna says 'this is for the path-finding gods, for Yajña—for Paramātman' and utters the invocation 'agne adabdhāyo' (Tai. S. I. 1. 13. 3,) and after the barhis is thrown the verse 'divah khilo' (Tai. Br. III. 7. 6). The yajamāna then eats his own share of the sacrificial food with 'let the lord of sacrifice be united with prayer &c.' (Tai. S. I. 3. 8. 1).

But if it is the sānnāyya, he takes in the boiled milk with 'May this *havis*, a giver of progeny, be for my welfare &c.' (Tai. Br. II. 6. 3) and curds with 'dadhikrāvno' (Rg. IV. 39. 6). Ap. IV. 14. 2 notes that a yajamāna who is not a brāhmaṇa should not eat sānnāyya. The adhvaryu strews the vedi with

2422. These 38 mantras (some of them of single words like istebhyah svāhā, bhūḥ svāhā) are set out in Sat. II. 6 pp. 232-234. Ap. (III. 11-12) contains most of them, but in a different order.

2423. 'Samiṣṭayajus' would literally mean 'a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities'. It now means 'an oblation'. The mantra is देवा गातु-पिदो गातुं विष्वा गातुमित मनस्सत इमं सो देव देवेषु यज्ञं स्वाहा। वाचि स्वाहा वाते धः। Tai. S. I. 1. 13. 3. There is a difference of view about the Samiṣṭayajus. According to Ap. III. 13. 2 (and com.), Baud. I. 21, Kat. III. 8. 4 the oblation is only one (made at the end of the whole mantra), though the word svāhā occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234-235 the oblations are three. Vide Vaj. S. II. 21 for the mantra (slightly different) and Sat. Br. I. 9. 2. 26-28 for its explanation.

the darbhās spread on the seat of the hoty with 'strew over the vedi &c.' (Tai. Br. III. 7. 5). He carries the pranītā waters from the eastern side with 'to you for prosperity' and pours them down inside the vedi with 'may he who joined you together separate you'. The adhvaryu pours on those pranītā waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters 'thou art true, be true to me do not perish for me' (sadasi ksesthāḥ) Tai. S. I. 6. 5. 1), throws up water in different directions with 'may gods and priests cleanse with water in the east &c.' (Āsv. I. 11. 6-7), pours the rest inside the vedi with 'I discharge you to the ocean, that is your origin' (Āp. IV. 14. 4) and wipes his face with his wet right hand with 'O Sarasvatī that honey which you have in waters &c.' (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the *upavesa* and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one's enemy, then he throws the *upavesa* on the utkara after taking the enemy's name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the *upavesa* and the mantras. The adhvaryu takes leave of the Yajña with 'Let him who yokes you discharge you' (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground.²⁴²⁴ Then he discharges the kapālas with 'the kapālas that were in the cauldron' (Tai. S. I. 5. 10. 3-4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with 'the fire has been worshipped &c.' (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called 'the strides of Viṣṇu' (viṣṇukrama).²⁴²⁵ These are four taken from the south corner (śroni) on the south side of the vedi. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavaniya place and each succeeding step covers

2424. According to com. on Sat. casting the eye over the vihāra constitutes the discharge (*vimoka*) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with 'viṣṇoh kramosi' and because the yajamāna actually takes four steps in it. विष्णुक्रमा नाम सत्त्विक्षेपाः पद्मविक्षेपाः तान्द्रक्षिणे योद्वीसीस्ति क्रामति । com on आप. IV. 14. 6.

more ground than each preceding one. He first recites four mantras 'thou art the stride of Visnu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Āp. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolves round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the āhavanlyā with 'Let me have auspicious riches and may evil riches remain away from me' (Āp. IV. 15. 4). He bends over the āhavanlyā with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 16. 5). He prays to the āhavanlyā with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 5.). He prays to the daksina fire 'O fire, cook food pleasantly eaten for our progeny' (Āp. IV. 16. 5). He prays to the gārbhatya fire with the two verses to Agni Pavamāna (Rg. IX. 66. 19-20, Tai. S. I. 6. 6. 2), and with 'O Agni Gr̥hapatī! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays²⁴²⁶ 'I pray for that blessing full of spiritual lustre for my son (to be)' and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Āp. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosened) and sitting inside the vedi mutters the Atimokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1-2 indicated in Āp. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vrata with 'O fire, lord of vratas, I observed vrata &c.' (Tai. S. I. 6. 6. 3, Tai. A. IV. 41,

2426. तामाशिवमाजासे तन्त्रे ज्योतिष्मतीमित्यजातपुञ्चः । तामाशिवमाजासे वैक-
दसाय ज्योतिष्मतीमिति जातपुञ्चः । तामाशिवमाजासे रुद्राय द्यर्याय विष्णवे ज्योतिष्मतीमिति
(पृष्ठपुञ्चः) vide com. on Āp. IV. 16. 3. Here रुद्र, द्यर्य and विष्णु are the
names of the sons. Vide Tai. S. I. 6. 6. 3 'तामाशिवमाजासे तन्त्रे ज्योतिष्मतीं
तामाशिवमाजासे द्यर्यसे ज्योतिष्मतीम्.'

Vāj. S. II. 28). He then mutters the mantra which speaks of the re-performance of yajña ' Yajña hath become, it has come into being let him make us overlords, may we be lords of wealth' (Tai. S. I. 6. 6. 4). He then gets up and mutters a text after going out with his face to the east ' O fire, the sacrifice is endowed with cows May this sacrifice be rich in food in halls' (Tai. S. I. 6. 6. 4) and a further prayer (given in Āp. IV. 16. 15).²⁴²⁷ Then after saying ' thou art rain a bow to you' he touches water. Then the sacrificer issues a direction 'the brāhmaṇas have to be satiated' (with dinner &c.).

— Lastly the yajamāna offers final prayers by repeating Rg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with ' salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pitṛs.' According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1-5 there is an additional purodāśa offered to Indra Vaimṛdha. Jai. (IV. 3. 32-35) declares that this purodāśa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17-19 for seventeen sāmidheni verses in the Vaimṛdha isti.

There are differences in the procedure of darśestī as compared with that of the pūrṇamāsesṭi which have been noted in the above at the respective places. There are several modifications of the darśapūrṇamāsa such as the Dāksyāyaṇa yajña, the Vaimṛdha, Sākamprasthiya, which are omitted here for want of space. Jaimini (II. 3. 5-11) establishes that the Dakṣyāyaṇa, Sākamprasthiya and Samkrama yajñas are modifications of darśapūrṇamāsa.

Pindapitryajña

It is so called because balls of rice are offered to the pitṛs²⁴²⁸ in this rite. According to Jaimini IV. 4. 19-21 Pindapitryajña

2427. यज्ञं च म उप च म आयुर्वेदे मे वलं च यज्ञारिषो मे सन्तिष्ठर्वेति वर्णपूर्णमासान्या सोमेन पश्यना वेष्टा जपति । हृषिरसि हृष्टे मे पात्मानस्त्रितस्त्वपापागमितीवृष्टिपृष्टिपृष्टिति । तदिदं सर्वयज्ञोपरपूर्वान्तं भवति । आप. IV. 16. 15-16. Vide ते. ब्रा. III. 10. 9 for हृषिरसि &c.

2428. अमाशस्यायां यद्वहश्वन्द्रमसं न पश्यन्ति तदहः पिण्डपितृयज्ञं कुरुते । आप. I. 7. 1-2. रबद्दस् explains ' पिण्डः पिण्डाणां पश्यः'; महादेव on सर्वावाह सays ' पिण्डः पिण्डावेन स दिति; पितृयज्ञो वेवेत्यो यज्ञो होमः स पिण्डपितृयज्ञः'—II. 7. p. 245.

is an independent rite and not a mere subordinate part of the darśa sacrifice. On the other hand several writers held that it was a subordinate part (*aṅga*) of darśa e. g. Kāt. IV. 1. 30 appears to be of that opinion and the paddhati on it notes that all bhāsyakāras like Kṛṣṇa stick to that opinion.²⁴²⁹ The pindapitṛyajña is briefly described below. For details, vide Sat. Br. II. 4. 2, Tai. Br. I. 3. 10, II. 6. 16, Āsv. II. 6-7, Āp. I. 7-10, Kāt. IV. 1. 1-30, Sat. II. 7, Baud. III. 10-11. It is performed on amāvāsyā day when the moon cannot be seen and its distance from the sun is the least, in the last third part of the day or when only the rays of the sun are visible on the tops of trees.²⁴³⁰ The *caru* (boiled rice) is cooked on the daksināgnī and the oblation is offered in the same. In this and other ways a contrast is brought out between rites for gods and for Manes. He kindles a blade on the daksinā fire and carries it to the south-east of that fire with the mantra 'ye rūpāni &c.' (Vāj. S. II. 30).²⁴³¹ All actions are to be done facing the south-east unless otherwise specified. The darbha grass (to be employed in this rite) is severed at one stroke and is brought with or without its roots (Āp. I. 7. 3-4). Strewing round the daksināgnī darbha grass (*paristaraṇa*) with their ends turned to the south in the case of those that are placed to the north or south he spreads darbas to the north. He places to the north-east or to the north-west of the daksināgnī singly the yajñapātras required in this rite on darbha grass viz. carusthālī, śūrpa, sphya, mortar and pestle, śruva, dhruvā, antelope-skin, fuel-sticks cut off at one stroke, meksana, kamandalu, and whatever else may be necessary. The adhvaryu going to the south of the śakata (the wooden frame on which the paddy is stored and which is to the west of the fire) fills the carusthālī (vessel for cooking rice) that is placed on the śūrpa with paddy to the brim and removes the grains (that rise above the brim) on to the śūrpa (which overflowing grains are returned to the śakata). The mortar is then placed on the black antelope-skin and the wife with her face to the south-east beats with the pestle the paddy grains

2429. पितृपूजः स्वकालत्रवादनङ्गं स्यात् । जै. IV. 4. 19; अङ्गं वा समभिष्याहा-राद् । कात्या. IV. 1. 30 (पद्मति 'पिण्डपितृपूजो दर्शाङ्गमिति कर्काद्वयः सर्वे भाष्यकाराः, नेति संप्रदायः'). Vide विकाण्डसण्डन I. 5-6 on the varying views.

2430. पूर्वाङ्गो वे देवानां मध्यन्दिनो मधुव्याणामपराह्णः पितृणाम् । इति पथ 11. 4. 2. 8; अपराह्णे पिण्डपितृपूजाशब्दवर्त्तनेऽमावास्याम् । कात्या. IV. 1. 1; अपराह्णे पितृपूजायं वा पिण्डपितृपूजान् चरन्ति । आप. I. 7. 2, Sat. II. 7. p. 248.

2431. Āsv. II. 6. 3, Āp. I. 8. 7 set out the whole verse ये स्पताणे.

taken out in the carusthāli and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the daksina fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphya a line between the gārhapatya and daksīna fires or to the south-east of the latter with the words 'the asuras and evil-spirits that occupy the vedi are scattered away' (Vaj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedi for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the daksīnāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the daksīnāgni, collyrium, unguents, a mat and a pillow. Wearing the sacred thread in the prācīnvita form (according to Āp. I. 8. 3 and Sat. II. 7. p. 248 the adhvaryu wears it in the upavita form) he offers on the fire the idhma (i. e. fifteen fuel-sticks), takes a portion of the boiled rice with the meksana, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over²⁴³² the portions and the rice from which they are taken, offers into the daksīna fire one āhuti (oblation) with the words 'Somāya pitṛmate svadhā namah', then again sprinkles clarified butter on the portion cut off and offers it with the words 'Agnaye kavyavāhanāya svadhā namah'. He²⁴³³ then throws the meksana on to the fire. Then on the line made with the sphya he sprinkles water thrice²⁴³⁴ with the mantras 'Śundhantām pitarah, śundhantām pitāmahāḥ, śundhantām prapitāmahāḥ' (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i. e. the pinda is let off on the line from the part of the palm between the thumb

2432. In the case of this offering there is उपस्थरण, then द्विरपदान, अभिधारण (and प्रत्यभिधारण) as in the case of oblations to gods.

2433. Āp. I. 8. 3-4 and Sat. II. 7. p. 248 (following Tai. Br. I. 3. 10) speak of three āhutis 'सोमाय पितृपीताय स्वधा नमः', 'यमायाद्विरप्ते पितृमते स्वधा नमः', 'अग्नेय कर्णवाहनाय स्वधा नमः'. Sat. adds स्विष्टकृते after कर्णवाहनाय and states that the third āhuti consists of the boiled grains of rice sticking to the meksana. For the first and third vide Vaj. S. II. 29.

2434. Āp. I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācīnvita form.

and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,'²⁴³⁵ N. N. and those who come after you', to the grand-father with the words 'this is for you grand-father &c.', to the great-grandfather with similar words. The pinda (ball of rice) for the great-grand-father is the biggest of the three, that for the grand-father being larger than that for the father. There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gānagārī holding that pindas were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that pindas were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three pindas were to be offered and an ancestor beyond the great-grand-father may then be included. Āśv. (II. 6. 20-23) refutes all these views by saying that no pinda can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the pindas meant for ancestors that are alive may be thrown into fire (with svāhā at the end and not svadhā). According to Āp. I. 9. 8 and Sat. p. 252 if the householder's father be living he should not offer pindas but should stop after he performs the homa. If he has²⁴³⁶ two fathers or grand-fathers or great-grand-fathers (owing to adoption or niyoga) he should take two names with reference to the pinda offered to that ancestor. When the pindas are placed on the line referred to above he invokes the pindas with a formula 'Here you may regale yourselves, O pitrs and may you partake according to your shares' (Vāj. S. II. 31).²⁴³⁷ Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the pindas and utters the invocation

2435. The words would be एतसे तत अमृकज्ञर्मने ये च त्वामतु एतसे पितामह अमृकज्ञर्मन् &c. Some added अमृकसग्नोत्र after अमृकज्ञर्मन, but the com. on Sat. 11. 7. p. 251 says that it is wrong.

2436. यदि द्विपिता स्यादेकैकत्रिमिष्टे ह्वौ द्वावृणलक्षयेत्। आप. I. 9. 7 and Sat. II. 7. p. 251. Then the formula will be एतद्वौ ततो (पितामहौ पवित्रामहौ च) अमृकनामानो ये च त्वामतु.

2437. In the है. सं. I. 8. 5. 1-2 the words here and elsewhere are slightly different viz. एतसे तत ये च त्वामतु एतसे पितामह पवित्रामह ये च त्वाम-पवित्र पितरो यथाभागं मन्त्रवृद्धम्! अक्षरं पितरोऽभीमवृद्धं पितरोऽतिविपत्तं पितरोऽभीमृजन्तं पितरः । The शास्त्रपथ II. 4. 2. 20 explains आवृद्धायष्टम् ॥ 'अहमीत'.

'the pitrs have regaled themselves and have partaken according to their shares' (Vaj. S. II. 31). He smells the boiled rice. Then he again offers water (*ninayana*) with the words 'Sun-dhantām &c.', (vide above p. 1087) on the line made with the sphya, he puts on the three pindas one after another the unguents and collyrium respectively with the words 'asau abhyāṅksva' (you by name so and so father &c. apply the unguents) and 'asau śiksva' (you so and so father, &c. put the collyrium in the eye). He should then place as garment on each of the pindas the hem of a garment (*daśā*) or woolen tuft or a hair from his own body (the part above navel) if he is beyond fifty years of age with the words 'O pitrs, this is the garment for you, may you not come in contact with any other (garment) than this' (Āsv. II. 7. 6). Then he should wait upon the pitrs with salutation and mutter the mantra 'salutation to you, Pitrs, for (securing) food, salutation to you, Pitrs, for strength' &c.²⁴³⁸ and also the three verses 'manonvā-huvāmahe' (Rg. X. 57. 3-5).²⁴³⁹ He should then make the pitrs start forward on a stream of water (i. e. by pouring water on the pindas) with the mantra 'O well-disposed pitrs ! May you depart away by the ancient and awe-inspiring paths, after bestowing on us wealth and welfare. May you send down to us prosperity including all manly sons' (vide Tai. S. I. 8. 5. 2 for first half). He should walk a little towards the *dakṣināgni* with the verse Rg. IV. 10. 1 and then towards the *gārhapatya* with the mantra 'May the *gārhapatya* fire deliver me from whatever sin I may have committed against Heaven and Earth, or parents and may the same fire make me sinless' (Tai. S. I. 8. 5. 3). He should take hold of the middle pinda with the words 'O pitrs ! bestow on me a valiant (son)' and should make his wife eat that ball of rice with the mantra²⁴⁴⁰

2438. अथेनात्पतिष्ठेत नमो वः पितर इष्टे नमो वः पितर ऊर्जे नमो वः पितरः मुष्माय नमो वः पितरोऽधोराय नमो वः पितरो जीवाय नमो वः पितरो रसाय । त्वधा वः पितरो नमो वः पितरो नम पता युष्माकां पितर इष्टा अस्माकां जीवा वो जीवन्त इह सन्तः स्याम । आश्व. II. 7. 7; compare आप. I. 10. 2 and कात्या. IV. 1. 15 for the same rule. बाज. सं. II. 32 contains the mantra with some variations.

2439. Each of the three verses (Rg. X. 57. 3-5) and Tai. S. I. 8. 5. 2-3 contains the word 'manas' and hence they are called 'manasvati' verses. Vide Āp. I. 10. 5.

2440. पल्लि ग्राशयेद्वाषत् पितरो गर्भे कुमारं पुष्करभजम् । चणायमरपा असद् ॥ आश्व. II. 7. 13. The Vaj. S. II. 33 reads यथेह पुरुषो असद् (which is also read by Āp. I. 10. 11). The mantra आदत् पितरो is recited by the wife, according to Narayana on Āsv. II. 7. 13. If there are many wives they may divide the pinda (com. on Kāt. IV. 1. 22).

'O pitṛs! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vaj. S. II. 33). The other two pindas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kāt. IV. 1. 20 adds that the adhvaryu collects the pindas in a pot and the house-holder bends down and takes the smell thereof.²⁴⁴¹ Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the pinda-pitṛ-yajña on amāvāsyā, but he offered it in the grhya fire. Vide Āśv. Śr. II. 7. 18, Saṁ. K. p. 838 ff., Saṁ. Pr. 908 ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pitṛs and do more (i. e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pitṛ-tarpana (satiating the pitṛs with water), for which see pp. 668-69.

2441. अथाचजिप्रति प्रत्यवधाय पिण्डान्तं यजमानभागः । शतपथबा. II. 4. 2. 24.

CHAPTER XXXI

CĀTURMĀSYAS (seasonal sacrifices) ²⁴⁴²

According to Āśv. II. 14. 1 the term *Iṣṭyayana* comprehends the Cāturmāsyas, *Turāyaṇa*, *Dāksayana* and other *iṣṭis*. The cāturmāsyas are three (or four according to some), viz. *Vaiśvadeva*, *Varunapraghāsa*, *Sākamedha* (and *Śunāśīrīya*). Each of these is called a *parvan* (part or joint) of the cāturmāsyas. They are called cāturmāsyas because each of them takes place after four months.²⁴⁴³ They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Asādha, Kārtika and on the 5th full moon from the day on which the Sākamedha is performed (i. e. on Phālguni) or two or three days before it (com. on Āśv. II. 20. 2). They indicate the advent of three seasons viz. *vasanta* (spring), *varsā* (rains) and *hemanta*²⁴⁴⁴ (autumn). If the *Vaiśvadevaparva* is performed on Caitra Full Moon, then the *Varunapraghāsas* and *Sākamedhas* will be performed on Śrāvāṇa and Mārgaśīrṣa Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāsyas.²⁴⁴⁵

According to Āśv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāsyas he performs an *iṣṭi* for (Agni) *Vaiśvānara* and *Parjanya*. According to Kāt. V. 1. 2 there is an option viz. he may perform this *iṣṭi* or the *Anvārambhanīyā* *iṣṭi*. Then on the Full Moon day he performs the *Vaiśvadeva* *iṣṭi* in the morning and then performs the

2442. Vide Tai. S. I. 8. 2-7, Tai. Br. I. 4. 9-10 and I. 5. 5-6, Sat. Br. II. 5. 1-3 and XI. 5. 2, Ap. VIII, Kāt. V, Āśv. II. 15-20, Baud. V.

2443. वैश्वदेवहविभिर्यद्यमाणो भवति कालगुण्यां वा वैड्यां वा पौर्णमास्याम् । वै. V. 1; चातुर्मास्ययोगः कालगुण्याम् । कात्या. V. 1. 1; com. ‘चतुर्षु चतुर्षु मासेषु भवति इति प्लुत्यत्य । तत्र भवाधिकारे चतुर्मासाध्यज्ञे उपर्युक्ताद्य इति वार्तिकम् ’.

2444. वसन्ते वैश्वदेवेन यजेत वर्षासु वर्षणप्रथासैर्यजेत हेमन्ते साकमेधैर्यजेत। quoted by Sabara on Jaimini XI. 2. 13; वसन्ते वैश्वदेवेन यजेत प्रावृत्ति वर्षणप्रथासैः शूरवि साकमेधैरिति विज्ञायते । आप. VIII. 4. 13. There is no fixed time for *Śunāśīrīya*. It may be performed at one's will immediately after *Sākamedha*, or two, three, or four days after it or one month or four months after it. Vide Kāt. V. 11. 1-2 and com. thereon.

2445. यद्यैश्वदेवेन यजेत प्रजा एव तद्यजमानः स्फुजते । ता वर्षणप्रथासैर्वर्षणपाशाम्भु-
ज्ञति । साकमेधैः प्रतिष्ठापयति । उपर्युक्तैः रुद्रं निरवदयते । पितृयज्ञेन सुवर्गं लोकं गमयति ।
ते. आ. I. 6. 8.

pūrṇamāsa iṣṭi. According to the com. on Kāt. V.1. the Vaiśvadeva iṣṭi is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa iṣṭi of Phālguna. The sacrificer has to keep certain observances on all the *parvans* of the cāturmāsyas viz. he has to shave²⁴⁴⁶ his head and face, to sleep on the ground (not on a cot), to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last *parvans* or may do so on all four. There are five offerings common to all cāturmāsyas, viz., a purodāśa (cake) on eight potsherds for Agni, boiled rice(*caru*) for Soma, a purodāśa on 12 or 8 potsherds (12 according to Tai. S. I. 8. 2) for Savitṛ (upāṁsu, inaudibly), a *caru* for Sarasvatī, a *caru* of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāsyas²⁴⁴⁷ is heaven. The cāturmāsyas may be performed throughout life or for one year only.

In the introductory iṣṭi to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and *caru* for Parjanya. The anuvākyā verses (according to Āśv.) for the two are 'vaiśvānaro bijjanad-agnir &c.' (Āśv. II. 15. 2 sets out the whole) and 'parjanyāya pragāyata' (Rg. VII. 102. 1) respectively and the yājyā verses respectively are 'prsto divi' (Rg. I. 98. 2) and 'pra vātā vānti' (Rg. V. 83. 4). In the Vaiśvadeva-parvan itself there are (besides the five offerings common to all cāturmāsyas) three more offerings viz. a cake (purodāśa) on seven potsherds for Marut Svātavas (self-strong) or for the Maruts, a payasyā (or āmiksā, according to Baud. V. I)²⁴⁴⁸ to

2446. दौर्णमासेनेद्वा चातुर्मास्यव्रतान्सुरेयात् । केशाचिर्वर्तयीत । इमश्चाणि वापर्यीत अथः जायीत । मधुमांसलबणस्त्वयलेखनानि वर्जयेत् । ऋतै भार्यासुरेयात् । वापनं सर्वेषु पर्वेषु । आद्योत्तमयोर्बा । आश्व. 11. 16.22-27; केशप्रसाधनादीनि स्वैरिकर्माणि अवलेखनशब्द्ये नोद्यन्ते । नारायण on आश्व.

2447. चातुर्मासैः स्वर्गकामो षजेत् । quoted by Śabara on Jai. XI. 2.12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called आमिक्षा and the liquid above it is called वाजिन. Note तसे पयसि दृष्ट्यानयति सा वै वैश्वेष्यामिक्षा वाजिन्यो वाजिनम् । quoted by शावर on जै. II. 2. 23 and IV. 1. 22. शावर further remarks 'आमिक्षायां वैष्णिपयसी विद्यते न वाजिने । तत्र हि वैष्णिपयसोऽसंसृष्टो एस उपलभ्यते । वाजिने तिक्तकदुक्को एसः ।'. याज्ञिकाद्वेष on कारत्या. IV. 3. 10 remarks आमिक्षा पयस्येति चान्यथांतरम् । The first cāturmāsya is called Vaiśvadeva because the most characteristic offering in it is the āmikṣā to All Gods 'आमिक्षावैष्णवत्स्वेन विश्वस्वेषंवन्धात् लैतिष्ठवेन पुराकल्प्य अवणाश्च प्रथमस्य पर्वणः समाख्याता वैष्णवेषमिति । com. on. Ap. VIII. 1. 2.

the All-Gods (Viśve Devāḥ) and a cake on a single potsherd to Dyāvapṛthivī (Heaven and Earth).

Kat. (V. 1. 21–24) requires that this Vaiśvadeva-parvan should be performed in a spot which inclines towards the east,²⁴⁴⁹ that the sacrificer and his wife each put on two fresh and unworn garments (one lower and the other upper) which they have to wear again at the Varuṇapraghāsaparvan. Kat. (V. 1. 25–26) following Sat. Br. (II. 5. 1) says that barhis (sacred grass to be strewn on sacrificial ground) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein (i. e. inside this last rope) is thrust a bunch of flowering kuṣa grass, which is to be used as *prastara*. After putting the *yajñapāṭras*²⁴⁵⁰ on the sacrificial ground, fire is produced by churning from the *aranyis*. Being directed by the adhvaryu the hotṛ priest repeats at the time of churning fire the verses Rg. I. 24. 3, I. 22. 13, VI. 16. 13–15 (except the last pāda of VI. 16. 15) and stops till he receives another direction (*sampraisa*) from the adhvaryu. If fire is not produced at once the hotṛ should go on repeating the hymn, Rg. X. 118, till fire is struck from the *aranyis*.²⁴⁵¹ On hearing from the adhvaryu that fire is produced and that he should repeat a formula for that event, the hotṛ repeats the last pāda of Rg. VI. 16. 15 at which he had stopped (after the syllable om added at the end of that verse of Rg. X. 118 at which he bears about the production of fire). Then he should repeat Rg. I. 74. 3 and stop after repeating half of Rg. VI. 16. 40, then recite Rg. VI. 16. 41–42, I. 12. 6, VIII. 43. 14, the verse ‘tamarjayanta sukratum’ and then repeat Rg. X. 90. 16 as the paridhāniyā (the finishing verse).²⁴⁵² There are nine prayājas and nine anuyājas in the Vaiśvadeva-parvan, while in the Dārsapūrṇamāsa there are only

2449. प्राचीनग्रन्थे वैश्वदेवेन यजेत् । quoted by शबर on जै. I. 3 22 and XI. 2. 1.

2450. The *yajñapāṭras* required here are stated at length in the paddhati on Kat. V. 1.

2451. According to Kat. V. 2. 1–5 the adhvaryu directs the hotṛ to repeat, while the churning proceeds, the formulæ (Vgj. S. V. 2) नायवेण त्वा दण्डसा मध्नामि त्रैषुभेन त्वा . . . मध्नामि जागतेन . . . , मध्नामि and the adhvaryu churns from left to right thrice for each of the three formulæ, that when fire is produced it is put in the place of the शवान्या with Vgj. S. V. 3.

2452. सर्वत्रोत्तमा परिधानीयेति विद्यात् । आच. II. 16. 8.

five prayājas and three anuyājas. The number nine of the prayājas²⁴⁵³ is made up by adding before the 5th prayāja of the Darśapūrṇamāsa four as stated in the note below. Rg. V. 82. 7 and VI. 71. 6 are the anuvākyā and yājyā for the offering to Savitṛ, Rg. VI. 54. 9 and VI. 58. 1 for that to Pūṣan and VII. 59. 11 and VI. 66. 9 for that to Maruts.²⁴⁵⁴ The nine anuyājas are made up by adding after the first anuyāja of the darśapūrṇamāsa six more. After the anuyājas, or after the sūktavāka or śāmyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as idā (i. e. it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some ājya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation (upahava) with a mantra and then the hotṛ, adhvaryu, brahmā and āgnidhra partake of the vājina by merely smelling²⁴⁵⁵ it. The sacrificer partakes of the vājina actually. Kāt. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called samīṣṭa-yajus respectively to Vāta, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one samīṣṭa-yajus may be offered (with Vāj. S. VIII. 21) in Vaiśvadeva and ŚunāśIrīya parvans. According to the Śat. Br. (II. 5. 1. 21) the daksinā in this rite is the first born calf of the season. Kāt. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāsyas (except ŚunāśIrīya) shave himself.

2453. नव प्रयाजाः प्रागुत्तमाद्वत्तुर आपेत दुरो अग्न आज्यस्य धन्तुः उषासानेकाश्च आज्यस्य वीताश्च, दैद्या होताराश्च आज्यस्य वीताश्च, तिक्तो देवरिग्म आज्यस्य व्यन्तिवति । आश्च. II. 16. 9; vide notes 2368 and 2369 as to the procedure of prayājas; नषानूयाजाः पद्मधर्वं प्रथमाऽ वेदी द्वारो वसुष्वने वसुष्वेयस्य धन्तुः । देवी उषासानका वसु धेयस्य वीताश्च । देवी जोद्री वसु वीताश्च । वेदी ऊर्जहुती वीताश्च । देवा दैद्या होतारा वीताश्च । देवीस्तिस्तिस्तिस्तो देवीर्व व्यन्तिवति । आश्च. II. 16. 12; vide also com. on Kāt. V. 2. 7.

2454. Tai. S. IV. 1. 11 states in one place the anuvākyas and yajyas for all the oblations made in the Vaiśvadeva rite.

2455. अधवर्ष उपहवस्य ब्रह्मालुपहवस्याग्निहुपहवस्यवेति । यन्मे रेतः प्रसिद्यते यद्वा मे अपिगच्छति यद्वा जायते पुनः । तेन मा शिवमाविजा तेन मा वाजिनं कुरु । तस्य ते वाजिपी-तस्योपहृतस्योपहृतो भक्षयामीति ग्राणभक्षी भक्षयेत् । आश्च. II. 16. 18-19; vide also Baud. V. 4. for the mantra.

Jai. (IV. 1. 22-24) concludes that āmikṣā is the principal purpose of mixing curds in boiled milk and not vājīna and in VIII. 2. 1-9 that in offering vājīna the procedure of iṣṭi is to be followed and not of Somayāga though śruti in one passage states 'somo vai vājinam'. Vide also Jai. II. 2. 23.

Varuṇapraghāsa.²⁴⁵⁶

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Sat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavas (barley grains) belong to Varuṇa and as these are eaten (from ghas to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaishvadeva on the Full Moon day of Āśādha or of Śrāvana. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (vedi) have to be prepared to the east of the Ḫavaniya inclined towards the east, one south of the other. The northern vedi is in charge of the adhvaryu and the southern one in charge of his assistant, the pratiprasthātṛ (Āp. VIII. 5. 5.). The latter follows the adhvaryu in doing the same actions on the southern vedi that are done by the adhvaryu on the northern vedi except carrying the water forward, girding the wife, producing fires and a few others specified in Kāt. V. 4. 33; all the orders (sampraisas, like 'agnaye samidhyamānāya anubrūhi') are to be uttered once and everything that concerns the uttering of words is to be done by the adhvaryu only (Āp. VIII. 5. 17)²⁴⁵⁷. But Jai. XII. 1. 18 says that the mantras for taking ājya, for proksaṇa and the like are to be recited by the two separately. The procedure is like that of Vaishvadevaparvan except where special directions are given. The two vedis are separated from each other by a space (at the corners) two, three or four aṅgulas or a span or even wider (Āp. VIII. 5. 10). There is a single utkara. The pratiprasthātṛ moves between the two vedis. On the previous day he makes ready pots full of karambha i. e. husked grains of barley slightly fried on the daksīṇa fire, ground and mixed

2456. Vide Tai. S. I. 8. 3, Vaj. S. III. 44-47, Tai. Br. I. 6 4, Sat. Br. II. 5. 2, Āśv. II. 17, Baud V. 5-9, Kāt. V. 3-5, Āp. VIII. 5-9.

2457. Jaimini XI. 2. 35-43 deals with the question that pratiprasthātṛ does on the southern vedi whatever adhvaryu does on the northern. Jai. further (XI. 2. 44-48) states that though there are two vedis and the pratiprasthātṛ follows the adhvaryu in doing all that he does, there is not a double set of priests.

with curds (Kāt. V. 3. 2). According to Āp. (VIII. 6. 3) it is the wife that makes these *karambhapātras*. These pātras exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3-5, Āp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the *karambhapātras*, the male being made by the adhvaryu and the female by the pratiprasthāṭ and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the adhvaryu and pratiprasthāṭ respectively with a bunch of the wool of some animal other than the edakā (wild goat) or with the ground tips of kuśa (in the absence of wool). Besides the five offerings common to all cāturmāsyas (these being offered in the Varunapraghāsas with all attributes and subsidiaries as in Vaiśvadeva, according to Jai. VII. 1. 17-21), in this rite offerings are made to four more, viz. Indra and Agni, the Maruts, Varuna and Ka i. e. Prajāpati (Āsv. II. 17. 14) and the offerings are a cake on twelve potsherds (for Indrāgnī), payasyā or āmikṣā (for Maruts and Varuna) and a cake on one potsherd for Ka silently. All offerings are made from *yava* or only the *karambhapātras* are so made and the figures of the ram and the ewe also are made from *yava* and the rest from rice grains (Āp. VIII. 5. 36-37). The anuvākyā and yājyā verses of each of these four special offerings to Indrāgnī, Maruts, Varuna and Ka are respectively²⁴⁵⁸ Rg. VII. 94. 18, VI. 60. 1; I. 86. 1, V. 58. 5; I. 25. 19, I. 24. 11; IV. 31. 1, X. 121. 1 (Āsv. II. 17. 15). Straight to the east of the āhavaniya about three prakramas from it the northern vedi is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its com. about its extent. The northern vedi is six or seven aratnis in length from west to east, its western side is four *aratnis* and its eastern side is three *aratnis* or the vedi may be even much larger than this. On this vedi a fire-place is constructed with the earth dug up from the sacrificial pit called cātvāla which is measured with a yoke-pin 32 angulas in length and made to the east of the *utkara* and after leaving a space between it and the *utkara* for

2458. Vide Tai. S. IV. 2. 11 for mostly other anuvākyās and yājyās of the four special offerings and other offerings, though all of them occur in the Rgveda.

the priests to move about. The pit is knee-deep, is outside the *uttaravedi* to its east and is measured from the northern corner of the *uttaravedi* at a distance equal to the *yoke-pin* and is square, the east side being 32 angulas in extent or $\frac{1}{2}$ of the *vedi* or of the extent of a *yoke* or of ten steps of the *yajamāna* (on all sides). In the midst of the northern *vedi* a hole (*nābhi*) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the *uttaravedi* water is sprinkled with a *mantra* and gravel is also spread with 'a lioness art thou' (Vāj. S. V. 10). That night the *uttaravedi* is covered with *darbhās*. In the morning the *adhvaryu* and *pratiprasthātṛ* carry forward fire on to the two *vedis* from the *gārhapatya* (according to Āp. VIII. 5. 22) or from the *āhavaniya* (according to Kāt. V. 4. 2-3) by means of kindled fuel-sticks (*idhma*) held in earthen pots or by dividing the *āhavaniya* in two parts. Jai (VII. 3. 23-25) declares that the carrying forward of the fire is done only in the *Varunapraghāsas* and *Sākamedhas*. The *pratiprasthātṛ* draws with the *sphya* a line from the *āhavaniya* to the northern hind corner of the southern *vedi* or of the *uttaravedi* (according to Kāt. V. 4. 9-10) or he connects the two *vedis* (Āp. VIII. 5. 20) by drawing a line from the north hind corner of the southern *vedi* to the south front corner of the *uttaravedi*. He surrounds the hole (*nābhi*) with three sticks (*paridhis*), one span long, of *devadāru* tree on the west, south and north (with Vāj. S. V. 13) and puts down thereon *guggulu* (*bdellium*) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (*sambhāras*). The *pratiprasthātṛ* places *dakṣina* fire on a square mound of one *aratni* in length after drawing lines and sprinkling water. The figure of the ram is put in the *payasyā* meant for Maruts and that of the ewe in the *payasyā* meant for Varuṇa. The liquid called *vājina* (of both *payasyās*) is collected in separate pots and in the *payasyā* are put the fruit of *karira* and leaves of *śami*. All the offerings except the *payasyā* for Maruts and the pots of *karambha* are placed by the *adhvaryu* on the *uttaravedi*; while the *pratiprasthātṛ*, places the *payasyā* for Maruts together with the pot for *ājya* and also the *karambha* pot (if the *yava* grains for them had not been taken out by the *adhvaryu*) on the southern *vedi* and the *vājina* is placed near the *utkara* by both. When the *adhvaryu* issues a direction to the *Agnidhṛas* 'please sweep clean the *paridhis* of the two fires' (the two *āhavaniyas* on the two *vedis*) with the ropes binding the *idhma*, the *pratiprasthātṛ* goes to the

sacrificee's wife sitting near the gārhapatya and asks her to declare what lover or lovers (jāra)²⁴⁵⁹ she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuna will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse 'praghāsino havāmahe' (Vāj. III. 44). The pots are placed in a śūrpa made of iṣīka (reed) in which a little ājya is sprinkled, then there is further sprinkling of ājya thereon twice (abhighārana), the śūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahmā priest and the sacrificer to the east of both āhavaniyas and then to the northern vedi; and she standing to the east of the daksīna fire with her face to the west takes down from her head the śūrpa into her right hand and offers the contents (using the śūrpa²⁴⁶⁰ as a juhū ladle) into the daksīna fire with 'mo su na indrātra' (Rg. I. 173. 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse 'yad grāme' (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yājyā). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of karambha pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gārhapatya fire (by the same way that she came) he makes her repeat the verse 'akran karma' (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāsyas (stated above) and the cake to Indra and Agni

2459. This is based on the Tai. Br. I. 6. 5 'एजारं सन्तं निदिष्टेत
निर्दिष्टपैदेन एषणपाशेन वाहयति'. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 6. 19) that she is made to repeat 'praghāsayen havāmahe' Tai. S. I. 8. 3. Vide note 1342 for the first part of the quotation. The Sat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the śūrpa, while Kāt. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse 'mo su' is repeated by the yajamāna as the invocatory prayer (paronuvakya) and 'yad grāme' (which refers to the commission of sins and the expiation thereof) as the yājyā by both.

on twelve potsherds and then sits silent. Then the pratiprasthātr cuts off a portion of the āmikṣā for Maruts together with the whole of the figure of the ewe (this is the first avadāna) and offers it into fire. He mixes the second portion of the payasyā for Maruts with the leaves of śamī and fruits of karīra and offers it. Then the adhvaryu offers two portions from the āmikṣā meant for Varuna mixing the figure of the ram in the first or second avadāna for Varuṇa. According to Āp. (VIII. 6. 31) the adhvaryu offers the first portion of the payasyā along with the figure of the ram and the second portion of payasyā having in it the fruit of karīra and the leaves of śamī. Then the adhvaryu offers the cake to Ka silently. Then both adhvaryu and pratiprasthātr make an offering to Agni Svistakṛt. The fee (dakṣinā) is either a cow with its calf or a horse or six or twelve bulls.²⁴⁶¹

The rite is concluded by the priests and the sacrificer and his wife going for a bath (avabhrtha) in a river²⁴⁶² or the like taking with them the remainder of payasyā for Varuṇa and the scrapings from the pan that are treated like the refuse (rjIsa of Soma). The remainder of payasyā serves as havis (sacrificial offering) at the avabhrtha, a portion of which is offered to Varuṇa and the whole of what remains is offered to Agni and Varuṇa instead of to Agni Svistakṛt. The sacrificer and his wife silently come to the water, throw into the water the scrapings (niskāsa) that are placed in a vessel (sthāli) with a mantra (Vāj. S. III. 48, according to Kāt. V. 5. 30 and 'samudre te' Tai. S. I. 4. 45. 2, according to Āp. VIII. 8. 12). They do not plunge their heads into water but only splash water over their heads and rub each other's backs with water. They then put on new clothes and make a gift of the clothes so far worn (that they had already worn at the Vaiśvadeva-parvan) to one of the (five) priests or to another (worthy) person at their pleasure. After returning to the house the sacrificer puts a fuel-stick on the āhavanīya (with Vāj. S. VIII. 27). Jai. (VII. 3. 12-15) states that this avabhrtha has the same characteristics as the avabhrtha in

2461. According to Āp. (VIII. 7. 5-7) a full grown bull is the fee or the sacrificer may give more at his pleasure and he says that some teachers prescribe a cow as the fee.

2462. According to Āp. VIII. 8. 15 the sacrificer invokes the water with 'devīr-āpah' (Tai. S. I. 4. 45. 3) and repeats 'sumitriyā na kpa' (Tai. S. I. 4. 45. 2) when going into the water.

Somayāga and that the material offered therein is the scrapings from the pan and not the purodāsa (VII. 3. 16).

Sākamedha²⁴⁶³

This third parvan of the cāturmāsyas is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. 'Sākamedha' is used in the plural, since there are many rites therein and many and various offerings (com. on Kāt. V. 6. 1). It literally means 'kindling along with or at the same time as' (sākam edha). The name is probably given because the first offering in it is a cake on eight potsherds offered to Agni Anikavat with the rising sun.²⁴⁶⁴ It is performed four months after the Varuna-praghāsas on the Full Moon day of Kārtika or Mārgaśīrṣa (according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra). The whole of this parvan requires two days. On the day previous to the full moon there are three istis offered at the three savanas (morning, midday and evening) to the three deities respectively, viz. to Agni Anikavat a cake on eight potsherds in the morning, to Sāntapana Maruts caru (oblation of cooked rice) at midday, to Gr̥hamedhin Maruts in the evening a caru boiled in the milk of all the cows belonging to the sacrificer (Āp. VIII. 9. 8). As regards this last caru it is stated (Āp. VIII. 10. 8 and VIII. 11. 8-10, Kāt. V. 6. 29-30) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer (who have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini (V. 1. 19-22) refers to the text 'agnaye anikavate prātar-astakapālah &c.' and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milch cows are let loose to mix up among their calves (which can then drink the milk of their mothers without let or hindrance). He, however, binds down that calf which is required for milking the cow that has lost its own calf (and which is to be milked the next morning for the offerings)

2463. Vide Tai. S. I. 8. 4-6, Tai. Br. I. 6. 10, Sat. Br. II. 5. 3-II. 6. 1-2, Āśv. II. 18-19, Āp. VIII. 9-19, Kāt. V. 6-10, Baud. V. 10-17.

2464. अथ पौर्णमास्या उपवसयेऽप्येऽनीकवते पुरोऽशामष्टाकपालं निर्वपति स। कं द्वयेऽनोचता : चौ. V. 9; Āp. VIII. 9. 2 and ते. स. I. 8. 4. 6 have the words अग्रये नोचता.

to the Manes). That night and in the next morning agnihotra is performed with rice gruel (and not with milk). On the next day (the principal day of Sākamedha) the sacrificer either before or after the daily agnihotra performs a homa with a *darvi* taking a portion of the boiled rice sticking to the bottom of the *sthāli* (pot) that had been cooked for the offering to Gr̥hamedhin Maruts the previous evening. He fills the *darvi*²⁴⁶⁵ (ladle) with a mantra (Vāj. S. III. 49, Tai. S. I. 8. 4. 1). Then the adhvaryu directs the *yajamāna* to fetch a bull and make it bellow. When the bull bellows, he offers the rice in the *darvi* into fire with a mantra (Vāj. S. III. 50, Tai. S. I. 8. 4. 1). If the bull does not bellow, then the oblation is offered after the brahmā priest directs 'offer'. Āsv. (II. 18. 11-12) states that the homa may be offered (if the bull does not bellow) at the thunder of a cloud or some make the ḗgnidhra roar calling him 'brahmaputra' ('the son of the brahmā priest', whose assistant he is). The bull is given as fee to the adhvaryu. Then an *isti* is offered to Kr̥ldin Maruts with a cake cooked on seven potsherds and a *caru* to Aditi. This is followed by a *mahāhavis* (a great offering), which consists of eight offerings to eight deities. They are five offerings common to all cāturmāsyas, the 6th offering is a cake on twelve potsherds to Indra and Agni, the 7th is *caru* to Mahendra (or according to Āsv. II. 18. 18 to Indra, or Vṛtrahan Indra or Mahendra), the 8th is a cake on one potsherd to Viśvakarman²⁴⁶⁶ (inaudibly). According to Āp. he offers the 8th offering of a cake after taking the names of the four months Sahas, Sahasya, Tapas and Tapasya (i. e. Mārga-Śrīsa to Phālguna). A bull is the fee of this *Mahāhavis* (or a cow according to Āp.).

After the *mahāhavis* comes the *pitrāyajña* which is called *mahāpitṛayajña*. To the south of the *dakṣina* fire a new *vedi* having four corners in the four principal directions²⁴⁶⁷ is prepared and has the same length and breadth as the height

2465. According to the com. on Kāt. V. 6. 40 this *darvi-homa* is offered in the *śhavaniya*, while according to Āp. VIII. 11. 19 it is offered in *Gṛhapatya*. The oblation is meant for Indra.

2466. According to Āsv. II. 18. 18, Rg. IV. 32. 1 and VI. 25. 8 are the *anuvākyā* and *yajyā* respectively for Indra or Mahendra and Rg. X. 81. 6 and X. 81. 5 respectively for Viśvakarman.

2467. According to Kāt. V. 8. 21 the four corners face the intermediate quarters and he relies on Sat. Br. II. 6. I. 10. Vide S. B. E. vol. 12 p. 422 n. 3. for this special *vedi*.

of the sacrificer (Ap. VIII. 13. 2). He brings fire from the daksīna fire and lays it on the new vedī in the centre and all offerings that are to be offered in the āhavaniya are offered in this fire. In this mahāpitṛyajñā the wife does nothing. In this yajñā a cake on six kapālas is offered to Somavat Pitṛs or to Pitṛmat Soma, dhūnūs (fried barley) to Barhisad Pitṛs, mantha²⁴⁶⁸ to Agnisvätta Pitṛs. Āsv. II. 19. 21 adds another deity viz. Yama and according to some (vide Ap. VIII. 13. 16) the devatās and offerings are ājya to Pitṛmat Soma, a cake on six potsherds to Barhisad Pitṛs, fried barley to Agnisvätta Pitṛs and mantha to Yama or Agni Kavyavāhana or Yama Āngirrasvat Pitṛmat. The beating of grains (with a pestle) and grinding is done by the adhvaryu or āgnidhra to the east of the gārhapatya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatya to its south and the dhūnā is fried on the daksināgni. There are only four prayājas (omitting barhis out of the five at the darśapūrṇamāsa) and so also anuyajas. Instead of the usual direction (called āsruta) of the adhvaryu to the āgnidhra ' O śrāvaya ', in this rite he utters ' Om svadhā '; similarly the āgnidhra responds (pratyāsruta) with ' astu svadhā ' instead of the usual ' astu srausat ' and instead of the syllable ' vausat ' uttered at the end the words ' svadhā namah ' are employed. Instead of the concluding offering usually made to Agni Svistakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājyā are repeated at each offering i. e. Rg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Rg. X. 15. 5 the yājyā for Somavat Pitṛs, Rg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājyā for Pitṛmat Soma, Rg. X. 15. 4 and X. 15. 3 the anuvākyās and Rg. X. 15. 2 the yājyā for Barhisad Pitṛs, Rg. X. 15. 11 and 13 the anuvākyās and X. 15. 14 the yājyā for Agnisvätta Pitṛs, Rg. X. 14. 4-5 the anuvākyās and X. 14. 1 the yājyā for Yama, Rg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājyā for Agni Kavyavāhana (vide Āsv. II. 19. 22, 24). The adhvaryu or sacrificer sprinkles water from a water vessel thrice

2468. The cow that has no calf of its own but yields milk on having the calf of another is called निषाण्य. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Ap. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called mantha.

round the *vedi* from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the north-west, south-west and south-east corners of the *vedi* respectively. He mixes portions of the cake, the fried barley and the *mantha* and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras (*stat te tata²⁴⁶⁹ ye ca tvāmanu, etat te pitāmaha &c.*). According to Āp. (VIII. 16. 7) he prepares three more pindas for the three ancestors beyond the paternal great-grand-father and invokes them on the pindas in the reverse order i. e. the sixth ancestor on the first (out of these other three pindas), the fifth on the 2nd pinda and the fourth on the 3rd. He then wipes off the remnants of the pindas (*pindalepa*) sticking to the hand on the north-eastern corner of the *vedi* with ' *atra pitaro*' (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the *upavita* form and wait upon the *āshavaniya* with Vāj. S. III. 51-52 (= Tai. S. I. 8. 5. 1-2), and on the *gārhapatya* with Vāj. S. III. 53-55 (= Tai. S. I. 8. 5. 2-3). Then entering the *vedi* the sacrificer, wearing the sacred thread in the *prācīnāvita* form, mutters the mantra ' *amimadanta*' (Vāj. S. II. 31 latter half). They sprinkle the *vedi* from left to right and do all the rest as in *pindapitryajña*. The sacrificer then folds his hands with ' *namo vah*' (Vāj. S. II. 32) or makes six *namaskāras* (salutations) and invokes the blessing ' give us house ' (Vāj. S. II. 32). This rite ends with *Śamnyu* (Āśv. II. 19. 2, Kāt. V. 9, 32) i. e. ' *tacchamnyorā śam catuspade*' (Tai. Br. III. 5. 11) and there is no *patnisamnyāja* homa in *dakṣina* fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the *Sākamedhas* is the *Traiyambaka* homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1-17, Āśv. II. 19. 37-40, Āp. VIII. 17-19, Baud. V. 16-17, Kat. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the *adhvaryu* takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for ' *etat te &c.*'.

north and all places where offerings are to be made must be to the north. He cooks the cakes on the northern side of the gār-haptya and may anoint the cake with clarified butter,²⁴⁷⁰ he carries a single smoking firebrand kindled at the daksīna fire with the mantra 'eka eva rudro' (Tai. S. I. 8. 6). All (priests and relatives) go to a spot near by in the north-east and lay down one cake on earth dug out by rats from a hole with the words 'O Rudra ! the rat is thy beast' (Tai. S. I. 8. 6. 1.) or if one has an enemy and one hates him one may think of him and offer that cake with the words 'that is thy beast'. He places the single firebrand in a spot where four roads meet and which has the usual five purifying rites performed on it and offers thereon with the middle leaflet of a palāsa leaf (used as the juhū ladle) portions cut off once each from all the cakes prepared for Rudra with the mantra 'O Rudra ! this is your portion, may you partake of it together with Ambikā, your sister, svāhā' (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder he places on the earth heap dug up by rats and covers it with earth. After coming back from the heap, the sacrificer and the priests mutter a mantra (Vāj. S. III. 58) or only the yajamāna mutters the same mantra (Tai. S. I. 8. 6). The yajamāna, his children and his wife and other ladies go round the fire thrice from right to left (as in pitryajña) with the famous mantra 'Tryambakam yajāmāhe' (Tai. S. I. 8. 6 and Vāj. S. III. 60) striking their left thigh with their right hand and again thrice striking their right thigh with their right hand. The unmarried daughter of the yajamāna desirous of a husband should go round the fire from right to left and again from left to right (thrice in each mode), with the above mantra altered to suit her case (Vāj. S. III. 60).²⁴⁷¹ The portions of the cakes that remain are thrown up in the air by the yajamāna so high that a cow (or bull) with upturned mouth cannot reach them and he catches them in his hand one after another.²⁴⁷² If he

2470. This anointing with Ejya is called 'prāṇadēna' (bestowal of life or soul). Kāt. V. 10. 10-13 and Ap. VIII. 17. 9-12 differ in the order of offerings to Rudra and on the rubbish dug out by rats.

2471. Ap. VIII. 18. 2 says (against Kāt. V. 10. 15) that they go round from left to right. Her mantra becomes 'त्र्यम्बकं यजामहे सुगार्हं पतिवेदनम् । उर्बाहकसिंह चन्दनादितो सुकरीण मासुतः ॥' (वाज. स.) or सुकरीय मा पते : (as quoted in आप. VIII. 18. 3.)

2472. According to Ap. VIII. 18. 4 the portions of cakes are thrown up by the several persons and seized by them and then placed in the joined hands of the yajamāna and this is done thrice.

cannot catch them he touches them when they fall on the ground. They are then placed in two woven baskets (half and half), which are then hung from the two ends of a bamboo pole or the beam of a scale or a pole made of a sacrificial tree and he fastens them on two sides on a tree trunk, or a tree or a bamboo or ant-hill, in such a way that a cow or bull cannot reach them, with the mantra (Vāj. S. III. 61 first part, Tai. S. I. 8. 6 'esa te rudra bhāgah). They mutter the mantra 'avatata dhanya &c.' (Vāj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly without taking breath and do so thrice (according to Āp. VIII. 18. 9). They (priests and yajamāna) return to the place where the other rites were performed and touch water. According to Āp. (VIII. 19. 1-3) a white horse is the daksinā or a white bull or a bull that has a white spot of hair.

*Śunāśirīya*²⁴⁷³

Besides the five offerings common to all cāturmāsyas, the special offerings in this iṣṭi are a cake on twelve potsherds to Śunāśrau (Vāyu and Āditya, according to com. on Kāt. V. 11. 5 and to Indra Śunāśra, according to Āp. VIII. 20. 5 and com.), an oblation of fresh warm milk (not heated) direct from the cow to Vāyu, a cake on one potsherd to Sūrya. There is no uttaravedi in this rite, and no fire is produced by attrition. There are five prayājas, three anuyājas and one samiṣṭayajus, but according to Āp. VIII. 20. 6 there are nine prayājas and anuyājas. The daksinā for the rite is a plough with six bulls or two big bulls and for the cake to Sūrya a white horse or a white bull (Kāt. V. 11. 12-14), while according to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked and according to Āp. (VIII. 20. 9-10) a plough with twelve or six oxen.

'Śunāśrau' occurs in the Rgveda IV. 57. 5 and 8. In Rg. IV. 57. 4 and 8 the word 'śunam' occurs several times. The meaning is doubtful. According to Yāska's Nirukta IX. 40 Śuna and Śra mean Vāyu and Āditya respectively ; while the Sat. Br. II. 6. 3. 2 appears to hold that śuna means prosperity and śra means 'essence or sap' (sāra) and this iṣṭi is so called because the sacrificer thereby secures both prosperity and sap.

2473. Vide Tai. S. I. 8. 7, Tai. Br. I. 7. 1, Sat. Br. II. 6. 3, Āśv. II. 20, Āp. VIII. 20, Kāt. V. 11, Baud. V. 18.

European scholars see in this name a reference to the plough and ploughshare.²⁴⁷⁴ Vide Vedic Index vol. II. p. 386.

Āgrayaṇa (offering of first fruits)²⁴⁷⁵

This is an iṣṭi, without performing which an āhitāgni was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the iṣṭi on New Moon. The time of the āgrayana iṣṭi with rice is śarad (autumn) when one had ample rains.²⁴⁷⁶ As barley crops became ready in vasanta (spring), the āgrayana for yavas was to be performed in spring. Āśv. allowed an option that when the iṣṭi was once performed in the autumn one may not perform it in spring for the barley crop. The iṣṭi for millet crop (śyāmāka) was performed in the rainy season and therein a caru was offered to Soma. The iṣṭi was so called because therein the first fruits (agra) were first employed or eaten (ayana).²⁴⁷⁷ According to Āp. (VI. 29. 6) there are 17 kindling verses (sāmidheni), which number is obtained by inserting two additional verses called dhāyyā after the 8th or 9th sāmidheni of the darsa-pūrṇa-māsa iṣṭi. The deities and offerings are a cake on twelve potsherds for Indra and Agni (or according to Āp. VI. 29. 10 and Āśv. II. 9. 13, it is either Aindragna or Agnendra), a caru cooked in milk or water for All Gods (Viśve Devāḥ) silently, a cake on one potsherd to Heaven and Earth and caru to Soma (if the first fruits are millets). Kāt. IV. 6. 7 allows an option that the caru for All Gods may be of old rice. For him who performs only daily agnihotra or who does not

2474. According to Āśv. II. 20. 3 the devatas of the 6th, 7th, and 8th offerings are Vāyu Niyutvat or Vāyu (simply), Śunāśirau or Indra Śunāśira or Indra Suna and Surya. The anuvākyā and Yajyā verses of these are respectively Rg. VII. 92. 1 and 3 (Vāyu Niyutvat), VIII. 26. 25 and VII. 90. 2 (for Vāyu simply), IV. 57. 5 and 8 (for Śunāśirau), Indra vayanī Śunāśiram-asmīn pakṣe havānabho sa vājeṣu pra no viśat and X. 160. 5 (for Indra Śunāśira), III. 30. 22 and X. 160. 5 (for Indra Suna), I. 50. 4 and I. 115. 1 (for Surya).

2475. Vide Sat. Br. II. 4. 3, Āp. VI. 29. 2 ff., Āśv. II. 9, Kāt. IV. 6, Baud. III. 12.

2476. यदा वर्षस्य तृतः स्पाद्यधार्ययेन यजेत् । . . . अपि वा क्रिया यवेषु । आश्व. II. 9. 3 and 5.

2477. अग्ने अग्ने भवाणं पेन कर्मणा तदाशयणम् । प्रथमहितीययोर्हस्यक्षीर्धत्वम्-स्पष्टः । com. on आश्व. II. 9. 1.

perform any *iṣṭi* except *darsapūrṇamāsa* Kāt. IV. 6. 11 and Āśv. II. 9. 4 prescribe that he may make his agnihotra cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the *āgrayana* day the *homa*. But this alternative was not open to the king who had to perform this *iṣṭi* (Āśv. II. 9. 6). According to Kāt. (IV. 6. 16-17) the caru of millets for Soma is performed only for the forest-dweller and a caru of bamboo seed is prescribed for Soma in summer. About the *dakṣinā* there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silken cloth, madhuparka (i. e. honey, curds and ghee) or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for *iṣṭi* with millets. Jai. has several sūtras about silk cloth and a calf being the *dakṣinā* in this rite and that rice cooked on *dakṣinā* fire is not the fee (vide X. 3. 34-38). Vide also Jai. XII. 2. 34-37 (about the characteristics of the *bṛhīs*).

The *āgrayana* sacrifice in the *grhya* fire has been already described (pp. 827-829) and it will have been noticed that it was a replica of the *śrauta* sacrifice meant for those who had consecrated the three Vedio fires.

Kāmyeṣṭi

In the *Śrauta* sūtras there are rules for the performance of several *iṣṭis* on the occurrence of certain events or for the purpose of securing some desired object. Āśv. II. 10-14, Āp. XIX. 18-27 and others mention several such *iṣṭis*, viz., the *āyuskāmeṣṭi* (for one desirous of long life), the *svastyayani* (for safe journey), the *putrakāmeṣṭi*²⁴⁷⁸ (for one desirous of a son or one adopting a son, Āśv. II. 10. 8-9), *Lokeṣṭi*, *Mahāvairājī* (Āśv. II. 11. 1-4) or *Mitravindā* (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), *Samjnāni* (for the reconciliation of those who have fallen out), *Kāriristi*²⁴⁷⁹ (for one who desires rain, Āśv. II. 13. 1-13, Āp. XIX. 25. 16 ff), *Turāyana* (Āśv. II. 14. 4-6),

2478. The *Kālikāpurāṇa* quoted in the *Vyavahārasmāyukha* (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the *putreṣṭi*.

2479. In the *Kāriristi* the sacrificer had to wear a dark garment having dark hem. Tai. S. (II. 4. 7-10) deals with this *iṣṭi*.

Dāks̄ayana²⁴⁸⁰ (Āśv. II. 14. 7-10). These and other iṣṭis though very interesting from several points of view have to be passed over for want of space.

2480. For the Mitravindī vide Sat. Br. XI. 4. 3 ; for the Dāks̄ayana vide Sat. Br. II. 4. 4 and Sat. Br. XI. I. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dāks̄ayana need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.

CHAPTER XXXII

PASUBANDHA OR NIRUDHAPASUBANDHA²⁴⁸¹ (immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in soma sacrifices as a constituent part (*anga*). The independent animal sacrifice is called *nirudhapaśubandha* (offering of an eviscerated animal) and the subordinate ones are called *saumika* (Āsv. III. 8. 3-4). The *nirudhapaśu* is really a modification of an animal sacrifice in *somayāga* (called *agnisomlya paśu*) as Jai. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the *nirudhapaśu* section (vide Kāt. VI. 10. 32 and com. on Kāt. VI. 1. 31). The *nirudhapaśubandha* itself becomes the *prakṛti* (archetype or model) of all other animal sacrifices, except *savanyā paśu* and *anūbandhyapaśu*. The independent animal sacrifice is to be performed every six months or every year by the *āhitāgni* throughout his life.²⁴⁸² If done once a year it was to be performed in the rainy season (i. e. in Śrāvāna or Bhādrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (dakṣināyana and uttarāyana). Then it may have to be performed on any day and not necessarily on *amāvāsyā* or *paurṇamāsi*. According to Āsv. (III. 1. 2-6) optionally an *iṣṭi* before and after the independent *paśubandha* rite may be performed and if performed it is offered either to Agni or to Agni-Visnu or to Agni and Agni-Visnu. In this sacrifice there is a sixth priest called *Maitrāvaraṇa* (or *Praśāstrī*) in addition to the five required in the *cāturmāsyas*. An *udumbara* staff is given to the sacrificer when he is initiated for a sacrifice like *Agniṣṭoma*. In the *paśubandha* when the *Maitrāvaraṇa* enters the sacrificial ground after the priests are chosen the *adhvaryu*

2481. Vide Śat. Br. III. 6. 4 ff, XI. 7. 1 ff, Tai. S. I. 3. 5-11, VI. 3-4; Kāt. VI, Ap. VII, Āsv. III. 1-8, Baud. IV.

2482. Manu IV. 26 also recommends an animal sacrifice at the beginning of the *ayanas*. Ap. VII. 8. 2-3 and Baud. IV. 1 set out the *yajñapāṭras* and other materials required in *paśubandha*.

(or *yajamāna* in some *sākhās*)²⁴⁸³ hands over that staff (which in length would reach the mouth of the sacrificer) to the *maitrāvaraṇa* with a mantra and the *maitrāvaraṇa* accepts it with a corresponding mantra. The *maitrāvaraṇa* stands slightly bent to the south of the seat of the hotṛ resting his staff on the *vedi* and utters directions to the hotṛ to repeat *yājyās*. Till he utters the first *praisa* he is not to touch himself or any one else with the staff. The *maitrāvaraṇa* is to utter in a standing posture while holding the staff the *praisas* and the *anuvākyās* wherever a *praisa* is employed and do a few other acts standing; but the rest of his duties in some sacrifices he does sitting. *Jaimini* (IV. 2. 16-18) has a discussion (arising out of *Tai. S. VI. 1. 4. 2* ' *krite* some *maitrāvaraṇāya dandam prayacchati*') on the question whether the handing over of the staff to *maitrāvaraṇa* is a *pratipattikarma* or an *arthakarma* (the conclusion is that it is the latter). The *adhvaryu* makes an offering of clarified butter in the *śhavaniya*, which is called *yūpāhuti*, with the *srava* or with a *sruc* in which four ladlings of *ājya* have been poured, with the mantra ' *uru vispo*' (*Vāj. S. V. 41*, *Tai. S. I. 3. 4. 1*). The *adhvaryu*, taking the rest of the *ājya* and the *srava*, goes to a place where trees grow, accompanied by a carpenter (*taksan*) holding an axe (*ĀP. VII. 1. 13* and *Kāt. VI. 1. 5*). The sacrificial post (*yūpa*)²⁴⁸⁴ is to be made of the *palāsa*, *khadira*, *bilva* or *rauhitaka* tree according as one desires various rewards (*ĀP. VII. 1. 16*), but in *Soma* sacrifices the *yūpa* must be of *khadira*, if possible. *Jai.* (VI. 3. 28-30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another *yūpa* of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. *Adhvaryu*, *brahma*, the sacrificer and carpenter touch the tree after selecting it with the mantra ' *atyanyān*' (*Vāj. S. V. 42*, *Tai. S. I. 3. 5*). The *adhvaryu* touches the trunk of the tree all round (where it is to be cut) with the *srava* anointed with *ājya* with the mantra

2483. प्रशास्तरं दीर्घेन प्रपाद्य वण्डमस्ते प्रयच्छेत् वक्षिणोत्तरान्या परिगृह्यते मित्रा-प्रवणयोत्तरा चाहुन्योः प्रशास्त्रोः प्रशिष्यते प्रयच्छामीति । आश्च. III. 1. 16 ; compare Kāt. VI. 4. 4, ĀP. VII. 14. 5.

2484. Vide *Sat. Br.* III. 6. 4 to III 7. 1 for an extensive treatment of everything regarding the *yūpa*, and also *Ait. Br.* 6. 1-3.

'May god Savitṛ anoint thee with *madhu*' (Tai. S. I. 3. 5) or with 'Viṣṇave tvā' (Vāj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words 'oṣadhe trāyasyavainam' (Tai. S. I. 3. 5 or Vāj. S. V. 42) and strikes the tree with the axe with the mantra 'O axe! do not injure it' (svadhite mainam himslīh, Vāj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axle of a cart going that way. The tree should be so cut that it should not fall to the south ; it should fall to the east or north or north-east (Āp. VII. 2. 7) ; when it is falling he repeats the mantra 'do not scratch the heaven with your top &c.' (Vāj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra 'O tree, grow again with a hundred shoots' (Vāj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with 'may we grow into a thousand branches' (*ibid.*) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11-17, Kāt. VI. 1. 24-26). According to some the yūpa may be of any length from one *aratni* to 33 *aratnis*, but Kāt. gives the usual length at 3 or 4 *aratnis* and Āp. (VII. 2. 17) also quotes the Sat. Br. (XI. 7. 4. 1) that the yūpa in nirūḍha-paśubandha is three or four *aratnis* in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in somayāga the yūpa may be from five to fifteen *aratnis* in length except 7, 10 or 14 *aratnis* and in the Vājapeya sacrifice the yūpa is 17 *aratnis* in length and in the Aśvamedha it is 21 *aratnis*. According to Āp. it must be in length at least as much as the height of the yajamāna or as much as the yajamāna with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called *upara*, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the²⁴⁸⁵ tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in

the middle like a mortar. This piece is called *casāla* and is made hollow so as to fit in exactly on to the top of the *yūpa* like a turban and the peg-like top of the *yūpa* on which the *casāla* is fixed should protrude two or three *āngulas* beyond the *casāla* (Kāt. VI. 1. 30).

The *nirūdhapaśubandha* occupies two days, though it may be performed in one day. On the first of the two days called *upavasatha*²⁴⁸⁶ preliminary matters such as preparing the *vedi*, bringing the *yūpa* are performed.

The *vedi* (a single one) in the *nirūdhapaśubandha* is prepared like the one in *Varuna-praghāsas* to the east of the usual *āhavaniya* fire-place (and not to the west as in *darsa-pūrṇamāsa*). The dimensions of the *vedi* are variously given. According to Āp. VII. 3. 7-9 the *vedi* is three or four aratnis on its western side, six aratnis in length from west to east and three aratnis on the eastern side and it is less in breadth towards the east or it is as wide as the axle on the west, of the length of the shafts of a cart and to the east as wide as that portion of a yoke which is between the outer holes thereof. On this *vedi* an *uttaravedi* (a high altar) is measured with the *śamyā*²⁴⁸⁷ (yoke-pin) on the eastern one-third of the *vedi*. From the northern corner of the eastern side (the shoulder) of the *vedi*, a pit called *cātvāla* is measured one *śamyā* square about one *prakrama* to its north; it is dug with a spade taken with the mantra 'devasya tvā ādade' (Vāj. S. VI. 1) and it is silently dug as deep as the knee or three *vitastis* (36 *āngulas*). The Tai. Br. I. 5. 10 gives the latter measure. The *cātvāla* is in front of the *utkara* and a passage is left between the *utkara* and the *cātvāla* which is contiguous to the north side of the *mahāvedi* (vide Sat. Br. III. 5. 1. 24-30). The earth dug up is heaped on the *uttaravedi* thrice²⁴⁸⁸ with the mantra

2486. Vide Āp. VII. 6. 3 and com. द्वचकालस्यापि विधिरजुमयिते । शौधा-प्रवश्याह । हस्तिपञ्चम्याः सोपवसथाः सद्योपज्ञाः चेति ।

2487. The yoke-pin (*śamyā*) is of khadira wood and 32 *āngulas* long, having at the end eight knobs each of one *āngula*. Its length is variously given. According to the com. on Āp. I. 15. 13 it is one arm in length or 32 *āngulas*, while com. on Kāt. I. 3. 36 says it is one span in length. Its thicker part is called *kumba*.

2488. Āp. VII. 4. 5 and VII. 5. 1-2 give the several mantras which accompany the various operations of preparing the *uttaravedi* and the *nibbi*.

'a lioness art thou' (Tai. S. I. 2. 12. 2) and a fourth time silently and then is spread over the uttaravedi with 'uru prathasva prathatām' (Tai. S. I. 2. 12. 2); he breaks up the clods with the śamyā, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the proksāṇi vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphya and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called *uttaranābhi*) a span in measure or measuring as much as a bull's or horse's hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twigs of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārśmarya wood (according to Āp. VII. 7. 7) round the nābhi in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (petva). Having kindled idhma (a bunch of samidhs) at the āhavaniya fire, he carries forward the kindled sticks (in a vessel)²⁴⁸⁹ which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the nābhi over the bdellium and other things. This becomes the āhavaniya for all actions in the paśubandha and the original āhavaniya becomes the gārhapatya.²⁴⁹⁰

He takes a spade with a mantra (e. g. Vaj. S. VI. 1), draws to the east of the new āhavaniya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its *upara* (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

2489. The baked clay vessel which is held beneath the vessel in which fire is carried is called *upayamani*. The vessel in which fire is carried is called अग्न्युद्धरणपात्री.

2490. एष पशुबन्धस्वाहमनीयो यतः प्रणयति स गार्हपतयः । आप. VII. 8. 9.

dug that it is partly within the *vedi* (prepared for *paśubandha*) and partly outside²⁴⁹¹ (i. e. it is on the border). The *yūpa* is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra (*prthivyai tvā* &c. as in Vāj. S. V. 26) being recited when sprinkling the bottom, middle and top of the *yūpa*. He places a handful of *kuśas* and the first chip (that was cut off with the axe from the tree) on the *yūpa* which are both subsequently thrown into the hole, the ends of the *kuśas* being towards the north and east; and then places to the north of the top of the *yūpa* the *casāla*. The rest of the water taken for sprinkling is poured into the hole for the *yūpa* with 'Śundhantām lokāḥ pitṛṣadānāḥ' (Vāj. S. VI. 1, Tai. S. I. 3. 1. 1) in which there is a reference to the world of the pitrs. He silently makes an offering of clarified butter in the hole with the *sruba* ladle. Then the *adhvaryu* or *yajamāna* sits to the south of the *yūpa* and anoints it with ordinary *ajya* (over which no *samskāra* has been performed) by means of a chip from its top to its bottom including all its angles (but excluding the *upara*). While the *adhvaryu* is doing this he issues a direction to the hotṛ priest to repeat a verse for the *yūpa* that is being anointed²⁴⁹² and the hotṛ repeats 'āñjanti tvām' (Rg. III. 8. 1) and stops when he has repeated half of it (Āsv. III. 1. 8). Then the *casāla* is anointed both inside and outside and placed on top of the *yūpa* with a mantra (Vāj. S. VI. 2, Tai. S. I. 2. 3). Then that angular part of the *yūpa* which is to face the fire together with the corresponding part of the *upara* is anointed in a continuous stream and the *adhvaryu* touches all round and holds with his hand that part of the *yūpa* over which a girdle would be placed later on. At the direction of the *adhvaryu* the hotṛ priest repeats the verses Rg. III. 8. 2-3, I. 36. 13-14 and III. 8. 5 (half), while the *yūpa* is being raised up. It is laid in the hole with a mantra (Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 'yā te dhāmāni) in such a way that its top will slant towards the *śhavaniya* and its corner (which is more prominent than

2491. अर्धमन्तरेदि मिनोत्यर्थं वाहिर्वेदि । अनवहद्वा भवति न निर्वहतीति । This passage is discussed by Jai. in III. 7. 13-14 and his conclusion is that it indicates only the spot where the *yūpa* is to be erected. The com. on KSt. VI. 2. 8 says 'आहवनीयात्पूर्वस्पा द्वितीय तत्रापरं स्त्रान्ति यत्र स्त्रातः सत्तर्षमन्तरेदि अपि वाहिर्वेदि स्यात् ।'.

2492. चूपायोच्छ्रीयमाणायात्मा॒ ऽहीति समेव्यसुक्ष्मीयमाणायात्मा॒ ऽहीति च । आष. VII. 10. 6. Ap. prescribes Tai. S. I. 3. 1. 2 'ud-divam' as the verse to be repeated. KSt. VI. 3. 7. prescribes Vāj. S. VI. 2.

the rest) will face the *śhavaniya* fire. If there are eleven *yūpas* in an animal sacrifice, then those prominent corners of all eleven *yūpas* should face the *śhavaniya*. He fills from left to right the hole for the *yupa* with earth with 'brahmavanim tvā' (Vāj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaraṇa so as to make the ground round about the *yupa* level with the rest of the ground with 'brahma dṛiṇha kṣatram dṛiṇha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbha are prepared one with two strands and two *vyāmas*²⁴⁹³ in length (for the victim) and the other with three strands and three *vyāmas* in length (for the *yupa*). The *yajamāna* touches the *yupa* and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Rg. I. 22. 19, Vāj. S. VI. 4, Tai. S. I. 3. 6. 2) and look at the head-piece with 'that is the highest step of Viṣṇu' (Rg. I. 22. 20, Vāj. S. VI. 5). Ap. (VII. 11. 3) says that he takes in his hand the girdle for the *yupa* with 'devasya tvā savituh' and rubs up the *yupa* with the hand having the girdle therein with Rg. I. 22. 19. Then he begins to encircle the *yupa* with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the *yupa*. He calls upon the hotṛ to repeat Rg. III. 8. 4 (*yuvā suvāsah*) when the *yupa* is being encircled with the girdle. The girdle is passed round the *yupa* in three coils from left to right. When he has finished doing it he repeats 'parivīr-asi' (Vāj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Ap. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the *yajamāna* desires rain or not or according as female or male progeny is desired for the *yajamāna*. To the north of the corner of the *yupa* facing the *śhavaniya* he inserts in the middle or last coil of the girdle or in all coils of the girdle the *svaru*.²⁴⁹⁴ Jai. (XI. 3. 5-7) concludes that the *samskāras* of *prokṣana* (sprinkling), anointing (*añjana*), raising up (*ucchrayana*)

2493. A *vyāma* or *vyāyāma* is equal to four *aratiṇis*.

2494. The *svaru* is the first piece that is severed when the *yupa* was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks य चत्पेक्षस्यापि यूपस्य पद्मः स्वरः संभवन्ति पः पद्मः शक्तः परापतेस्त्र स्वरः कार्य हृति बचमाद् । Jai. (in XI. 3. 8-12) establishes that the *svaru* is only one like the *yupa*, even if there are many animals to be sacrificed in the same *yajña*.

and surrounding with a girdle (*parivyāna* or *parivysayana*) are performed on the *yūpa* only once and are not repeated at each time an animal is sacrificed. The girdle is an *anga* of the *yūpa* and not of the *pasu*, as otherwise as many girdles will be required for the *yūpa* as the number of victims to be sacrificed in a *yāga* (vide Jai. IV. 4. 22-24). The *svaru* is connected as an *anga* with the victim (for anointing the victim with it) and not with the *yūpa* (Jai. IV. 4. 25-28). Vide Jai. IV. 2. 1-6 also.

The animal to be sacrificed is bathed with scented water, is led between the *cātvāla* and *utkara* and brought in front of the *yūpa* to the east with the animal's face to the west. The animal is a he-goat (*chāga*) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of *ājya* has to be made to *Visnu* or *Agni-Visnu* or *Sarasvati* or *Bṛhaspati* (Ap. VII. 12. 3). Then follows *Paśūpākarana*²⁴⁹⁵ which may be done in two days. He takes a *darbha* blade other than from those spread on the *vedi* with ' *upāvīr-asi*' (Vāj. S. VI. 7) and touches the animal (that stands facing the west) therewith with the verse 'near the gods' (*upa devān*, Vāj. S. VI. 7). Another way (according to Ap. VII. 12. 5-8) is: he takes two blades of *kuṣa* reciting ' *ise tvā*' (Tai. S. I. 1. 1. 1) and takes a branch of *plaksa* tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras ' *upo devān-daivīr-viśeṣ*' and ' *prajāpater-jāyamānā*' (Tai. S. I. 3. 7. 1 and III. 1. 1. 4) and the words 'I assign thee, who are dear to Indra and Agni.'²⁴⁹⁶ Then he produces fire by churning from the *aranis* and offers *homa* in accordance with the procedure of the *Vaiśvadeva-parva* (vide above pp. 1093-94). Ap. (VII. 12. 11) says that *upākarana* may be done after the production of fire. He makes a loop of the

2495. तृणेन पश्चोरपस्पर्शनं यत्प्राणकं तदुपाकरणम् । com. on Kat. VI. 3. 26 ; देष्टार्थलेन संकल्पवस्तुपाकरणम् । com. on Ap. VII. 12. 8.

2496. According to Ap. VII. 12. 9 the words 'इन्द्राग्निभ्यो त्वा जुषे' occur in five acts with the appropriate verb viz. उपाकरण, नियोजन (tying to the post), ग्रांकण, अपोद्धरण (taking away the ointment) and हृदयाभिषारण (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say ' 'इन्द्राग्निभ्यो त्वा जुषे नियोजित्वा इन्द्राग्निः...जुषे ग्रांकामि'

girdle which has two strands and which is two vyāmas in length; he twines the loop round the right fore-leg of the animal and then fastens tightly the girdle on the right horn with the mantra 'ṛtasya tvā' (Vāj. S. VI. 8, Tai. S. I. 3. 8); and ties the rāśanā (girdle) round the yūpa towards its north with 'devasya tvā' (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He sprinkles water over it with 'adbhyas-tvausadhibhyo' (Vāj. S. VI. 9). Then he makes the victim drink water (by holding below its mouth the agnihotra-havani filled with water) for the last time with 'apām perurasi' (Vāj. S. VI. 10, Tai. S. I. 3. 8. 1). Then he sprinkles water over the upper limbs and lower limbs (such as its heart and belly) and over the whole of its body. Then he performs all the procedure of the darsa-pūrṇamāsa beginning from the direction to the hotṛ to repeat a verse when the fire is being kindled up to the prayājas (i. e. the sāmidheṇis, pravara-varana by the hotṛ, devatāhvāna, āghāras and pravaravarana by the adhvaryu).

The paśu is meant either for Indra-Agni or Sūrya or Prajāpati and one has to dedicate the victim throughout one's life in every paśubandha to that deity which one chooses at the first animal sacrifice (Kāt. VI. 3. 29-30). He anoints the victim with ājya from the juhū ladle on its forehead, its shoulders and its hind parts after the last āghāra is offered (as in darsa-pūrṇamāsa) and before dhruvā-samañjana (ladling ājya in the dhruvā ladle with the juhū thrice, once with a mantra and twice silently). While the animal stands²⁴⁹⁷ he offers the prayājas, that are eleven in the paśubandha (while in darsa-pūrṇamāsa they are only five and in cāturmāsyas they are nine). The method of offering these in paśubandha is as follows: the adhvaryu directs the maitrāvaruna to request the hotṛ to repeat the yājyā verses from the Āpri hymns of the prayāja offerings in succession. The praises (directions to the hotṛ) that the maitrāvaruna utters are rather lengthy and hence the text of only one is given below.²⁴⁹⁸ There are ten Āpri hymns in the

2497. If the animal has sat down it is made to stand up.

2498. अद्वर्ष्णा समिद्यः भेदयोति भेदितः समैचावरणं आह । होता यक्षद्विं समिधा सुष्मिधा समिद्दं नाभा पृथिव्याः सङ्घये वामस्य वर्जनिद्व इक्षस्यदे वेदवाज्यस्य होतर्यजा । This is the paise for *sāmidhab*. In the other paises the names of deities are also put in the objective case (e. g. होता यक्षसद्गूपात्म or नरकासद्). Vide Vāj. S. 21. 29-40 for the paises of all the prayāja deities uttered by Maitrāvaruna with reference to the Āpis.

Rgveda ascribed to ten different sages. They are : I. 13 (of Medhātithi Kānva), I. 142 (of Dirghatamas Auchathya, an Āngirasa), I. 188 (of Agastya), II. 3 (of Gr̥tsamada, a Śaunaka), III. 4 (of Viśvāmitra), V. 4 (of Atri), VII. 2 (of Vasistha), IX. 5 (of Kāshyapa), X. 70 (of Vadhryaśva), X. 110 (of Jamadagni). Out of these in Rg. I. 13 and I. 142 there are verses for both Tanūnapāt (2nd prayāja deity) and Narāśamsa; while Rg. I. 188, III. 4, IX. 5 and X. 110 have only Tanūnapāt (and no Narāśamsa) and the rest have only Narāśamsa (and no Tanūnapāt). According to Āśv. III. 2. 5-7, persons of Śunaka and Vasistha gotras should repeat their own Āpri hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āpri hymn beginning with 'Samiddho adya' (according to the com. Rg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āpri hymn²⁴⁹⁹.

2499. The word 'Āpri' appears to be used in two senses. One sense is 'a deity or deities' invoked by the verses of the hymn. Yāska (in the Nirukta VIII. 4-22) holds a lengthy discussion on the Āpris, where he appears to regard the Āpris as deities; अथात् आप्रियः । आप्रियः कस्मात् । आप्नोते शीणातेर्वा । आपीभिरप्रीणातीति च वाक्याणां । तासामित्यमः प्रथमागामी भवति । (Nir. VIII. 4). The 2nd meaning of Āpri is 'a verse (yājyā) that gratifies a deity'. In this sense the word is used in the Ait. Br. VI. 4 'आपीभिराप्रीणाति । समिधो यजति । ... तनूनपातं यजति । नाराशेसं यजति । हुठो यजति । बहिर्यजति । दुरो यजति । उषासां नक्ता यजति । वेष्या होतारा यजति । तिक्तो देवीर्यजति । त्वक्तारं यजति । बनस्पतिं यजति । स्वाहाकृतीर्यजति । ताभिर्यथकृषि आपीणीयाद् यथकृषि आपीणाति यजमानमेव तद्यन्पुताया नोत्सूजति ।'. In this passage the explanations of समिधो यजति and others have been omitted. The word Āpri is here derived from the root 'pri' to please, while Yāska also suggests an alternative derivation from 'प्र' to obtain but cites no Brāhmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives 'Āpri' from 'प्र' to fill. According to Yāska the first Āpri deity is 'Idhuna', while according to the Ait. Br. it is 'Samidbhā'. It is to be noted that he explains all the verses of Rg. X. 110, as the Āpri hymn but as that hymn does not contain a verse about Narāśamsa he quotes one from another Āpri hymn a verse for him viz. Rg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āpri verses for all persons should be taken from Rg. X. 110, while the Ait. Br. prefers the view that one should repeat that Āpri hymn that is ascribed to the founder of one's gotra. Yāska (Nir. VIII. 22) divides the Āpri hymns into three classes, those containing verses addressed to both Tanūnapāt and Narāśamsa, those addressed to Narāśamsa only and

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ascribed to the founder of his gotra if he is from among these ten sages. The words of Āśv. I. 5. 21-22 create some difficulty. Āśv. there prescribes that when uttering the yājyā at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnapāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya gotras. These latter should utter a formula addressed to Narāśamīsa. Here if 'rājanya' refers to Viśvāmitra, then the difficulty is that in the Āpri hymn (III. 4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāśamīsa; but it is possible that the word 'rājanya' stands for a kṣatriya sacrificer in general and does not refer to Viśvāmitra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim 'bring your two-edged knife.' The adhvaryu takes the svaru (chip of wood) and anoints the svaru and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the juhū ladle (according to Āp. VII. 14. 10 the svaru is anointed thrice) and holding the svaru below the knife touches with both the head of the victim (forehead, according to Kāt. VI. 5. 12) with a mantra (Vāj. S. VI. 11, Tai. S. I. 3. 8. 1). After placing back the svaru whence it was taken the adhvaryu gives the knife back to the slaughterer (śamitr) with the words 'let this edge be marked by you' (Sat. Br. III. 8. 1. 5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted is cut up with the edge that is anointed. The adhvaryu directs the maitrāvaraṇa to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvaraṇa recites 'agnirhota no' (Rg. IV. 15. 1) or the verses Rg. IV. 15. 1-3 (according to Āśv. III. 2. 9). To the north of the cātvāla pit, he digs up a spot for establishing the

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those addressed to Tanūnapāt only. He mentions an 11th Āpri hymn occurring in the praiṣa (i. e. probably the praiṣādbyāya Āpri hymn). There are Āpri hymns in the other veda-s also. For example, vide Vāj. S. 21. 12-22 (only Tanūnapāt), 29. 25-36 (containing addresses to both Tanūnapāt and Narāśamīsa and being the same as Rg. X. 110 except the verse to Narāśamīsa which is taken from Rg. VII. 3. 2), Atharvaveda V. 12 (same as Rg. X. 110), V. 27. The Tai. Br. III. 6. 3 contains all the Āpri verses of Rg. X. 110 and the verse Rg. VII. 3. 2. There is considerable literature on the Āpris, both ancient and modern. Vide Tai. S. IV. 1. 8, Tai. Br. II. 6. 12 and 18 and Ait. Br. (Haug's tr. pp. 81-82), Max Müller's H. A. S. L. pp. 463-467.

Śāmitra fire.²⁵⁰⁰ The āgnīdhra, lighting a fire-brand at the śhavaniya, carries it thrice round the victim, the yūpa, the śhavaniya fire, the place where the śāmitra fire is to be kindled, the cātvāla pit and the clarified²⁵⁰¹ butter, from left to right with the mantra 'pari vājapatiḥ kavīḥ' (Rg. IV. 15. 3, Tai. S. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgnīdhra throws the firebrand on to the śhavaniya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4-6, the adhvaryu makes one, two, three or four offerings of ājya, with mantras called *apāvya*, when fire is carried round the victim, when it is set free from the yūpa and led on (Tai. S. III. 1. 4. 1-2). The āgnīdhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgnīdhra by the śāmitr (who takes away the cord of girdle from the victim's head and ties it round its neck). The pratiprasthātṛ (an assistant of adhvaryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmarya wood (used for roasting vapā, omentum), the adhvaryu touches the pratiprasthātṛ and the sacrificer touches the adhvaryu.²⁵⁰² A pit is got dug (by a servant) for covering in it the undigested food and the foeces of the victim when killed. They (the priests and yajamāna) should not pass beyond the place for the śāmitra fire. The adhvaryu takes two kuśa blades from those with which the *vedi* is strewn and says to āgnīdhra 'O॒śrā॑vaya'

2500. The fire on which the flesh of the victim is roasted is called Śāmitra. The burning fire-brand, after it is carried round the victim, is placed by the adhvaryu (who takes it from the āgnīdhra's hand) on a spot to the north of the cātvāla and that becomes the Śāmitra fire. अभिपर्यग्निकृते देश उत्तरके निवारणे । स शामित्रः । आप. VII. 16. 2-3. According to some the Śāmitra fire is specially produced by attrition (vide Kāt. VI. 5. 14).

2501. There are several views here. Some hold that the fire-brand is to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add ājya; others that the fire-brand is carried round the victim, the place of Śāmitra and Ājya. Vide Kāt. VI. 5. 2-3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called paryagnikarapa. According to the Tai. Br. III. 8. 17 the mantras 'meṣas-iव pacatair-avatu' are apāvya and that the Prāṇas are apāvya (the mantras are Tai. S. VII. 4. 12. 1).

2502. The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.

and the latter replies 'astu śrauṣat' and then the adhvaryu issues an upapraisa (a supplementary direction) to the maitrāvaruna to prompt (the hotṛ) to recite for the offerings to Gods.²⁵⁰³ The hotṛ then recites the famous (but long) adhrigu-praīsa,²⁵⁰⁴ which is an invocation to divine and human slaug-

2503. The maitrāvarupa is an assistant of the hotṛ and the praīsa he utters is अजैद्विरसनद्वारां नि देवो वेष्यो हृष्यवाद् प्राज्ञेभिर्ज्वाने ऐनामि कल्पमानो यज्ञस्यातुः प्रतिरक्षुप्रेष्य होतर्हृष्या वेष्यः । Vide आ॑. III. 2, 10, ए. आ॒. VI. 5, से. आ॒. III. 6. 5.

2504. The adhrigu-praīsa is : वैश्याः शमितार आरभद्रमूत मनुष्या उपनपत मेहया तुर आशासानः मेधपतिष्ठ्या मेधम् । प्रास्मा अग्नं भरत स्तुणीत बहिरन्वेन माता मन्त्र-कामद्वयोऽनुष्टुप्सात् सखा भूयूष्यः । उदीचीना अस्य पद्मो निधत्तात् सूर्ये चक्रुम्भयतः द्वार्तं प्राणमन्ववस्तुजातादन्तरिक्षमस्तु दिशः ओर्चे पृथिवीं शरीरम् । एकधार्य त्वच्च-माढ्यज्वातात्युरा नाम्या अपि शसो वप्तुत्तिखेदतादन्तरेवोम्माणं वारयध्वात् । इये नमस्य वक्षः क्षणुतात् पशसा वाहू शला दोषपी कश्यपेर्वासावच्छिद्वे अर्थोऽपि कवचोरु लेकपर्णात्पृष्ठिभूतः । एह-विज्ञातिरस्य वक्षकपस्ता अनुष्टुप्श्च द्यावयताद्वारां ग्रावमस्यानून् क्षणुतात् उवक्षयार्हो हं पापिवं खननात् । अस्ना रक्षः संस्तुजतात् । वनिनुभुमस्य मा राविदोर्लकं मन्त्रमाना नेहस्तोके तनये रक्षिता रक्षद्विमितातः । अधिगो शमित्वं सुज्ञामि शमित्वं शमित्वमधिगोऽउ अपाप । आ॑. III. 3. 1, शा. औ. V. 17. This occurs in Tai. Br. III. 6. 6 and Ait. Br. VI. 6-7, where some expressions are also explained. Āśv. (III. 2. 11-30) explains how changes (uba) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. Āśv. (III. 3. 2 and 4) provides that the words शमितारः, अपाप and अस्ना रक्षः संस्तुजतात् are recited inaudibly and the passage 'अधिगो अपाप' is repeated thrice. This whole formula is called adhrigu and adhrigu was also supposed to be a deity presiding over the slaughering of a victim in sacrifice. Vide com. on Āśv. III. 2. 11. There were as remarked by Śāṅ. Sr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains 'adhrigu' as meaning a mantra and also states that the word is applied to Agni in Rg. III. 21. 4 and to Indra in Rg. I. 61. 1. The Nirukta quotes the words 'अधिगो शमित्वं अधिगो.' Jaimini considers questions arising from some of the words used in this formula ; in IX. 3. 27-28 (when there are many victims in a sacrifice, the singular 'cakṣur' is still to be used), IX. 3. 29-31 (the word 'ekadha' is explained), IX. 3. 32-40 (some ēśkhas read 'medhapataye' and some 'medhapatibhyem' and the word means 'devatā'), IX. 4. 1-16 (about '26 ribs' when there are two or more victims), IX. 4. 22 ('urūka' means 'vapu'), IX. 4. 23-24 ('prāsasē' means 'prā-sastau'), IX. 4. 25-27 (the words 'śyena, salā, kaśyapa, kavaṣa and srekaparṇa only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 45-49) says that in the Atirāstra sacrifice of the ewe to Sarasvatī the adhrigu-praīsa does not occur. Different views were entertained as to who the śamitṛ was, the usual opinion being that he was a

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terers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death and expressing the hope that its several organs and limbs, such as the eyes and ears, will be merged in divinities like the sun and giving directions as to how its parts are to be cut and disposed of. On reciting this solemn formula the hotṛ, while still occupying his seat, turns to the right (i. e. he comes to face the west) and has the sacrificial place behind his back and the maitrāvaraṇa does the same. The adhvaryu throws one of the two blades taken up by him to the west of the śamitṛ fire, the victim is held over that blade with its head to the west (or to the east, according to Kāt. VI. 5. 17) and feet to the north. Then its mouth is firmly held so as to stop its breathing and choke it to death or it is strangled to death without allowing it to give out a cry, by using a halter round its throat. The adhvaryu says 'kill it without²⁵⁰⁵ allowing it to utter a cry' and then he along with the pratiprasthātṛ, agnidhra and the sacrificer come back to the āhavaniya which they face, turn from left to right and remain with their backs to the animal that is being killed (i. e. they do not see the actual slaying of the animal). According to Āp. VII. 16. 7 the sacrificer repeats at this time several verses such as Tai. S. III. 3. 1, 2, Tai. Br. III. 7. 7, the purport of which is that the victim may go to heaven, the sacrificer himself also may go to heaven after securing welfare in this world. When the śamitṛ declares that the victim is killed the adhvaryu says 'let it lie down for a moment.' If the paśu bleats while being strangled the adhvaryu then offers

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person other than the ṛtviks (though a few opined that one of the ṛtviks who choked or strangled the animal was called śamitṛ). Vide Kāt. VI. 7. 1-4 and the com. thereon. According to Jai. III. 7. 28-29, śamitṛ is the adhvaryu himself. Āśv. XII. 9. 12-13 shows that the śamitṛ may be a brāhmaṇa or a non-brāhmaṇa. The Ait. Br. VI. 7 and Āśv. III. 3. 4 state that the hotṛ is to utter inaudibly 'O (divine) slaughterers! whatever merit exists in this make that belong to us, whatever is sinful, make it go elsewhere'. The words शमितारः, अधिगांउत्, अपाप् are called अप्सान्त्र (stops or pauses). The last is pronounced as अपाप्.

2505. According to Kāt. VI. 5. 21 the adhvaryu only says 'kill it (the paśu), it has gone following (the gods)'; संज्ञपदाच्चवगच्छित्येष शूपात्. The com. on Āp. VII. 16. 5. explains 'अश्वत्स्य मारणं संज्ञपनम्' (it is killing without wounding or drawing blood). Sat. Br. III. 8. 1. 15 has the words संज्ञपदा गच्छति.

ājya in fire (as an expiation). The sacrificer and adhvaryu with vapāśrapanis (spits) approach the dead victim with the words 'O slaughterers, may you approach' (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with 'may Aditi remove this cord' (Tai. S. III. 1, 4. 2). He winds round the rāśanā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvāla pit (Āp. VII. 17. 4-6). According to Kat. VI. 5. 26 he throws the tying cord into the cātvāla by means of the two vapāśrapanis. Then the adhvaryu directs the pratiprasthātṛ to lead forward the sacrificer's wife from her seat to the *vedi*. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest²⁵⁰⁶ makes her recite a verse in honour of the sun 'namaste stāna' (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvāla pit (VII. 18. 4) with a mantra (Tai. S. I. 3. 8. 2 'āpo devih'). The wife sitting down near the dead paśu washes with water the several parts of the victim's body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. 'vācam te śundhami' &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim's body a blade of kuśa with its end to the east about four fingers²⁵⁰⁷ below the navel of the animal with 'osadhe trāyasva' (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spirts out from the slit) with 'thou art the portion of evil spirits' (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara.²⁵⁰⁸ The

2506. Kat. (VI. 5. 28) says that where an animal is sacrificed in a Soma sacrifice (as the agnīśomīya paśu or savanīya paśu in Agniśoma) it is the neṣṭṛ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapa (omentum) of the paśu is about four fingers below the navel.

2508. In Kat. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.

sacrifice treads²⁵⁰⁹ upon the blood-stained blade with the left foot (and then touches water with his hand). The adhvaryu then pulls out from the belly of the victim the omentum, envelopes the two spits²⁵¹⁰ (*vapāśrapanis*) with it, pierces the thin end of the vapā with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the cātvāla pit. Then the pratiprasthātr heats the omentum on the śāmitra fire. The adhvaryu, pratiprasthātr and agnidhra come from the cātvāla to the āhavaniya. The agnidhra throws the śāmitra fire (viz. the firebrand and not the fire produced by attrition) into the āhavaniya and the adhvaryu also throws into it the portion of the blade held in his left hand (as stated at p. 1123 above). Āp. (VII. 19. 3) adds that the śāmitr holds tightly by the closed fingers of his hands the two portions of the skin of the victim's belly till the omentum is offered into fire. The pratiprasthātr, standing to the north of the āhavaniya fire, heats the omentum on that fire, then carries it by the space between the yūpa and āhavaniya, goes round to the south side, and roasts the omentum on the āhavaniya. The adhvaryu takes clarified butter in the sruva ladle and pours ājya on the omentum that is being held for roasting on the āhavaniya by the pratiprasthātr with a mantra. When drops (stokas) of fat begin to drip from the omentum, the adhvaryu directs the maitrāvaruna to recite for the drops. The maitrāvaruna recites Rg. I. 75. 1 and Rg. III. 21. 1-5.²⁵¹¹ When the omentum is well roasted, the pratiprasthātr says to the adhvaryu 'it is roasted, proceed.' The omentum is placed on the south corner of the western side (śropi) of the vedi on a branch of plakṣa tree stretched on the barhis (kuṣa grass on the vedi). Then the hotṛ recites the mantra for *srugādāpana* (making the adhvaryu take up the juhū and upabṛt ladies) and the adhvaryu issues a direction²⁵¹² to the maitrāvaruna

2509. Āp. VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अयैनत्सर्वेन पदाभितिष्ठतीवमहं रक्षोवशाध द्रुदमहं रक्षोऽधमं हमो नयामीति ।. This formula occurs in Vāj. S. VI. 16.

2510. The *vapāśrapanis* are made of sticks of kṛśmarya wood, one being straight and pointed while the other has two forks at the top.

2511. वपायां अष्ट्यमाणायां तापवशाद्वपाया ये विन्दुवः पतन्ति ते स्तोकाः । com. on KSt. VI. 6. 18. In each of the five verses of Rg. III. 21 the word 'stoku' occurs. Vide Āsv. III. 4. 1 for the verses that are to be repeated.

2512. The adhvaryu directs the maitrāvaruna in the words स्त्रादाकृतिः पेत्य and the latter says होता चकदामिं स्वाहाज्यस्य स्वाहा मेवृतः &c. (Āsv. III. 4. 3) and the hotṛ then repeats the last Āpri verse (whatever hymn is used) as the *yajyā* for the 11th *प्रयाजः*.

priest to ask the hotṛ to recite the last Āpri verse as the yājya for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jai. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice in soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhū ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya.²⁵¹³ The adhvaryu then offers into the āhavaniya the omentum so treated to Indra and Agni (or Sūrya or Prajāpati as stated above on p. 1117). The anuvākyā and yājyā of the vapā are respectively Rg. I. 93. 1 and 5. According to Āśv. III. 4. 4. the *pradānas* (*yāgas*) in all paśubandhas are three, viz. vapā, puroḍāśa and havis. After offering vapā, the adhvaryu throws, while standing to the north, into the āhavaniya the vapāśrapaṇī spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the pratiprasthātṛ who does this). The adhvaryu offers on the spits the *sainṣrāva* (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milch cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvāla and there purify themselves by *mārjana* (purifying with drops of water) with 'idamāpah pravahata,'²⁵¹⁴ Vāj. S. VI. 17 and Rg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three 'āpo hi sṭhā' Rg. X. 9. 1-3, 'idamāpah' Rg. I. 23. 22, 'nirmā muñcāmi' Rg. X. 97. 16 = Vāj. S. XII. 90). When doing this the maitrāvaraṇa lays down his staff (Āśv. III. 5. 1).

Now preparations are to be made for the paśu-puroḍāśa²⁵¹⁵ and the necessary utensils are placed to the east of the āhavaniya (the former āhavaniya i. e. the gārhapatya in this sacrifice) on kuśa grass by the ḍagnidhra. The devatā of the puroḍāśa is the same as the devatā of the victim i. e. Indra and Agni (vide

2513. In this way the offering (omentum) becomes fivefold (पञ्चापत्र) and this is done even for those who ordinarily make an offering caturavatta. Vide Āp. VII. 20. 10-11 and Jai. X. 7. 72-73.

2514. The com. on Kāt. VI. 6. 28 expressly states that the wife also repeats the mantra (Vāj. S. VI. 17). Āśv. III. 5. 2 states that *mārjana* is performed with Rg. X. 9. 8 and 'sumitriyā na kṣpa' Tal. S. I. 4. 45. 2-3.

2515. पश्चर्यः पुरोडाशः पश्चुपुरोडाशः । com. on Āp. VII. 22. 1.

p. 1117 above). Jai. (XII. 1. 1-6) prescribes that the procedure (viz. prayājas) performed at the time of offering vapā is not to be repeated when the paśupurodāśa is offered. The adhvaryu separates the various organs (such as the heart, the tongue) from the corpse without cutting into parts each organ (according to the com. on Āp. VII. 22. 5 and 7 it is the śamitṛ who cuts up the several limbs). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in medieval times, the commentators do not explain all the words used in the ancient texts in the same way (vide Āp. VII. 22. 6, Kāt. VI. 7. 6-12 and Baud. IV. 8). According to Āp. VII. 22. 6,²⁵¹⁶ the limbs cut off are: the heart, the tongue, chest, the liver, the kidneys (vr̥kṣyau, vr̥kkau in Kāt.), left forefoot, the two flanks (pārśve), the right haunch, a third part (i. e. the middle one) of the entrails—these are meant for the devatās and are to be offered with the juhū ladle; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for svīṣṭakṛt; the kloman (the right lung?), plihān (the spleen), puritat (pericardium?), adhyūdhni (a tubular vessel above the udder), vaniṣṭhu (large entrails?), medas (fat), jāghani²⁵¹⁸ (the tail). Kāt. VI.

2516. According to Kāt. VI. 7. 6 it is the foremost (or upper) joint (pūrvanāduka) of the left forefoot (that is taken) among the first nine. Kāt. VI. 7. 6. describes the first nine as jauhavam (to be offered with the juhū) and the next three as connected with upabhr̥t ladle. The three cut into upabhr̥t are called tryaṅga and are meant for Svīṣṭakṛt. Vide Sat. Br. III. 8. 3. 18 (S. B. E. Vol. 26 p. 205). The whole of the entrails are taken off at once and divided only at the time of cutting and putting into the juhū ladle.

2517. According to com. on Kāt. kloman is गरुडातिका, while com. on Āp. says it is a fleshy gland called 'tilaka' resembling the liver. Puritat is pericardium according to com. on Kāt. and entrails (antra) according to com. on Āp. Medas according to com. on Āp. is the membrane covering the heart and the vr̥kṣya.

2518. Vide Jaimini III. 8. 20-23 about jāghani and patnisamykṣa and com. on Kāt. VI. 7. 10 for the various meanings attributed to jāghani. Jaimini has several sūtras on paśu. In X. 7. 1-2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3-9 he establishes that only eleven organs (heart &c.) are fit to be offered, that the shoulders, head, anūka and sakthin are altogether prohibited; in X. 7. 10-11 he declares that the three angas, viz. the front portion of the forefoot, the middle of the entrails, and the śroṇi are offered to Svīṣṭakṛt; in X. 7. 12-17 he deals with the adhyūdhni given to hotṛ and vaniṣṭhu to Ḫagnidhra.

7. 11 adds that kloman and the next three may be cut off or not. The medas (fat on the abdomen) is, according to Kāt., thrown on the guda (entrails) if the victim be thin. The tail is to be employed as an offering in the Patnisamīyāja, according to Kāt. and the largest part of the intestines (3rd of the whole) was to be employed as offering in *upayaj homa*. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the śāmitra fire and to the north of the utkara and on it the blood of the victim is poured with the words 'thou art the portion of evil spirits' (Vāj. S. VI. 16). The victim's heart is held pierced on a pike (śūla) made of varana wood one *aratni* long and is roasted on the śāmitra fire and all other parts of the victim except the heart are cooked in an ukhā (pot for boiling or cooking). According to com. on Āp. VII. 22. 9 this cooking is done by the śamitṛ. Jai. XII. 1. 12 prescribes that the cooking is done on the śālamukhiya fire and not on śāmitra fire. The adhvaryu performs the operation of sprinkling butter on the juhū and upabhr̄t, cuts two portions from the middle and front parts of the cooked material into the juhū, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for Svīṣṭakṛt) into the upabhr̄t, makes two pourings of butter over it and makes an offering to Agni Svīṣṭakṛt.²⁵¹⁹ Jai. (XII. 1. 10-11) concludes that the offering of the paśupuroḍāśa is made with the ladles used in darśapūrṇamāsa and not with the soma vessels (viz. the cups and camasas). Then a portion is cut off out of the remainder of the material from which puroḍāśa was offered and placed in a vessel called prāśitraharaṇa (which portion of the sacrificial food is eaten by the brahmā priest) and some portion is cut off as the idā, which is invoked with mantras and eaten by all the priests. He then thrice asks the śamitṛ whether the *havis* (the heart roasted on a pike) is ready cooked and the latter simply replies 'it is cooked'. Kāt. VI. 8. 1 prescribes that the śamitṛ should in his reply utter only the word 'śr̄tam' and should not add any word like 'revered sir' (bhagavah) or 'hi'. The śamitṛ then

2519. According to Āsv. III. 5. 9 शोता यक्षद्विं पुरोऽपाशस्य शुचता हवि-हौतर्चज् is the direction of the maitrāvaraṇa to the hotṛ and Rg. III. 1. 23 and III. 54. 22 are the puronuvākyā and yajyā of the offering of puroḍāśa to Agni Svīṣṭakṛt (in all animal sacrifices).

takes off the heart from the pike (*sūla*) on which it was roasted, and keeps it in a pot (*kumbhi*) and pours over it *prasadājya* (clarified butter in which sour milk is mixed) with 'san te' (Vāj. S. VI. 18, Tai. S. I. 3. 10. 1) and *ājya* over the other portions of the *paśu*. The *śamitr* gives the *hrdaya-sūla* (the pike on which the heart was roasted) to the *adhvaryu* who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the *yūpa* and the *āhavaniya* fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which *kuṣa* grass is already spread. Then *ājya* is sprinkled over four utensils viz. *juhū*, *upabhr̥t*, *vasā-homahavani* (a *sruc* ladle with which the offering of *vasā* i. e. of the gravy is to be made) and the vessel in which *īda* is to be cut. Then a golden piece is placed in the *juhū* and the *upabhr̥t*, which are then kept on twigs of *plakṣa* tree and then in the *juhū* and *upabhr̥t* are cut by the *pratiprasthātr̥* (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3. 10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the *juhū* (of the *daivata* limbs) and *upabhr̥t* (of the limbs meant for *Svistakṛt*). While this is being done the *adhvaryu* directs the *maitrāvaruna* to repeat texts for the *havis* that is to be offered to *Manotā* and the *maitrāvaruna* repeats the whole hymn Rg. VI. 1 (in the first of which only the word *Manotā* occurs as an epithet of *Agni*, probably meaning 'thinker'). He takes the gravy in the *vasā-homahavani*²²⁰ with 'red-asi' (Vāj. S. VI. 18), pours *ājya* over it twice and mixes the two together with the knife. The rest of the *vasā* he pours in the *īdāpātra* to which are

220. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 26 p. 203 where *Manott* is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Rg. VI. 1. 1-13 and says *Vāk*, *Go* and *Agni* are the three *Manotās*. The hymn also is called *Manotā* (vide Āśv. III. 4. 6 and com.). The *manotā-mantra* is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.

added the chest and other boneless parts.²⁵²¹ When the *yājya* for Indra-Agni is half repeated, a part of the *vasā* is offered by the *pratiprasthātr* sitting to the north into fire with 'ghṛtam ghṛtāpavānah' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the *vasā* he makes offerings in each direction with 'diśah pradiśah' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2). No *vasā* is kept for being partaken of by the priests (com. on Kāt. VI. 8. 22). Then the *adhvaryu* takes in the *juhū* a part of *prasadajya* (mottled butter) from the pot of *prasadajya* and offers to *Vanaspati* and after taking the contents of the *upabhr̄it* into the *juhū* makes the offering to *Sviṣṭakṛt* (Ap. VII. 25. 14 and Kāt. VI. 8. 18-22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the *paśu* and keeps the *juhū* and *upabhr̄it* in their places. Then the *idā* (to be eaten by the priests) is brought between the *yūpa* and the *śhavanyā* fire. After the *idā* is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the *vanish्व* is given to the *agnidhra*, the *adhyūdhni* to the *hotṛ* and the chest to *brahmā*. Then they all purify themselves by *mārjana*. The *adhvaryu* then directs the *agnidhra* 'bring burning coals for *upayaj* offerings', directs the *pratiprasthātr* (called *upayastṛ*²⁵²² here) to attend to the coals; to the *brahmā*

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which *caru* is prepared for offering) and *havis* is constituted by the heart and other organs of the animal. Vide com. on Kāt. VI. 8. 6 and Jai. X. 7. 1-2. The several organs and parts are taken out of the *ukhī* and spread over a large bamboo vessel (*vaniṣṭa-pātri*), the last part being placed in the north. The *adhvaryu* performs on each of the eleven limbs (called *jauhava*) *prāṇadāna* (vivification) while no *prāṇadāna* is done for the portions to be offered to *Sviṣṭakṛt*. According to Ap. VII. 24. 5 only one portion is cut from the limbs meant for *Sviṣṭakṛt*. Several rules are laid down in Ap. VII. 24. 6-12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the *daivata* portions, the thinnest part being for *sviṣṭakṛt*; the *medas* is cut in three parts, two being put in the two *srues* and the third in the *idā-pātra*. The *medas* is mixed in the broth of the victim's limbs. The *idā* is made from the first six out of the limbs (heart &c.) and the *vaniṣṭhu* is the 7th. The *idā* is increased by the addition of the limbs that have no bones viz. *kloman*, spleen and *pūritat*.

2522. According to com. on Ap. VII. 26. 8 the *hotṛ* is the *upayastṛ*. According to Jai XII. 4. 8 this offering of the entrails is a *samskṛta* (*pratipattiikarma*) and when many victims are sacrificed in one rite, the entrails of all animals are offered as *upayaj* offerings.

priest he says 'shall I start' and also directs the Agnidhra to place a *samidh* on the fire. The agnidhra brings red-hot coals from the sāmitra fire, and puts them down on the northern corner of the west side of the altar after removing the kuśas strewn thereon (in soma the coals may be optionally brought from the agnidhrīya fire-place and placed on hotṛ dhisnya). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the pratiprasthātr with his right hand, each with a mantra (for eleven mantras vide Vāj. S. VI. 21, Tai. S. I. 3. 11. 1), when the cry *vauṣat* is uttered for each of the eleven *anuyājas*²⁵²³ that are offered with pr̥ṣadājya here (Āp. VII. 26. 12). These eleven offerings of the entrails are called *upayājas* (additional offerings), vide Jai. XII. 4. 8. At the end of the 11th offering, the pratiprasthātr touches his mouth and the portion sticking to his hand is wiped on the *barhis* with the words 'adbhyastvausadhibhyah' (Tai. S. I. 3. 11). At the end of the *anuyājas*, the svaru is placed in the juhū ladle and offered into fire with 'may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, svāhā!' (Vāj. S. VI. 21, Āp. VII. 27. 4). Āp. (VII. 27. 6-7) and others say the direction (praisa) for repeating the sūktavāka is uttered by the maitrāvaraṇa²⁵²⁴ (and not by the adhvaryu). The hotṛ repeats it and the maitrāvaraṇa throws his staff into the abhavānya fire (Āsv. III. 6. 21) and Āp. (VII. 27. 8) says that the three paridhis also are thrown into fire by means of the scuds except the dhruvā. The patnīsamīyāja is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of patnīsamīyāja²⁵²⁵ or to some only (vide Kāt. VI. 9. 14-20). According to Āp. (VII. 27. 10) and Kāt. (VI. 9. 15-19) only ījya offerings are made to Soma and Tvaṣṭṛ, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for Agni Gr̥hapati. Whether

2523. The first मन्त्र is ससुद्धं गच्छ रवाहा, the remaining ten all have the words गच्छ रवाहा with ten names of deities in the objective case, viz. अन्तरिक्षं, देवं सप्तितां, मित्रावरणै, अहोरात्रे, उन्द्रांसि, आवाप्यिदी, यज्ञं, सोमं, दिव्यं नमः, अग्निं वैप्वानरम्.

2524. The त्रैष of मैत्रावरण is 'अग्निमय होतारमृणीतायं चजमानः होत- इसि भवान्याय मेवितो मालुवः शूलवाकाय सूक्ता कृ॒हि.'

2525. For the patnīsamīyājas, vide above p. 1076.

the sacrificer is *caturavattin* or *pāñcavattin*, all four or five portions are cut off from the tail and there is no under layer (*upastaraṇa*) and upper layer (*abhighāraṇa*) of *ājya* in this case. According to Kāt. VI. 9. 20 portions of the tail are offered to all devatās of *patnisamyāja*. Vide Jai. XII. 4. 10-16 and III. 3. 20-23 on this. Idā is cut from the hairless portion of the tail for hotṛ and from the hairy portion for the *agnidhṛa* and the rest of the tail is handed over to the sacrificer's wife who passes it on to the adhvaryu or some brāhmaṇa. The śamitr had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a brāhmaṇa he gives it to a brāhmaṇa. They offer three *samīṣṭayajus*,²⁵²⁶ throw the barhis into fire, approach a pond (or reservoir of water) taking with them the spit (*sūla*) on which the heart was roasted. Āp. VII. 27. 15 says that they carry²⁵²⁷ the *sūla* in such a way as not to touch it. The adhvaryu enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra 'thou art sorrow; give him sorrow who hateth us and whom we hate' (Tai. S. I. 3. 11. 1-2 and also with Vāj. S. VI. 22 according to Kāt. VI. 10. 3), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the *yūpa* and should conceal the spit at the place where the dry space and wet space meet. Āśv. (III. 6. 25-26) prescribes that all the priests, the sacrificer and the wife do not touch the *sūla* after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the *āhavanīya* with Rg. I. 23. 23. Then they all perform mārjana near the concealed *sūla* or the cātvāla with 'sumitriyā na āpa osadhayah' (Tai. S. I. 4. 45. 2) or according to Kāt. VI. 10. 5 they touch water with 'dhāmno sumitriyā na āpah' (Vāj. S. VI. 22). Then they pray Varuṇa to free them from sin in the words 'dhāmno dhāmno rājan' (Tai. S. I. 3. 11. 2), and 'ud-uttamam' (Tai. S. I. 5. 11. 3). They lay *samidha* on the *āhavanīya* as in *Varuṇapraghāsa*. The animal sacrifice ends with the *samīsthājapa* as in *darsapūrṇamāsa*.

Kāmyāḥ Paśavāḥ—Just as several kāmya iṣṭis were prescribed for securing various desired objects so various animal

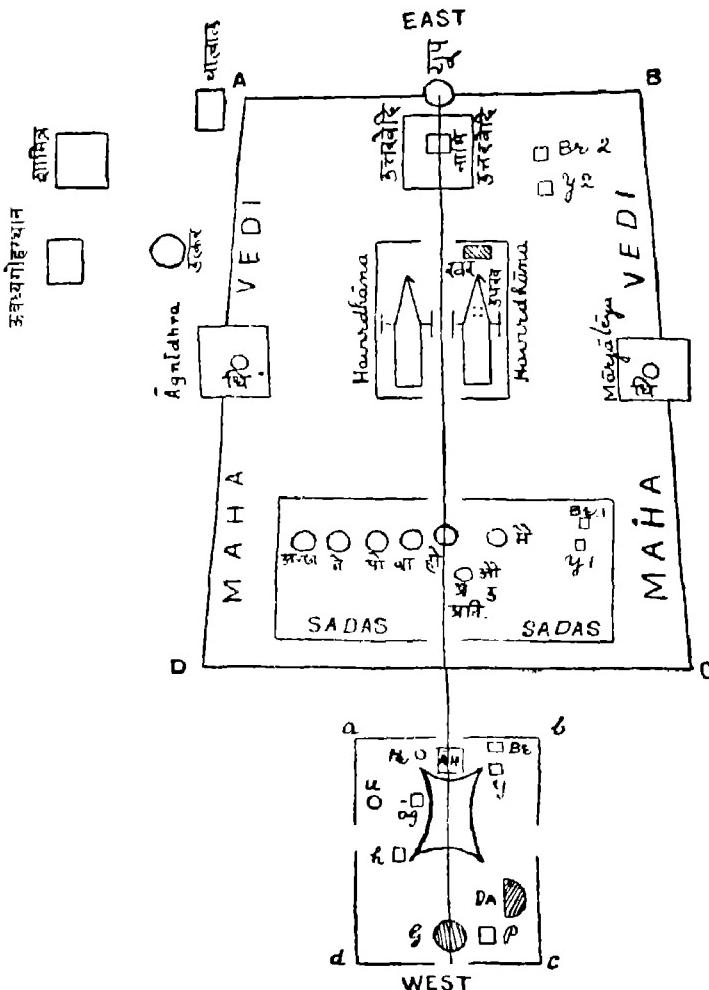
2526. For *samīṣṭayajus*, vide p. 1082.

2527. The priests, the sacrificer and his wife go to a pond.

sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. Tai. S. (II. 1. 1-10) refers to several such sacrifices. For example, Tai. S. II. 1. 1 says 'one who is desirous of prosperity should offer a white paśu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an ewe to Sarasvati' (II. 1. 2, 6). The Tai. Br. (II. 8. 1-9) contains the anuvākyās and yājyās of the vapā, purodāśa and havis offerings of many animal sacrifices. Āp. (XIX. 16-17) deals with kāmya animal sacrifices. Āśv. III. 7 gives the anuvākyās and yājyās of a group sacrifice (Aikādaśina) of eleven animals²⁵²⁸ to Agni, Sarasvatī, Soma, Pūṣan, Br̥haspati, Viśve Devas, Indra, Maruts, Indra-Agni, Savitṛ, and Varuṇa; while Āśv. III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

These follow the procedure of the nirūdhapaśubandha sacrifice and are all passed over here.

2528. The Aikādaśina animal sacrifice is a special form of the animal sacrifice, for which Ap. XIV. 5-7 may be consulted. It follows the procedure of savanyā paśu (Jai. VIII. 1. 14). In this there may be thirteen yūpas for eleven paśus or only one yūpa for all paśus. Eleven yūpas are the ordinary ones, the 12th is called upaśaya, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called pātnivata and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i. e. the southern-most is the tallest of all. The paśu tied to the pātnivata is meant for Tvaṣṭr, but it is let off and ḫjya is offered. Jai. (II. 3, 19) concludes that when the Vedic text says 'after carrying fire round the pātnivata victim, it is let off', only a special matter is laid down concerning the pātnivata victim. He further says (in IX. 4. 56-60) that the ḫjya offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide Kāt. VIII. 8. 27 ff. If there be more yūpas than one, then the saṃskāras from añjana to parivyāpa (surrounding with a girdle) are all to be done on one, then on another and so on. Vide Jai. V. 2. 7-9.



A B C D = Mahavedi in soma-yuga
 a b c d = Ordinary vihara
 A II = Ābhavaniya fire
 D A = Dakṣinagni
 G = Garhapatya fire
 Br = Brahman priest seat
 Y = Seat of sacrificer
 P = Seat of wife
 ag = Agnidhra's seat
 h = Seat of hotr
 u = Utkara
 Pr = Pranīti water
 Br 1 = Seat of Brahman when stotras are chanted in sadus
 Y 1 = Seat of yajamāna when stotras are chanted

Br 2 = Seat of brahma at time of Paśu offering
 Y 2 = Seat of yajamāna at time of Paśu offering
 औ = औदृशी post
 उ = place of उद्भाव when chanting
 प्र = place of प्रस्तोता when chanting
 प्रति = place of प्रतिहती when chanting
 मै = Seat of मैत्रावरण in सदस्
 पि = पिण्डप
 अष्टव्याद = अष्टव्यादपिण्डप
 हो = होदृष्टिप
 :: = four उपरथ holes

CHAPTER XXXIII

AGNIŞTOMA²⁵²⁹

Sacrifices are often divided for convenience into *isti*, *paśu* and *soma*. According to Gaut. VII. 21 and Lāṭ. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agniṣṭoma, Atyagniṣṭoma, Ukt̄hya, Sodāśin, Vājapeya, Atirātra and Aptor-yāma. The Agniṣṭoma is the model (*prakṛti*) of all soma sacrifices. The Agniṣṭoma is a one day (*alkāhika* or *ekāha*) sacrifice and it is an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called *ekāha*), those that are celebrated for more than one day up to twelve (and so called *ahīna*), those that extend over more than twelve days (and are called *Sattrā*). The dvādaśāha is both a *sattrā* and an *ahīna*.²⁵³⁰ The Jyotiṣṭoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, madhuparka, dīksānilyesti, consecration of the sacrificer (*dīksā*); (2nd day) Prāyanlyā *isti* (i. e. opening *isti*), purchase of *soma*, ātitheyestī (*isti* offering hospitality to *soma*), Pravargya,²⁵³¹ Upasad (homage twice a day in the morning and evening); (3rd day) Pravargya and Upasad twice again; (4th day) Pravargya and Upasad, Agniprāṇayana, Agniṣomapraṇayana, havirdhāna-prāṇayana, animal sacrifice; (5th day called *sutya* or *savaniya*) pressing of *soma*, offering it and drinking it in the morning, mid-day and evening, the udāyanilyā (concluding *isti*), avabhṛtha (final purificatory bath). In the following pages only a skeleton outline of

2529. Vide Tai. S. I. 2-4, III. 1-3, VI. 1-6, VII. 1, Tai. Br. I. 1. 1, I. 4. 1, and 5-6, I. 5. 4, II. 2. 8, Sat. Br. III-IV. Ait. Br. 1-15, Ap. X-XIII and XIV. 8-12, Kāt. VII-XI, Baud. VI-X, Āśv. IV-VI, Satyāḡha VII-IX, Lāṭ. I-II.

2530. Vide Jai. X. 6. 60-61 for *sattrā* and *ahīna*. ‘एकेन शङ्का योगाद्विकाहत्वम् । इष्ट्यादिभिरहीनस्वं प्राणद्वादशाहात् । स तु कथमप्युभयात्मा । तदवधिकमेव चासहस्रसंवर्त्सरं सततकालयोगनिमित्तं सत्रत्वम् । हविर्विशेषयोगादिष्ट्यादित्वमिति ।’ तत्त्वबातीक p. 471 on जै. II. 2. 2.

2531. एका दीक्षा तिन्न उपसदः पञ्चमीं प्रसूतः । तिस्रो वा दीक्षास्तिन्न उपसदः उपसदः । सप्तमीं प्रसूतः । चतुर्थो वा दीक्षास्तिन्न उपसदः उपसदः । अंप. X. 15. 1; also आश्व. IV. 2. 17 एका तिस्रो वा दीक्षास्तिन्न उपसदः सूत्यमहरूत्तमम् । Vide Jai. VI. 5. 28-29 where Sabara and Kumārila seem to disagree.

Agnīṣṭoma is presented, derived from the principal Śrauta sūtras. Jai. in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanayana is, since the word brāhmaṇa in Tai. S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agnīṣṭoma is so called because in it Agni is praised or because the last chant (*stotra*) is addressed to Agni.²⁵³² It is to be performed in *vasanta* (spring) every year and on the New Moon or Full Moon day (Āp. X. 2, 5 and 8, Kāt. VII. 1. 4 and Sat. VII. 1 p. 562). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, cāturmāsyas and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādhāna (Āśv. IV. 1. 1-2 and Sat. VII. 1. p. 556). Jai. (V. 4. 5-9) also states this as the view of some. Jaimini, however, declares that all modifications of the Agnīṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called *somapravāka* (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāṇḍya Br. I. 1. 1, Drāhyāyāna Śr. I. 1. 10, Āp. X. 1. 1). He invites the principal four or all the 16 (or 17, including 'sadasya') priests (*ṛtvij*), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered inaudibly wherein the priests are invoked as if they were divinities and the portion *asau mānuṣah* or *tvam mānuṣah* is uttered loudly.²⁵³³ When the priests come madhuparka is offered to them. The sacrificer goes to the king (of the country) to ask for a sacrificial ground (*devayajana*), even if he has one already, with the formula 'god Varuna, give me devayajana'.²⁵³⁴ This is a mere

2532. स वा एषोऽग्निष्टोमस्तं यदस्तु ब्रह्मसाक्षात् ग्रीष्मो मस्तम् ग्रीष्मो मस्तम् सन्तम् ग्रीष्मो मस्तम् हत्या-क्षमते परोक्षप्रिया हृषि देवाः। ऐ. ना. 14. 5; अग्निष्टोमः प्रथमयज्ञः। आप. X. 2. 3; यज्ञायज्ञिपर्य स्तोत्रे अग्निस्तुत्या यस्य संरथा सोऽग्निष्टोमः प्रथममाहर्त्यः। com. The Yajūñyajñiya is Rg. IV. 48. 1-2 (यज्ञायज्ञा वो अग्नये &c.) = सामवेद (उत्तरार्चिक) I. 6. 1-2.

2533. 'अग्निर्मे होतादित्यो मेषध्वर्युश्चन्द्रमा मे ब्रह्मा पर्जन्यो म उद्भवता... हत्युपांषु देवतावेशनम्। असौ मालुष हत्युच्चर्वते। आप. X. 1. 14; 'अग्निर्मे दैवयो होता त्वं मालुषः। &c. ना. V. 1.

2534. देवा हत्यन्तेऽस्मिन्निति देवयजनं सकलप्रयोगाङ्गस्तो धूमिपदेशः। com. on काट्या. VII. 1. 10.

form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion²⁵³⁵ (*vimūṭa*, a four-cornered mandapa) is erected, the central ridge and the covering bamboos of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (*sālā*) may be built, twenty *aratnis* long and ten *aratnis* wide (Kāt. VII. 1. 19-25, Āp. X. 5. 1-5, Baud. VI. 1). A shed for cooking the *vrata* food is erected to the south of the pavilion and another to the west for the patni (wife of the sacrificer). The sacrificer while in his house implants his gārhapatya and śhavanyā fires on the arapis with a mantra 'ayam te yonih' (Vāj. S. III. 14., Tai. S. I. 5. 2), comes to the devayajana, enters (along with the priests and his wife) the mandapa by the eastern door with the arapis in his hand, and touches the central post of the pavilion. The things that are required (*sambhārāḥ*)²⁵³⁶ are also brought to the pavilion. In the pavilion a *vedi* is prepared and fires are established after being produced by attrition. Offerings of ājya with the *sambhārayajus* formulas (Tai. Ā. III. 8), with the *sapta-hotṛ* formulas (Tai. Ā. III. 5) are made and also a *yūpāhuti* is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3-11) establishes that it is the sacrificer (and not the adhvaryu) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII. 1. p. 587 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an *udumbara* twig, then he bathes in a reservoir of water or in a *kunda* after putting a golden piece in it with mantras, performs ācamana and drinks water as a consecration.

2535. The pavilion is called *prāgvāṁśa* or *prācīnavāṁśa* and according to some it is 16 *prakramas* long (from west to east) and 12 *prakramas* wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Āp. X. 5. 5.

2536. Baud. VI. 1 enumerates thirteen requisites (*sambhāras*) that the *yajamāna* brings with him and thirteen more which are placed round about the wife.

All these from paring nails (called *apsu-dikṣā*)²⁵³⁷ except the cutting of hair are also undergone by the wife at the instance of the *pratiprasthātṛ* priest (but without mantras). The *adhvaryu* hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the *prāgvamīśa* he partakes of food (rice)²⁵³⁸ mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (*navaṇīta*) with two bunches of *darbha* grass and smears himself thrice with them beginning from the face. He applies collyrium with a *darbha* blade twice to the right eye and once to the left or thrice to both. The *adhvaryu* performs the purification (*pavana*) of the sacrificer outside the *prāgvamīśa* to its north by three bunches of seven *darbhas* each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying *añjana* and purification) without mantras at the instance of the *pratiprasthātṛ*. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows *diksanyā isti*²⁵³⁹ which is so called because it effects a *samskāra* in the man intending to sacrifice and because after it is performed he is entitled to be called 'dikṣita'. The conclusion in Jai. V. 3, 29-31 is that a man becomes a *dikṣita* at the end of the *diksanyā isti* and has thenceforward to observe the rules laid down for a *dikṣita* and that one does not become a *dikṣita* by being given the staff or the girdle &c. At first six *āhutis* called *diksāhutis* are offered, four with *ājya* taken from the *dhruvā* into the *srūva*, 5th with the *srūc* and the sixth is called *pūrṇāhuti* and is offered with *srūc* (in which twelve ladlings with *srūva* have been made). These six *āhutis* are called 'audgrahana' (Ap. X. 8. 7 and com. on Sat. VII. 1. p. 591) or 'audgrabhana' (Kāt. VII. 3. 16). In the *diksanyā isti* a cake

2537. For the word 'apsudikṣā', vide Kāt. VII. 2. 7. According to Baud. the hair of the wife also is cut (VI. 3). The com. on Sat. VII. 1. p. 587 makes the interesting remark that according to the *sūtrakāra* the *adhvaryu* himself pares the sacrificer's nails, but that as in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

2538. According to some the meal takes place before the cutting of hair (vide Ap. X. 6. 10).

2539. दीक्षायपेजना हृषिदीक्षणीय। com. on आ॒ष्व. IV. 2. 1; शब्द on Jai. V. 3. 31 says 'दीक्षणीयेति तादृर्घ्यकरि समारब्ध्या भवति'.

prepared on eleven potsherds is offered to Agni-Viṣṇu (or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model iṣṭī (such as observing a vrata, the girding up of the wife, cutting off a portion for yajamāna, phalikaranahoma, cooking anvāhārya rice as fee for the priests, samiṣṭayajus) are omitted in this iṣṭī (Baud. VI. 3 mentions ten matters that are omitted, Āp. X. 4. 12, Sat. VII. 1. p. 575). According to Jai. VIII. 1. 3-10 the several actions done in the model iṣṭī are not to be extended to somayāga unless the vedic texts expressly say so, and Jai. X. 1. 4 establishes that there is no ārambhanīyā iṣṭī in dīksanīyā and other iṣṭīs of somayāga. The dīksanīyā ends with the patnīsamnyājas and the eating of the 2nd idā (Sat. VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to Āp. X. 4. 9 everything is said inaudibly till the agniṣṭomīya rite. According to Kāt. (VII. 2. 31-32) the voice reaches the highest pitch in the dīksanīyā iṣṭī, the mantras in the prāyanīyā and ātithyā iṣṭīs are in a lower tone than in the dīksanīyā and the upasad mantras are repeated inaudibly. The dīksā (consecration) of the sacrificer and his wife proceeds as follows:²⁵⁴⁰ To the south of the ḫavanyā two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, Kāt. VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and muñja grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the vedi, and if he wants at any time to scratch

2540. All these several actions in the dīksā are done to the accompaniment of mantras as in Vāj. IV. 9 ff. and Taf. S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.

his body he does so with that horn. Jai. (XI. 4. 48-49) declares that the mantra is to be repeated only once even if the *yajamāna* feels the desire to scratch several parts of his body at the same time. The *adhvaryu* gives a staff of *udumbara* (or of some other sacrificial tree) which is as high as the sacrificer's mouth (or chin), which he raises up and keeps on his right shoulder. While the *adhvaryu* is doing these things for the *yajamāna*, the *pratiprasthātṛ* does the same things for the wife (without mantras) except that she has the *yoktra* girt round her upper garment, that her head is covered by a *jāla* (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and *adhvaryu* repeat long passages wherein the word *dikṣā* occurs frequently (Ap. X. 10. 6 and X. 11. 1), and the *adhvaryu* makes him repeat the *sambhāra-yajus* mantras (Tai. Ā. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the *pratiprasthātṛ*) other than the *adhvaryu* inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a *ksatriya* or *vaiśya*, the announcement was still to be 'this brāhmaṇa²⁵⁴¹ &c.', since after *dikṣā* a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Sat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. *Dikṣā* takes place in the afternoon (Ap. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The *adhvaryu* directs the milking of two cows to supply milk for

2541. अथैनं त्रिरूपांश्वावेदयति त्रिरूचैरदीक्षिणायं ब्राह्मणोऽसावसुष्य पुत्रोऽसुष्य पौत्रोऽसुष्य नसासुष्याः पुत्रोऽसुष्याः पौत्रोऽसुष्या नसेति । ब्राह्मणो वा एष जायते यो दीक्षते । तस्माद्ब्राजन्यवैश्याण्ये ब्राह्मण इत्यावदयति । आप. X. 11. 5-6; compare कात्या. VII. 4. 11-12, Baud. VI. 5, Sat. VII. 1. p. 597. The reference by name will be like the following 'अदीक्षिणायं ब्राह्मणो गोपीनाथशर्मा वासिष्ठो गणेशशर्मणः पुत्रः केशवशर्मणः पौत्रः कृष्णशर्मणो नसा यसुनाकायाः पुत्रो लक्ष्मीदायाः पौत्रो रुक्मणीदायाः नसेति ।' com. on Sat. or one may say 'यसुनादेष्याः पुत्रः' &c.

the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This vrata (observance) of subsisting on milk is declared by Jai. (IV. 3. 8-9) to be *kratvartha* (an obligatory rule) and not *purusārtha* (recommendatory). Vide also Jai. VI. 8. 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the gārhapatya and the other (for the wife) was heated on the daksīna fire. A ksatriya or vaiśya sacrificer could take gruel or āmikṣā respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not diksitas were not to see him when taking his milk or other vrata diet. The wife was also to take her milk or other diet in her own place. Vide Āp. X. 16 and Kāt. VII. 4. 19-34 for details. The diksita and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the diksā (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not²⁵⁴² to speak with women or śūdras nor should a śūdra follow him. If he is obliged to speak to a śūdra he should do so by employing a messenger belonging to the three higher varṇas. He may speak to or bless another, but he was not to bow to another, even if the latter was his ācārya or father-in-law or a king. No one was to touch him or to address the diksita by his name (but use only such terms of address as 'bhoh', 'diksita' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

2542. Āp. X. 12-15, Baud. VI. 6 give long lists of the observances for a diksita out of which a few are set out above.

western door, nor does he perform the daily agnihotra, nor vaiśvadeva nor offering of bali nor perform the darśapūrṇamāsa istī (Jai. XII. 1. 19-23), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word 'canasita' when addressing a brāhmaṇa and the word 'vicaksana' when addressing a kṣatriya or vaisya (vide Ait. Br. I. 6). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff (except when answering calls of nature). No one is to eat the food given by a dīkṣita till the agnisomīya victim or its omentum is offered. It is recommended by all the sūtras that dīkṣā (consecration) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean (vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13-15). Every day (while the dīkṣā lasts) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dīkṣita is allowed to go himself or to send agents called (santhāra) ²⁵⁴³ to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey (vide Āp. X. 19. 6-16).

After the day (or days of dīkṣā), the next day the first rite is the prāyanīyā ²⁵⁴⁴ (opening) istī. In this istī caru (rice) cooked in milk is offered to Aditi (Jai. IX. 4. 33-40) and four offerings of ājya to four more deities viz. Fathyā Svasti, Agni, Soma and Savitṛ in the four directions (viz. east, south, west and north) respectively. Caru is offered to Aditi in the centre. Agni Sviṣṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no ājyabhāgas are offered in this istī, but according to Kāt. VII. 5. 15 they are offered. The priests that officiate in this istī should as far as possible officiate in the Udayanīyā (concluding) istī. The rites of this istī end with the first Samīyu, ²⁵⁴⁵ but there is no patul-samīyāja and no samistāyajus.

2543. तस्मादीक्षितो द्वादशाहं भूति बन्धित। यज्ञमेव तत्सभरतीति विज्ञायते। पूषा सन्धेति सनीहारान् संज्ञास्ति। आप. X. 18. 4-5, vide कात्या. VII. 5. 3-4.

2544. प्रतिपद्यन्तेऽनया यज्ञं दीक्षिता द्रुति प्रायणीया। com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38-42 for the propositions that the prāyanīyā ends with the first samīyu and the āstīthya with the first idā.

The puronuvākyā verses in this iṣṭi become the yājyā verses in the udāyanīyā iṣṭi and vice versa (vide Āśv. IV. 3. 2 for them). He keeps aside in a well-known place in the prāgrāṁśa the cooking pot (from which the leavings of rice sticking to the bottom are not removed according to some), the meksāna and the barhis (except the prastara) for use in the udāyanīyā. Jai. (XI. 2. 66-68) refers to this use of niskāsa in the udāyanīyā iṣṭi.

Then comes the purchase of soma (referred to in the Brāhmaṇas and Sūtras as ' rājan '). Soma is purchased from a brāhmaṇa of the Kutsa gotra or from a śūdra (Āp. X. 20. 12 allows it to be purchased from any brāhmaṇa).²⁵⁴⁶ Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this (weeding) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter's sons should do the weeding out nor does anyone of these see it being done (Sat. VII. 1, p. 609). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthāṭ spread on the place where uparavas (four sounding holes) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the juhū four times ājya from the dhruvā ladle used in the prāyanīyā (or five times for those who are pañcavattins), ties a piece of gold by a blade out of the darbhās spread on the altar, puts down into the juhū the blade with the gold and makes an offering into the ahnvaniyā of that ājya (this offering is called hirāṇyavatī āhuti); he takes out the piece of gold, casts the blade (with which it was tied) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamāna come out. To the south of the eastern door of the sacrificial hall stands a hoifer (called somakrayāni), that is one, two or three

2546. राजानं कीणन्ति । आश्व. IV.4.1; कौत्सद्वाजानं कीणीयादन्यस्माद्वा ब्राह्मणादित्युक्तवाहप्यब्राह्मणादिति । आप. X. 20. 12 ; सेमविक्रियिण प्रपादयति कौत्सं शूद्रं वा । सत्याषाढ VII. 1. p. 606, where the com. remarks ' स च ब्राह्मणः कौत्सः कुत्सगोचः कुत्सितकर्मा वा । ... शूदः सच्छूद्रो गोपो नापितो वा । ... शाखान्तरे शमितुषेमविक्रियिणौ कुलालादित्याभ्यानात्कुलालोपि पक्षे । निषादुरथकारवद्य । वर्धमध्ययनमेतेषाम् । अयं च शूदो विशाभावे व्रह्यः । '

years ²⁵⁴⁷ old, is tawny, has yellowish brown eyes or is red (but has no red eyes), has not given birth to a calf, has no deficiency and is not tied (vide Āp. VI. 20. 2-5 and Sat. VII. 2, p. 623 for further details). The cow is not held by her ear or her foot is not tied by a rope (she may be held by the neck, if necessary). She is invoked by the adhvaryu (who is sitting) with a mantra 'cidasi' (Vāj. S. IV. 19, Tai. S. I. 2. 4. 1). The cow is led towards the north, the adhvaryu and yajamāna follow her. After she goes six steps, at her 7th step, the brahmā and yajamāna sit down to the cow's right, behind her sits the adhvaryu and the nestr priest to her north. They keep the golden piece on the spot where the 7th step is put by her (which is first covered with his folded hands by the adhvaryu) and make an offering of it to Aditi (adityai idam na mama). Taking the sphuṇa the adhvaryu draws lines round the 7th foot-print (once with a mantra, twice silently) from right to left (Āp. X. 23. 3 adds that lines are drawn also with the antelope horn of the sacrificer); the dust on the lines is gathered with the hand and put into a pot (sthālī) and handed over to the yajamāna who passes it on to his wife who invokes the cow with a mantra. He washes his hand (that has the piece of gold in it) on the 7th foot-print (of the cow), pours some water on the dust collected in a pot, divides the dust into three parts, one of which is placed on the cold ashes of the gārhapatya, the 2nd on the cold ashes of the āhavanlya and the third is given to the wife who places it in the house. The adhvaryu ties the piece of gold to his small finger (on which it must be at the time of āpyāyana and pressing of soma and at the time of taking the aṁśu and adābhya cups). The adhvaryu directs the sacrificer's servant to bring a piece of cloth for tying soma, another for covering it all round and a turban; the first is carried by the adhvaryu or yajamāna and the rest by the pratiprasthātr. They go with their faces to the east towards the soma which is in a four-wheeled cart

2547. अरुणयैकहायन्या पिङ्गाक्षया गवा सोमं कीणाति । quoted by Sahara on Jaimini III. 1. 12, who engages in a lengthy discussion about the purport of this passage. Vide ते. सं. VI. 1. 6. 7 'एकहायन्या, कीणाति । ... अरुणया पिङ्गाक्षया कीणात्येतद्वै सोमस्य रूपं स्वैयैवेन देवतया कीणाति ।' where other requirements are set out. The idea was that the cow (the price of Soma) was to resemble the soma beverage in colour as much as possible. Vide also Jai. IV. 1. 25. The cow was called somakrayāṇi as soma was purchased with it; सोमः क्रीपते यथा गवा सा सोमक्रयाणि says com. on Sat. VII. 2 p. 623.

covered all round and above with mats &c. Detailed rules follow how soma stalks (*amīsu*) are selected and taken with the hand, tied in the cloth and covered with the turban (Ap. X. 24-7-14, Kāt. VII. 7. 12-21). The yajamāna pays homage to soma and waits upon Aditi (Ap. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma²⁵⁴⁸ and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they higgle for the price of the soma (five times, beginning with a kalā or $\frac{1}{6}$ th or the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says 'soma is sold to you but offer me some other animals' and the adhvaryu replies 'yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.' Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer's right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text '*śvāna bhrājānghāre*²⁵⁴⁹ &c.' (Vāj. VI. 27, Tai. S. I. 2. 7. 1). Ultimately the gold piece and somakrayanī cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Ap. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to some the vendor is always struck with sticks and clods of earth (i. e. there is a show of seizing the soma from him and driving him away with sticks, vide Kāt. VII. 8. 27 also). The sacrificer's staff is handed over to the mātravaruna priest (vide Jai. IV. 2. 16-18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (*śakaṭa*) kept to the south (of the place

2548. The Sat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69-70) contains the higgling at length. Vide also Ap. X. 25. 1-16, Kāt. VII. 8. 1-21. Sat. (VII. 2. pp. 636-643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Śvāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered as the price of soma. Vide Sat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jainini (XII. 4. 5-7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (*samuuccaya*). Baud. VI. 14 enumerates them in one place.

where soma was bought) that is washed, is covered with a mat or the like and has all its parts complete. The adhvaryu spreads on the box of the cart a black antelope-skin with the neck portion to the east and hairy side upwards, places the soma thereon, covers it with another piece of cloth, ties a skin to a staff as a flag. Two oxen are yoked to the cart, the Subrahmanyā priest (an assistant to the udgātr) standing on the ground between the two shafts of the cart drives the oxen holding two palāśa branches in his hand (as whips). The adhvaryu touches the cart and directs the hotṛ to repeat a verse for soma that is bought (or being taken round) and directs the subrahmanyā priest to pronounce the Subrahmanyā invocation. The hotṛ stands three steps behind the cart between the two wheel-tracks, and while keeping his heels firm and unmoved throws up to the south with a verse (*tvam viprah*, Āśv. IV. 4. 2) clods (or dust) thrice with the forepart of his foot, then utters standing 'him bhūrbhuvaḥ svarom' and a verse 'bhadrād abhi śreyah prehi' (Āśv. IV. 4. 2). While following the moving cart between wheel-tracks he recites Rg. I. 91. 9-11, X. 71. 10, IV. 53. 7 (half) and stops. When the cart stops the hotṛ approaches the soma from the south side of the cart, and stands facing it. He touches the soma or the cloth covering it with two verses (called *paridhāṇiyā* viz. Rg. I. 91. 19 and VIII. 42. 3). Then the sacrificer touches the soma and comes to the sacrificial hall (*sala*) along with all the priests. The subrahmanyā priest recites the famous subrahmanyā litany²⁵⁵⁰ (which is an

2550. The formula is : 'सुब्रह्मण्योऽम्। सुब्रह्मण्योऽम्। सुब्रह्मण्योऽम्। इन्द्रागच्छ द्वितीया आगच्छ मेधातिथ्यमेष वृषणव्यस्य मने गौरावस्कन्दिक्षहल्यारथे जार कौशिक ब्रह्मण गौतम-ब्रह्मण एताशद्वे सुत्यां पाचद्वे स्पत्यात् । देवा ब्रह्माण आगच्छतागच्छतागच्छत । । लाट्यायन I. 3. 1 ff. and द्वादशायन I. 3. 3-5. Vide Śat. Br. III. 4. 17-20 for the formula and explanation, Ait. Br. 26. 3 (explains why this nigada is called subrahmanyā in the feminine gender), Tai. Br. I. 12. 3-4. This litany is required on the 2nd and following days of the Agnisoma and almost on all days of other Soma sacrifices. On the 2nd day, after the word गौतमब्रह्मण, the subrahmanyā says 'श्यहे सुत्याम्', on the 3rd day द्वचहे सुत्याम्, on the 4th day श्वः सुत्याम् and on the last day (soma-pressing day) अश्व सुत्याम्. Vide Jai. XI. 4. 27-29 about the indication of the day of soma in the Subrahmanyā in Dvādaśīha. As to the last sentence 'देवा ब्रह्मणी' there were divergent views. Some employed only आगच्छ मध्यवन्, others employed the word 'आगच्छु' before देवा ब्रह्माण. Śabara on Jaimini XI. 4. 27 shows that he accepted 'सुत्यामागच्छ मध्यवन्' as the text of the call. Vide Drāhyāyana I. 3. 10-12 for the views. Pāṇini (I. 2. 37-38)

invitation to Indra). According to Lāt. I. 3. 1 this litany is recited after the performance of ātithyā iṣṭi, but according to Āp. and Kāt. it is recited before Ātithyā. At the time of each upasad the subrahmanyā litany is recited (Sat. VII. 4. p. 676). According to Lāt. the subrahmanyā stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is 'O Subrahmanyā (Indra who protects excellent prayers), come, O Indra! O Lord of *hari* (bay) steeds! Ram of Medhātithi! Menā (wife or daughter?) of Vṛṣaṇāśva! Attacking buffalo! Lover of Ahalyā! O Kauśika! O brāhmaṇa! Thou who callest thyself Gautama!'. Then he should state 'in so

(Continued from last page)

gives rules about the accents of the Subrahmanyā. According to Lāt. and Drāhyāyaṇa I. 3. 17 the subrahmanyā litanies after the upasads are finished are recited near the utkara outside the altar. The priest takes breath at each of the first two words (सुब्रह्मण्योऽय), then again after मेरे and after जृचाण. This invocation is repeated thrice (Āp. X. 28. 6, Lāt. I. 3. 10). On the Agniṣṭomīya day (day before pressing) before the reference to sutyā, the words 'asan yajate' (this, so and so, offers sacrifice) occur and the names (nākṣatra, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words 'father of such and such a son &c.'. Manu IX. 126 refers to this last. In Rg. I. 51. 1 and I. 52. 1 Indra has the appellation 'meṣa' and there is a legend that Indra became a ram and drank the soma of Medhātithi Kāṇva. In Rg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhātithi Kāṇva. In Rg. I. 51. 19 Indra is spoken of as born of the Menā of Vṛṣaṇāśva (menābhavo vṛṣaṇaśvanya) and Sāyayā quotes the Tāṇḍya that Menā was the daughter of Vṛṣaṇāśva. Indra is addressed as Kauśika in Rg. I. 10. 11. The legend of Indra's love for Ahalyā, the wife of Gautama, is well-known. Vide Rāmāyaṇa I. 48 and Viṣṇupurāṇa I. 9. 21. Jaimini (in IX. 1. 42-44) states that when the Subrahmanyā litany is uttered in Agniṣṭom and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that yājñikas do substitute other words viz. they says 'अग्ने आगस्तु रोहितान्व बृह-ज्ञानो धूमकेतो जातवेदो विचर्षण इति ।'. Kumārila Bhaṭṭa in his Tantravārtika (p. 208 on Jai. I 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahalyā means the night एवं समस्ततेजाः परमैर्वर्यनिमित्तेन्द्रशः द्वार्यः सप्तितेश्वरहनि लीयमानतया रात्रेऽहल्याशब्दवाच्यायाः क्षयात्मकजरणहेतुत्वाज्जीर्यस्यस्माद्बेनेवोदितेनेत्यादित्य एषाहल्याजार उच्यते ।. Vide Haug's tr. of Ait. Br. pp. 383-84, S. B. E. vol. 26, p. 81-82.

many days, to the soma feast.' Then he adds 'Ye Gods and brāhmaṇas! come hither!' While the Subrahmaṇya is being recited the sacrificer mutters certain prayers (Āp. X. 28. 5). Near the eastern door of the prāgvartī the pratiprasthātr stands holding by the ear a goat (as a present to king Soma) that has white and dark spots of hair or red and dark ones, that is hornless, fat and bearded. The cart is stopped to the east of the prāgvartī with its shafts to the east or north, the yoke-pins are taken out, the oxen are released from the yoke (or only one ox, the northern one, is released). While this is being done preparations are made for ātithyestī to receive hospitably as a guest king Soma. The adhvaryu and three other priests make ready a stool or couch (āsandī) of udumbara wood, having feet as high as the navel, with a board one aratni square plaited with cords of muñja grass, on which a black antelope skin is spread. On this the soma is placed after being taken out of the cart. Soma thus seated on the couch is brought inside the sālā by the eastern door, is taken to the west of the āhavaniya and established to the south of the āhavaniya to the east of the seat of the brahmā priest. Then follows the work of ātithyestī. The wife quickly takes out the materials for a cake on nine potsherds for Viṣṇu (who is the principal deity in this istī). In all istis (in Agnistoma) after the dīkṣāniyā up to udayanīyā (the concluding istī) there is no agnyanyādhāna, no taking up of vrata, no subsisting on fast food, no gifts and no choosing of brahmā. There are only five prayāja offerings and no anuyājas.²⁵⁵¹ Fire is produced by attrition, and the isti comes to an end after the first idā. For details see Āp. X. 30 and Kāt. VIII. 1. After the idā is eaten there is tānūnaptra, a solemn covenant made by the sacrificer and the priests pledging themselves in the name of Tanūnapat (the mighty blowing wind, that is the witness of all living beings) not to injure each other. They make this²⁵⁵² covenant by touching simultaneously clarified butter taken in a vessel of kāṁsya or in a camasa from the ājya in the dhruvā ladle used in the ātithyā and placed on the southern hip (south corner of west side) of the altar. That clarified butter used for this covenant is shaken by the adhvaryu and is kept by him in a vessel (which is not earthen-ware) in a well-known spot

2551. Vide Jaimini X. 7. 38-39 and 40 for the proposition that there are no anuyāja offerings in ātithyestī and that it ends with idā.

2552. अनाधृष्टमसीति यजमानसपदशा ऋतिवजस्तानुन्तरं समवस्थान्ति । आप. XI. 1. 2. Vide also Sat. VII. 3. p. 660.

and is given mixed with the fast milk (*vrata-dugdha*) to the sacrificer in the afternoon (for eating). Then follows the *avāntara-dikṣā* (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the *śhavanyā* fire (with 'agnे vratapāś' Vāj. S. V. 6), the wife also silently offers a fuel-stick in *gārhapatya*; he touches water heated in a vessel called *madanti*, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the *madanti* water and together with the sacrificer strengthen²⁵⁵³ the soma stalks with their hands holding golden pieces with the mantra 'āṁśur-āṁśu' (Vāj. S. V. 7, Tai. S. I. 2. 11. 1). Then they place their right hands one after another on the *prastara* which is on the southern end of the *vedi* with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called *nihnava*, according to Āp. XI. 1. 12 and Kāt. VIII. 2. 9). *Nihnava*²⁵⁵⁴ is a kind of salutation to Heaven and Earth.

Then follows *Pravargya* and after that *Upasad* or the *Upasad* may precede *Pravargya* (Āp. XI. 2. 5, Sat. VII. 4. p. 662). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more *Pravargyas* and *Upasads*.²⁵⁵⁵ The same *barhis*, *prastara* and *paridhis* employed in the *ātithyā* are used in the *upasads* and in the rite of *Agniṣomīya paśu*.

Pravargya is separately dealt with in most *sūtras*, as in Āp. XV. 5-12, Kāt. XXVI, Baud. IX. 6 ff. It was supposed to provide the sacrificer with a new celestial body²⁵⁵⁶. It was an

2553. This is called 'āpyāyana' (strengthening or increasing), which according to com. on Āp. XI. 1. 11 and Sat. VII. 3. 661 means 'touching with a mantra' or according to others 'spinkling with water'. Vāj. S. V. 7, and Tai. S. I. 2. 11. 1 read अशुरंगुष्ठे वेव सोमात्यायतामिन्द्रायैकपथनविदे, in which the word 'āpyāyatām' occurs.

2554. निष्ठबो नाम नमस्कारः आवाप्तिविभ्यामेव तज्जमस्तुपर्यादिति वर्णनात् । तेन पाणिनिधानं नमस्काराज्ञातिरूपेण कर्तयन् । com. on आश्व. IV. 5. 7.

2555. एवं सायंप्रातः प्रवर्ग्येपसद्रभ्या प्रचरन्ति । इुपसस्के पदकृत्वः । एहुपसस्के द्वावशक्त्वः । द्वावशोपसत्के चतुर्विशातिकृत्वः । आप. XV. 12. 5.

2556. सोद्देव्ययोन्या आहुतिभ्यः संभवति ऋब्ययो यजुर्मयः सामसयो वैवृतयो वृद्ध-मयोऽसूतमयः संभूय देवता यज्ञक्रतुना अप्येति..... यश्चैव विद्वानेतेन यजते । ऐ. आ. IV. 5.

independent rite by itself (*apūrva*) and was not the modification of any other rite (vide com. on Kāt. XXVI. 2. 5). It appears from Āp. XIII. 4. 3-5 that the Pravargya rite was not necessarily performed in every Agnistoma. The gharma is styled Saṁrāṭ in Vāj. S. 39. 5, is identified with the sun, is said to be the head of Yajña and the hot milk was divine life and light. Vide Ait. Br. IV. 1, Śat. Br. XIV. 1-4, Tai. Ār. IV. 1-42, V. 1-12; and Haug's translation of Ait. Br. pp. 41-43 (note), S. B. E vol. 44, Intro. XLVI-L. An earthenware vessel, one span in height, is made, the middle of which is contracted (like a mortar), which has a rim or belt (mekhalā) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called mahāvīra and it resembles three pots placed on one another. There are two other earthenware vessels (which are called mahāvīra). There are also two milking bowls (*pinvana*) and two round plates called rauhina for baking two cakes. All the three are heated with the fire of horse dung kindled at the gārhapatya (or daksina according to some) fire, baked in a square pit like ordinary pans and then taken out. The two purodāśas baked on the round rauhinās are offered into fire in the morning and evening to Day and Night respectively. The vessel called mahāvīra is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal mahāvīra is the first vessel and the other two are not to have the different processes performed on them (they are *upracaraniyu*, Āp. XV. 6. 11). These other two are kept covered with cloth on the big āsandi to the north of the stool on which soma is placed and to the south of the āhavaniya (Kāt. XXVI. 2. 17). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the mahāvīra is called 'gharma', of which offerings are made to Aśvins, Vāyu, Indra (with Vasus and Rudras and Ādityas), to Savitr, Brhat-pati, Yama. The sacrificer drinks (the priests only smell) the remainder by the upayamani. The hotṛ repeats several mantras at various stages from the time the mahāvīra is placed on the raised platform up to the time when the hot milk is offered and the priest called prastotṛ chants sāmans. The whole of this ceremony is called Pravargya. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife's shed also is so screened and she is to sit in her

shed (and not to see the mahāvīra,²⁵⁵⁷ but at a later stage she looks at it and repeats a mantra, Kāt. XXVI. 4. 13). Whatever wooden pātras are required in this rite they are²⁵⁵⁸ made of udumbara and the cords are made of muñja grass. The paridhis were thirteen and of vikankata and the fuel-sticks for boiling the gharma were to be of the same wood or of khadira, palāsa, udumbara and a few other trees. There were three black antelope skins to be used as fans and two rukmas (plates or bars) of gold and silver, two *vedas* (bunches of kuśa), one of which has its ends cut off. Special rules are laid down about the clay out of which the mahāvīra vessel is to be made (vide Āp. XV. 1. 9 ff.) viz.²⁵⁵⁹ it was to be dug from a pit to the east of the āhavanīya fire; with that earth was to be mixed the dust dug by a wild boar and the clay from an ant-hill, pūtika (a plant), the hair of a goat and of a black antelope skin; on it an ajā (she-goat) was to be milked. The clay so mixed is to be carried only by men of the higher castes and hot water is to be poured on the clay only from madanti vessels²⁵⁶⁰ in order to mix the various ingredients. No śūdra nor woman is to look at all this. Two vessels for milking the cow and the she-goat are made of this very clay. The Mahāvīra is to be lifted up only with two wooden pieces like tongs (called parisāsa or śapha) and never otherwise. The āsandī (stool or chair) on which the mahāvīra is to be placed is bigger than the one for king Soma (thereby bringing out its super-eminence as samṛāṭ) and it is placed north of the seat for Soma. Two kharas (mounds covered with

2557. The pravargya was an awful and mystic or recondite affair and so the wife was not to see it. 'उयो ह्यार्थं प्रवर्ग्यः' com. on Āp. XV. 5. 4.

2558. For the pātras and things required vide Kāt. XXVI. 1. 2 and 2. 10 and Āp. XV. 5. 7-20. Vide also Śat. Br. XIV. 1. 2 and com. on Kāt. XXVI. 1. 1.

2559. The Śat. Br. XIV. 1. 1. 10-11 explains by a legend the names gharma, pravargya, mahāvīra and samṛāṭ. तद् (विल्णोः शिरः) षुक्किंति पपात् । तत्पतित्वासावादित्येऽभवदथेतः प्राडेव प्रावृज्यत तथाऽषुक्किंत्यपतत्तसमाद्धमींथ यत्पत्तवृज्यत तस्मात्पवर्ग्यः । ते देवा अबुवन् । महान्धत नो वीराऽपाकीति तस्मान्महावीरस्तथ यो एसो ध्यक्षरत्तं पाणिभिः संसद्युक्तस्मात् समाद् । इत्यथ XIV. 1. 1. 10-11. The Śat. Br. further on (XIV. 1. 1. 18ff.) says that Dadhyān Ātharvāya knew the doctrine of Pravargya (called Madhu) and imparted it to Agvins and refers to Rg. I. 116. 12.

2560. In the Pravargya wherever water is to be used it is hot water and taken from the madanti vessel. According to Kāt. VIII. 1. 11 wherever after the avāntarādikṣā water is required it is to be taken from the madanti (and it is to be hot) till the time when the sacrificer loosens his clenched fists.

sand) are made to the north of the gārhapatya and of the abhavaniya and a third mound (called ucchista khara) is made in the north-east of the prāgvamīsa, having a channel outside (the sālā) for wiping off the leavings. A silver blade or plate of one hundred raktikās (berries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gārhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikankata wood (paridhis) are laid round the Mahāvīra by the adhvaryu and pratiprasthātr, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Āśv. IV. 6. 3 the hotṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the pūrvā patala) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the hotṛ when the cow is being milked (they are called uttara patala). Vide Āśv. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44-46 and Jai. III. 3. 32-33 the Pravargya was not to be performed at a sacrificer's first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasad are combined and gone through in the morning and on that day takes place the ' udvāsana ' (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedi, the principal mahāvīra vessel as the head is placed close to the front side of the navel of the uttaravedi, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (śaphas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kāt. 26.7.14 ff. According to Āp. XV. 11. 10-13 the yajamāna and some of the priests viz. hotṛ, adhvaryu, brahmā, pratiprasthātr and agnidhra drink the remainder of the milk (gharma) from the upayamani (a large wooden spoon).

When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12, 13). According to Sat. Br. XIV. 3. 1. 32 ff the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotṛ, the she-goat to ḍagnīdhra and a pregnant cow to brahmā.

*Upasad*²⁵⁶¹ is an iṣṭi. The several processes such as agnyanvādhāna found in the darsa-pūrṇamāsa are not performed in this iṣṭi, but a start is made from the carrying forward of the pranītā water. Offerings of clarified butter are made in this iṣṭi to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhr̥t ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhutis of ājya to these there are the upasad āhutis with the mantra 'yā te' &c. Vide the com. on Kāṭ. VIII. 2. 35 for all details. All actions done after the ātithyā iṣṭi such as the strengthening of soma, the nimbava, the recital of the subrahmanyā litany take place in each upasad (performed in the morning and afternoon for three or more days). There are no ājyabhāgas, no prayājas nor anuyājas and no offering to Agni Svistakṛt (Āśv. IV. 8. 8.). The three verses, Rg. VII. 15. 1-3, are repeated thrice each, so as to make nine kindling verses (sāmidhenis) in the morning and Rg. II. 6. 1-3 (repeated thrice) are sāmidhenis in the evening. Upasad offering is made by the sruva ladle with the mantra 'yā te agne ayahśayā tanūr'²⁵⁶² (Vāj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting 'rajahśaya' for 'ayahśayā' and on the 3rd day with 'hariśayā' for 'ayahśayā'.

2561. According to the com. on Sat. VII. 4. p. 665 the word is derived from 'sad' (to shatter) with 'upa' and means 'that by which the allied cities became shattered'; 'उप उपगतानि संगतानि एतात्मानि पुराणे विशीर्णानि भवन्ति यथा सोपसत् । उप उपगताः स्वेन सह मङ्गला अपि भ्रातृया विशीर्णा भवन्ति यजमानस्य यथा सा । . . . लेषामसुराणां तिस्मः पुर आसन्नित्यब्रोपसद्विषयिण्यरूपाचिका प्रसिद्धा ।'. Vide Kaus. Br. VIII. 8 for the legend.

2562. या ते अये अयःज्ञाया तनूर्विष्टा गङ्गेष्टा । उपं वचोऽपावधीरवेषं वचोऽपावधीस्त्वाहा । चाज. सं. V. 8. The Tai. S. I. 2. 11. 2 reads 'या ते अयेऽयज्ञाया र्जाज्ञाया इराज्ञाया'. Vide Jai. II. 1. 48 for the proposition that the very words तनूर्विष्टा &c. are to be connected with the words र्जाज्ञाया and इराज्ञाया (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.

The upasad mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Śat. Br. III. 4. 4. 3-4 (for the cities and their siege). Āp. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a ksatriya performing a soma sacrifice, on the first upasad a piece of iron should be placed in the sruva ladle and offered along with the clarified butter, on the 2nd upasad a piece of silver and on the 3rd a piece of gold should be so placed. The yājyās of the morning upasad become the anuvākyās in the afternoon and vice versa. Jaimini (X. 7. 43-46) establishes that Upasads are special iṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model iṣṭi. The procedure of upasad is like upāṁsuyāja (Śat. VII. 4. p. 666).

On the 2nd day of the upasads after the morning pravargya and upasad rites are performed the great vedi for the soma sacrifice is measured and made (Kāt. VIII. 3. 6, Sat. VII. 4. pp. 679-685 and Āp. XI. 4. 11). In front of the āhavanyā to the east a peg (śanku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 22) or according to Kāt. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i. e. the middle of the door) of the ordinary agni-śālā a peg is driven which is called antahpātyā (intermediate) or śūlāmukhiya (according to Baud.); 36 prakramas to the east from this peg another peg is driven, which is called yūpāvalīya (i. e. connected with the hole for yūpa). A cord is stretched between these two pegs and is called prsthā (spine). On both the south and north sides of the first peg (i. e. of antahpātyā) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called śroni (hips) of the mahāvedi is 30 prakramas²⁵⁶³ and the

2563. For prakrama vide p. 989 n. 2239 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Āp. XI. 4. 13. According to com. on Kāt. VIII. 3. 14 a pada is equal to two prakramas. Kāt. VIII. 3. 10 optionally allows 16½ prakramas on the north and south of the first peg i. e. the śroni (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given: 'त्रिशत्पदानि पश्चात्सिरश्ची भवति षट्त्रिशत्पदाच्ची चतुर्विंशतिः उत्तमाच्चिरश्ची', ते. सं. (VI. 2. 4. 5).

east side called *amṣa* (shoulders) is 24 prakramas and the length of the mahāvedi is 36 prakramas. A rope is passed all round the mahāvedi. Almost all the saṃskāras that are performed for the *vedi* in *darśapūrṇamāsa* are performed for the great *vedi* in *somayāga* (Sat. VII. 4. p. 685). An *uttaravedi* (a quadrangular platform raised high) is measured on the mahāvedi in its eastern part. This *uttaravedi* is on its west side (*śroni*) ten padas (i. e. five on the south and five on the north of the *prsthā*) and on its east side (*amṣa*) eight padas (some hold that the *uttaravedi* is 10 padas on all sides i. e. a perfect square). The *cātvāla* pit (i. e. its southern shoulder or the middle point of the southern side) is $1\frac{1}{2}$ padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvedi towards the west, while the *utkara* near which the *agnidhra* sits is 12 prakramas to the west of the *cātvāla*²⁵⁶⁴ (i. e. its western side or its middle) and one prakrama to the north of the line of the *vedi*. The *utkara* is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the *vedi* is between the *utkara* and the *cātvāla* pit. The *vedi* is prepared (i. e. its earth is loosened, clods are broken, roots taken out) with the *sphya*, a rib (of some holy animal) or an axe. For the *nābhi* vide at p. 1113 above. That day the *vedi* remains covered with the branches of *udumbara* or *plakṣa* tree.

On the next day both the *pravargyas* and *upasads* of the morning and afternoon are gone through in the morning. After the *udvāsana* of the *pravargya*, the bringing forward of the fire (*agnipranayana*) from the *āhavanīya* to the *uttaravedi* takes place. The fire placed on the *nābhi* becomes the *āhavanīya* for all actions in the *soma* sacrifice and the original *āhavanīya* becomes the *gārhapatya* (Ap. XI. 5. 9-10). *Kuṣa* grass, the fuel and *vedi* are thrice sprinkled with water and the *vedi* is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the *agnisālā* and placed in the mahāvedi, one about one cubit (*aratni*) to the south of the *prsthā* line and the other to the north about one cubit. The cart to the south (called *daksina-havirdhāna*) is larger than the one to the north and the shafts of both are towards the east. These carts are called *havirdhāna* because

2564. For the *cātvāla* vide p. 984 above.

the soma plant (which is the *havis* in somayāga) is to be placed thereon.²⁵⁶⁵ The south and north carts are respectively in charge of the adhvaryu and pratiprasthātr. They are then covered with grass mats or thatch made of split bamboos. A mandapa (called havirdhāna-mandapa) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the mandapa a garland-like sheaf of twisted grass (*rārāṭī*). Various samskāras are performed on the axles of the carts by the wife and pratiprasthātr respectively. Detailed rules about covering the carts and similar matters are passed over (Āp. XI. 7-8, Kāt. VIII. 4). The havirdhāna mandapa is higher in the east than in the west and has two doors one to the east and the other to the west (Sat. VII. 4. p. 701). No one is to take his meals or even to eat idā inside the havirdhāna mandapa. The adhvaryu digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i. e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north east). On these holes are spread kuśa blades over which two wooden boards (adhisavaya-phalaka) are placed over which is spread the red skin of a bull (adhisavana-carina), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called *uparava*.²⁵⁶⁶ Jai. (XI. 4. 52-53) states that the mantra 'rakṣo-hano' is to be repeated at each time when a hole is dug and not only once for all holes. The adhvaryu and the sacrificer

2565. हृविः सोमो धात्यतेऽनयोरिति हृविधर्णे अनसी। com. on कार्त्य। VIII.3.21.

2566. उपरवा नाम कूपकाः। तेषां व्योपर्यविषयवणकलके निधीयेते तयोरुपर्यधिष्ठवणवर्चम् तत्र सोमोभिष्यते। तस्मिन्यावभिहन्यमाने वादिवोदवत्सुषिरास्ते कूपा गम्भीरसुप्रबन्धीति उपरवा इत्यभिधीयन्ते। com. on Kāt. VIII. 4. 28; उप उपरिष्टात् ग्राहणां रथः शब्दो येषु से। com. on Sat. VII. 6 p 703. Vide Kāt. VIII. 4. 28-VIII. 5. 24 and Āp. XI. 11. 1-XI. 12. 6 for detailed rules about the sounding holes (*uparavas*).

insert their right hands in the holes (the adhvaryu inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the adhvaryu inserts his hand in the south-west hole and the sacrificer in the north-east) and touch each other's hands and adhvaryu asks 'sacrificer! what is there? ;' the sacrificer replies 'welfare (or happiness)' and the adhvaryu in a low voice says 'may that belong to us both.' This is done twice (Kāt. VIII. 5. 14-21). At the second time the yajamāna asks 'adhvaryu! what is there?', the adhvaryu replies 'welfare' and the yajamāna says 'let it be mine.' The uparavas are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra ('rakshohano &c.' Vāj. S. V. 25, Tai. S. I. 3. 2). Then the rest of the proksaṇī water is poured into them, kuśas are spread over their bottoms as in the hole of the yūpa (described above), a golden piece is placed thereon and offering of ājya is made. To the east of the uparavas or of the adhisavāna-carma or of the upastambhana²⁵⁶⁷ a four-cornered mound (khara) is made for keeping the soma vessels on with the earth (dug up from the uparavas) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the havirdhāna mandapa. To the west of the utkara at a distance of six prakramas (which comes to about the middle of the north side of the great altar) is prepared the shed for āgnidhra, which is half inside and half outside the great vedi, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with mats. This shed is so made that its west side would be a continuation of the end of the western side of the havirdhāna mandapa and this shed is a square having sides of five aratnis each (com. on Kāt. VIII. 6. 13). The sadas is measured at a distance of three prakramas from the western side of the great vedi to its east and has its length from south to north. The width of the sadas is nine aratnis (or half of its length) and its length (from south to north) 27 aratnis or as much as would be necessary for allowing room to all the priests, their dhisnyas (seats) and the prasarpakas (assistants and spectators). In the midst of the sadas a post of udumbbara is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one prakrama to the south of the prsthya. All saṁskāras that

2567. Upastambhana is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.

are made on the yūpa and its pit are made in the case of this post except those referring to *sakala* (vide p. 1115 above). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhū and ājya is poured on in such a way that some of it will trickle to the ground. This audumbarī is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbarī post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats (on each side) are placed in such a way that their ends are turned towards the audumbarī post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west (just as the havirdhāna pavilion has). Some prepare the sadas first and then the uparavas or *vice versa* (Āp. XI. 10. 19). The doors of the prāgvṛṣī, the sadas and havirdhāna are so arranged (opposite each other) that a person sitting in one of these can see into all. Then eight dhisnyas (seats) are to be prepared. The first is made in the āgnīdhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhisnyas are to be made in the sadas. The earth for all these dhisnyas is taken from the cātvāla pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats (except two) and who is touched by the sacrificer with the sphya. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hotṛ to the north of the prsthīyā line but touching it about one prakrama from the eastern door of the sadas (or on the prsthīyā line itself, according to Āp. XI. 14. 4). Then four more seats are made to the north of the seat of the hotṛ in order for brāhmaṇācchāṁsi, potṛ, nestṛ and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is (four aṅgulas) larger than those of the rest. The seats are either square or round (according to Sat VII. 7, p. 723) and of 18 aṅgulas in diameter.

or on each side, and at the distance of one cubit or 18 aṅgulas from each other (com. on Kāt. VIII. 6. 22). To the south of the hotṛ's dhisnya, the adhvaryu with his face to the north prepares at a distance of $4\frac{1}{2}$ aratnis from the hotṛ seat the seat for maitrāvaraṇa (or prasāstr), which seat is also to the south-east of the audumbarī post. The seat of maitrāvaraṇa is prepared immediately after hotṛ's seat. These seven priests viz. āgnidhra to maitrāvaraṇa are called the 'seven hotṛs' in soma-yāga according to Tai. Br. II. 3. 6 and Sāyapa thereon, but Āsv. I. 2. 26 seems to be opposed to this. Outside the sadas just opposite the āgnidhra shed to the south is prepared the mārjāliya²⁵⁶⁸ shed which is half inside the great vedi and half outside to the south and in the midst there is the mārjāliya seat made by the adhvaryu facing the south. The mārjāliya shed has a door facing the north. When all these several sheds and seats are got ready the adhvaryu and spectators have to enter and leave the great vedi by a route between the cātvāla pit and the utkara or between the cātvāla and the āgni-dhra shed and according to some on the day on which soma is pressed spectators may move about anywhere (Āp. XI. 13. 10-11).

On the uparavas slender kuśas with tips to the east or north are spread and over them are kept two boards (of udumbara or palāśa or kārsīnarya wood) called adhisavana-phalaka^{2568a} between which there is a space of two aṅgulas (towards the west) which are one aratni long, are washed with water, their

2568. The marjāliya is so called because the sacrificial vessels are cleansed there. मृज्यन्ते शुद्धानि कियन्ते पात्राणि यत्र तन्मार्जालीयम् । com. on सत्या. VII. 7. p. 726 ; शुद्धपूरसीति मार्जालीयं बहिःसद्वसं दक्षिणार्धं नेवेः समसामीधीयेण यथा दक्षिणेनान्तर्वेदि संचरो भवति ।

2568a. According to com. on Kāt. VIII. 5. 25 the boards are of Varāṇa wood. They are so called because 'अधि उपरि अभिषूतते सोमो ययोस्ते अधिष्वरणफलके' com. on Kāt. VIII. 5. 25. The hide according to com. on Kāt. VIII. 5. 26 is of a bull and it relies on Rg. X. 94. 9 'अंशुं द्वृहन्तो अद्यासते गत्वा' for support. According to Āp. XII. 2. 14 the stones are four, according to Kāt. VIII. 5. 28 they are five. The fifth stone, according to Āp. XII. 2. 15, is called upara, it is very broad and on it soma stalks are to be crushed and round it the four stones (called grāvan) are placed, the grāvans being one span long and big and so tapering as to allow easy beating of soma stalks.

eastern face being curved like the board of a wheel and the western face being straight. In modern practice the boards are not curved on the east, but are straight. The wood is dry and well planed. In sacrifices in which soma is pressed on more days than one the boards are grooved and made to fit in each other and pierced with a nail. The boards are made firm by driving two pegs through them in front, two behind and one each to the north and south (so that they will not recede). Vide Baud. VI. 28. The space of two fingers between the two is filled with the dust dug out from the uparavas. One board is placed on the two southern uparavas and the other on the two northern ones. On the two boards is placed a hide (called *adhisavāna-carma*), which is red and cut up all round to fit in with the boards, with the neck portion to the east and the hairy portion up. On the hide are placed four stones (*grāvan*) for pressing soma juice. The adhvaryu then issues directions to spread barhis over the great *vedi* (except the *uttaravedi*, the *khara*, uparavas and *dhisnyas*, Sat. VII. 7. p. 727) and for making the sacrificer take only one-fourth of the fast milk on which he is to subsist (according to Kāt. VIII. 6. 30, half of the milk). Then begins the procedure of the sacrifice of an animal to Agni and Soma (jointly). This is on the same lines as the *nirūdhapaśubandha* which has already been described. The various actions such as *paristarana*, placing the sacrificial *pātras*, *proksana* are gone through. One more ladle called *pracarani* made of *vikantaka* wood and resembling a *juhū* is used in addition (Āp. XI. 16. 6). The *pratiprasthātr* (or *nestṛ* according to Sat. VII. 8, p. 736) brings the wife from her usual place (the *patnisālā*). The sacrificer's near relatives who always share the same roof are called. The *yajamāna* touches the adhvaryu, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They are all covered with a fresh piece of cloth and the adhvaryu offers with the *pracarani* offerings of *ājya* called *Vaisarjina*²⁵⁶⁹ to Soma (Kāt. VIII. 7. 1, Āp. XI. 16. 15). Then comes the carrying forward (*prapayana*) of Agni and Soma. Fire is kindled on the *ahavanīya* and is carried to the *uttaravedi*. Numerous utensils and vessels are taken to the great *vedi* beyond the *sadas* for use in the animal sacrifice and in the pressing of soma next

2569. According to the Sat. Br. III. 6. 3. 2 the *Vaisarjina* offerings are so called because by them he sets free all (from the root 'srj' with 'vi').

day and kept in proper places.²⁵⁷⁰ Fire is established in the āgnīdhra dhiṣṇya. The soma stalks are taken to the havirdhāna mandapa and placed in the southern cart (havirdhāna) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra 'God Savitṛ! here is thy soma' (Vāj. S. V. 39, Tai. S. I. 3. 4. 2). Then the yajamāna gives up the intermediate dīksā after offering into the āhavanīya a samidh with the mantra 'Agne vratapate' (Tai. S. I. 2. 11. 1. Vāj. S. V. 40) i. e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both sandhyās) and his fast food and he hands over his staff to maitrāvaruna (Āp. XI. 18. 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kāt. VIII. 7. 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the paśupurodāśa and havis). Jai. after a lengthy discussion (VI. 8. 30-43) holds that this paśu must be a chāga (a goat). Jai. (VIII. 1. 12) states that the procedure of darśa-pūrnamāsa is followed in this animal sacrifice and not of soma sacrifice. Vide also Jai. VIII. 2. 10-14. Animal sacrifice has already been described above (pp. 1109-1131); but there are a few points of difference between the nirūḍha-paśubandha and the agnīṣomīya paśu offered the day previous to the soma-pressing day; viz. the svaru is not offered into fire in the latter nor is the heart-spit discharged. According to Jai. III. 7. 43-45 the maitrāvaruna is the priest where praīsa and anuvākyā are to be uttered (ordinarily the praīsa is given by adhvaryu and the anuvākyā is uttered by hotr.). When the omentum is offered a direction is issued to the subrahmanyā priest to chant the subrahmanyā²⁵⁷¹ litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so

2570. Vide Kāt. VIII. 7. 5-8 and com. thereon and Āp. XI. 17. 1-5 for the utensils and vessels.

2571. हृतार्या वपायां मार्जचित्वा सुबद्धाण्य पितापुत्रीयां सुबद्धाण्यमाद्येति संप्रेष्यति पितापुत्रीयेवात् ऊर्च्च सुबद्धाण्या भवति । आप. XI. 20. 3-4; vide also Kāt. VIII. 9. 12. The com. on Āp. says 'पितरश्च सुत्राश्च यस्या कीर्त्यन्ते सा पिता-पुत्रीया.' Lāt. I. 3. 18-19 states 'प्रातरद्वाकोपक्षमवेलायामसौ यजत् इति प्रथेकं गृहीयाद्यजमाननामधेयान्यसूष्य पुत्रः पौत्रो नसेति पूर्वेवाम् । अथावर्त्ता यथाउयेष्ट ऋषिंसा ये जीवेयुः ।'

(vide note 2550 above). Hereafter wherever the subrahmanyā is to be recited it is in this form. The agnīsomiyā rite ends with the Patnisainyāja (Sat. VII. 8. p. 757). When the subrahmanyā call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain,²⁵⁷² but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one's own body or of a tree or of the river bank. He should fill the jar with water against the stream with 'havismatīr' (Vāj. S. VI. 23, Tai. S. I. 3. 12. 1). Sat. Br. III. 9. 2. 8-9, Kāt. VIII. 9. 8-10 and Ap. XI. 20. 10-12 suggest other alternative sources for the water. He enters with the jar of vasatīvari water²⁵⁷³ by the path between the utkara and cātvāla, takes it by the north of the agnidhra shed, enters the śālā by the eastern door and places the jar to the west of the śālāmukhīya²⁵⁷⁴ fire. In the second watch of the night the adhvaryu carries the jar of vasatīvari waters on his shoulder and takes it round the altar and fires in several ways (minutely described in Ap. XI. 21. 3-5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18-23). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvari jar is placed in the agnidhra shed (Ap. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same hut but on the āsandī (a large stool or couch). The sacrificer^{2574a} keeps awake or is kept awake that night in the agnidhra shed or in the havirdhāna shed and guards the soma stalks, while the wife keeps awake in the prāgvaimśa (the

2572. There was a difference of opinion as to whether the Vasatīvari waters were brought before or after the subrahmanyā call. Vide com. on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called वसतीवरी. The word probably means 'desirable for abode or dwellers' (as the Sat. Br. III. 9. 2. 16 seems to suggest). Those waters are carried round for protection and for repelling evil spirits.

2574. The शालामुखीय is the ordinary आहवनीय according to Sat. VII. 8. p. 736.

2574a. आग्नीष्ठे हविर्धने था यजमानं जागरयति । प्राग्बंशे परनीष्ठ । आप. XI. 21. 12.

usual sacrificial hall). All the priests stay that night in the āgnidhra shed and no one is to stay in the sadas. That night the pratiprasthātṛ draws milk in the evening for the payasyā (āmikṣā) to be offered to Mitra and Varuna the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk āśir (i. e. soma mixed with milk) and for the graha (cup) of curds (dadhi) and to milk the cow that yielded the milk in the pravargya rite for dadhigharma²⁵⁷⁵ (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuna and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgnidhra shed.

The last day (generally the 5th day) is called 'sutyā' (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to *upāṁsu* (i. e. the extracting of Soma with upāṁsu stone before sunrise, com. on Ap. XII. 1. 1). Then the adhvaryu sips water and invokes the āgnidhra shed, the havirdhāna shed, the sadas shed, the sruc ladles and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Ap. XII. 1. 4). The adhvaryu makes 33 offerings of ājya called yajñatanū in the āgnidhriya fire with mantras (from Tai. S. IV. 4. 9. 1). The various²⁵⁷⁶ pātras are placed on the khara (mound), the upāṁ-

2575. दृष्ट्वा साध्यो घर्मो घर्मनामककर्मविशेषो दधिष्ठर्मस्तदर्थम् । com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice : द्रोणकलश (a vessel like a droṇa or trough in shape) with the दशापवित्र, kept below the southern havirdhāna cart to the west of the axle, the नृdhavaniya trough (for cleansing soma) of clay placed on the box of the northern havirdhāna cart, the पुठभृत (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadhana jars (that hold water to be poured over soma in extracting the juice). The droṇakalasha is square or round and the other two are earthen and like kumbhas. The daśapavitra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an aratni in length (vide com. on Kāt. IX. 2. 16). Vide Haug's tr. of Ait. Br. note on pp. 488-490 for the vessels and the method of extracting soma juice.

śupatra on the south corner of the eastern side of the great vedi and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāṁśusavana (employed in extracting soma). Āp. (XII. 1. 6—XII. 2. 13), Śat. (VIII. 1, pp. 770-777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2. 1 the unnetṛ priest arranges the pātras. Then preparations are made for the savanlyā paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agnīṣomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the prātaranuvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahmaṇa priest to observe silence, to the pratiprasthātṛ to take out the materials (nirvāpa) for the savanlyā cake and to the subrahmanyā to recite the subrahmanyā litany (he will use the words 'adya sutyām' in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter's recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the prātaranuvāka in three parts (called *kratu*), the first for Agni, the second for Uṣas, and the third for the Aśvins.²⁵⁷⁷ In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatrī, Anustubh, Trīstubh, Brhatī, Uspih, Jagati and Pāṅkti. Āsv. (IV. 13. 6—IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred rks. If all the hymns and verses specified by Āsv. are recited the total of the Āgneya section will be over 1324 (out of which verses in Gāyatrī are 320, in Trīstubh 591 and only one hymn, Rg. V. 6 of 10 verses, is in Pāṅkti metre).

2577. In Rg. V. 77. 1 the Aśvins are called 'prātar-yāvṛghā' (early coming). Vide Ait. Br. VII. 5 'एते वाच वेवा: प्रातर्यावर्णो यद्दिग्भुवा अधिनौ त एते सप्तमि: सप्तमिश्छन्दोभिरागच्छन्ति'. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Rg. VIII. 11 the last verse is in Trīstubh and so it is omitted in the Gāyatrī group; similarly in Rg. X. 8 the last three Trīstubh verses are omitted as they are addressed to Indra.

About 250 verses²⁵⁷⁸ are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āśvina kratu of the prātaranuvāka (in all about 2000 verses i. e. nearly one-fifth of the whole of the Rgveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns Rg. VII. 12 (to Agni in Tristubh), VII. 73 (to Āśvins in Tristubh) and I. 112 (to Āśvins in Jagatī) are called mangala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating Rg. I. 112 till sun-light appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āgnidhra (according to Kāt. IX. 1. 15, the pratiprasthātr according to Āp. XII. 4. 4) priest takes out materials (nirvāpa) for five offerings which are a cake on eleven potsherds for Indra, dhānā (fried barley) for two Haries (bay horses of Indra), Karambha (barley flour with curds) for Pūṣan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below.²⁵⁷⁹ The adhvaryu asks the hotṛ to think of water and issues directions to the attendant of maitrāvaruna holding a maitrāvaruna camasa (a flat wooden dish or cup with a handle) that he should come with the adhvaryu, to the nestṛ to fetch the wife or wives of the sacrificer, asks the other ṛtviks to hold the okadhana pitchers and the āgnidhra to wait near the cātvāla pit with vasatīvari waters. The adhvaryu goes to a pond or

2578. Vide Prof. Eggeling's note in S. B. E. vol. 26 p. 230 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 8 'तदाद्युष्मीन् करूनवाहमेयसुषप्तमाविनयम्'.

2579. Payasyā is the same as अमिक्षा. Vide com. on Āp. XII. 4. 11 and above n. 2448. इन्द्राय हरिष्टते धानाः, इन्द्राय पूषणते करम्भः, इन्द्राय सरस्वतिष्ठते दधि, इन्द्राय नित्रावरुणते पश्यता : com. on Kāt. IX. 1. 20. आप. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or अज्या (com. on Āp. XII. 4. 13) and parivṛ̥pa (५jäs of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Sat. VIII. 1, p. 783 which is 'इन्द्राय हरिष्टते करम्भं सरस्वत्यै भारत्यै परिवाप्लाजा-निन्द्राय पुरोडाशमष्टकपालम्'.

lake, makes offerings of ājya with the camasa of maitrāvarupa, fills it with water, the ekadhana pitchers also are filled and the wife fills a vessel called pannejana or pānejana²⁵⁸⁰ (a small vessel with water for washing the feet or thighs). While the ekadhana pitchers are being filled the hotṛ recites Rg. X. 30. 1-9 and 11 which are called 'aponaपत्रिया वर्षे' as the deity of those verses is 'apāन्नपात्' (vide Ait. Br. VIII. 2, Āśv. V. 1. 8 and S. B. E. vol. 26. p. 232 n. 2).²⁵⁸¹ Then the water in the maitrāvarupa camasa and the vasatīvarī waters are mixed up together. And placing the vasatīvarī water in the hotrcamasa the adhvaryu hands the camasa to the sacrificer, which water is thence-forward called nigrābhya (Āp. XII. 9. 1). Then the adhvaryu makes an offering of curds from a cup (called dadhi-graha, Āp. XII. 7. 5-7). He also takes a few soma stalks from the heap of soma, places them on the *upara* (vide note 2582) and pours some vasatīvarī water over them, beats the stalks with the stone, extracts soma juice, fills a cup with it and offers it (this is called somagraha, Āp. XII. 7. 10-12). Āp. XII. 9 and Kāt. IX. 4 describe how soma is extracted to fill the Upāṁśugraha by using the Nigrābhya water, a portion of it is offered in the southern part of fire (the tyāga is 'idam sūryāya') and a portion is kept in the Agrayanasthālī and a large coil of soma stalks is placed in the Upāṁśugraha for use in the evening pressing. Vide Haug's tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244-245 n. 2 for the method of the pressing of soma for upāṁśu-graha (they slightly differ). Then comes the mahābhishava (the great or principal pressing of soma). The adhvaryu goes near the ādhavanīya trough and pours into it all the water that is in the maitrāvaruna camasa and a third part of the vasatīvarī water also is poured in that trough and also of the ekadhanā water. The rest of both kinds of waters is kept in the place of the ekadhanā water (viz. to the west of the axle of the northern havirdhāna and below it). The adhvaryu sits to the north of the adhisavana-carma towards the east and behind him sits the sacrificer, to the south of the adhisavana-carma sits the pratiprasthāṭ, to the west nests and to the north the unnetṛ (Āp. XII. 12. 2

2580. पत्न्या उपशालनार्था आपः पाञ्जेजन्यः तासामाहरणार्था स्थाली पाञ्जेजनी पाञ्जेजनं च पत्नीसंस्कारः; (com. on आप. XII. 5. 3).

2581. There are two kinds of waters used in extracting soma, viz. उपतीवरी that are brought the preceding night and ekadhanā brought that very day (com. on Āśv. V. 1. 9.)

and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called *upūra*,²⁵⁸² places it on the adhisavāna hide, brings soma stalks thereon, nigrābhya water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (*paryāga*). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4-8, 9 and XII. 12. 8-9). The wet and pounded stalks are collected by the adhvaryu into a vessel called *sambharanī*,²⁵⁸³ are put in the *ādhavaniya* trough which already contains water, the *ādhavaniya* contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the adhisavāna-carma. The four stones are again placed facing the *upara* (the central big stone), the sediment or dregs (*rīṣa*)²⁵⁸⁴ of the soma stalks are put over the face of the stones. The *dronakalaśa* (a big trough) is carried from its place and kept over all the stones by the udgātṛ priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (*nābhi*) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The unnetṛ priest takes in a vessel (*cāmasa*) the soma liquid from the *ādhavaniya* trough, pours it into the hotcāmasa containing nigrābhya water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the hotcāmasa). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the *dhruva* cup are filled, the first being the cup called *antaryāma*. The soma that falls in the *dronakalaśa* is called *śukra* (Kāt. IX. 5. 15). The *Upāṁśu* cup is offered before sunrise, while the adhvaryu offers the *antaryāma* cup when the sun rises (Āp. XII. 13. 12). The cups filled

2582. The stone (*upūra* or *adī*) is called *upāṁśusavāna* (Kāt. IX. 4. 6). Com. 'उपांशुग्रहार्थी सोमः द्युयते येन स उपांशुसवन् इति चांगिकी संज्ञा'.

2583. संभियतेऽभिषुतः सरसः सोमोऽस्यामिति संभरणी वारणं महत्पूर्णपात्रमिति । com. on कात्य. IX. 5. 6.

2584. ऋजीषी सोमः । यत्सोमस्य पूर्यमानस्यातिरिच्यते तदृजीषम् । अपार्जितं भवति । तेन ऋजीषी सोमः । निश्चक्त V. 12.

are Aindravāyava, Maitrāvaruna, Śukra, Manthin, Āgrayana, Ukthya, Dhruva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhārā) they are called *dharāgrahas* (com. on Kāt. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Ap. XII. 14. 10-11). In the case of the maitrāvaruṇa cup the contents are mixed with boiled but cooled milk, those of the manthin with barley flour. The three grahas viz. Āgrayana, Ukthya and Dhruva are filled to the brim. He then fills three cups called *atigrāhyas* for Agni, Indra and Sūrya (Ap. XII. 15. 9, only in Agnistoma and not in other soma sacrifices). After the cups are filled, the dronakalaśa trough is half filled with soma juice, then the stream of soma stops (Ap. XII. 16. 9, Kāt. IX. 6. 26), all fluid from the woollen strainer is wrung out into the dronakalaśa and the strainer is kept aside. Then he pours from the maitrāvaruṇa camasa which is filled with ekadhanā waters into the ādhavanīya trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtabhṛt trough, pours thereon a portion of the soma juice that is in the ādhavanīya trough and then touches all the three troughs with distinct mantras (Ap. XII. 16. 11). Then the adhvaryu, prastotr, pratihartr, udgatr, the brahmā (being the last) come out of the havirdhāna shed touching each other with the right hand in the order stated (Tāndya Br. VI. 7. 12, Ap. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kāt. the adhvaryu alone performs) what are called 'viprud-dhomas'.²⁵⁸⁵ When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ājya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvaryu being the leader, brahmā being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Ap. XII. 17. 3-4) towards the north for the purpose of the Bahispavamāna

2585. विप्रू (f) means 'a drop or spray'. स्कलानां विपुरा वेष्ट्राकर्णार्थं वैपुरा नामैते चत्वारो होमाः । com. on Ap. XII. 16. 15 ; अभिष्वकाले ग्रहणकाले च स्कलानां सोमविभूना स्कलनप्रस्थवायपरिहारार्थं विपुरात्मर्थं तत्र स्कलनप्रायश्चित्तवेत्सोमे कुर्याविस्तर्य इति सापवाचार्यः । विपुरद्वये इतीयमस्याद्युते : संज्ञा । com. on Kāt. IX. 6. 30.

chant that is to be sung.²⁵⁸⁶ The adhvaryu takes two blades from the grass strewn on the altar, throws one in the cātvāla pit and the other in front of the udgātṛ priests or gives a handful of kuśa grass to the prastotṛ with 'Vāyu makes the him sound' (Tai. S. III. 3. 2. 1). The udgātṛ priests ask the permission of the brahmā priest 'shall we chant' (and also of Maitrāvaruṇa, according to Āśv. V. 2. 11) and he replies 'yes, do chant' (after repeating in the morning pressing 'bhūr-indravantah', but with 'bhuvah' and 'svah' in the other pressings). Vide Āśv. V. 2. 12-13. According to Āp. XIV. 9. 7, X. 10. 1 the brahmā repeats the text 'deva savitar &c.' and then one of the texts called stomabhāgas (in Tāndya I. 9-10), the one employed here being the first viz. 'raśmirasi' (thou art a ray, to thee for residence, give impulse to residence) and then gives permission. All pavamāna chants are introduced in this manner (i. e. by giving a handful of kuśas to the prastotṛ &c.). In the case of stotras other than pavamāna, the adhvaryu makes the chanters start after giving them two kuśa blades with 'asarji upāvartadhvam'. At the time of chanting the bahispavamāna²⁵⁸⁷ stotra, the priests and sacrificer sit inside the vedi not far from the cātvāla pit in a certain order and look at the cātvāla or they sit round the northern shoulder of the vedi. The udgātṛ sits facing the north, the prastotṛ sits facing the west and the pratihartṛ faces the south-east; in front of them with faces to the west sit adhvaryu and the pratiprasthātṛ and the sacrificer sits to the south of these.^{2587a} They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all stotras (Lāt. I. 11. 18-23). Then the prastotṛ, udgātṛ and pratihartṛ chant the bahispavamāna chant. The place where this chant takes place is called 'āstāva' (com. on Āśv. V. 3. 16).

2586. The purpose of this creeping is that the sacrifice is like a deer 'सूर्य इव हि यज्ञः' Āp. XII. 17. 4. Vide Sat. Br. I. 1. 4. 2 referred to in note 2308 above for the story of yajñu having assumed the form of a black antelope.

2587. बहिः स्तुपमानं यत्पवमानं तद् बहिष्पवमानं बहिर्बहिर्भवं गतानपि पुनातीति बहिष्पवमानमिति वा । com. on Sat. VIII. 4. p. 847.

2587a. Vide Baud. VII. 7, com. on Sat. VIII. 4 p. 848, in each of which the order is different. Āśv. V. 2. 4 says that while creeping out for a pavamāna, the maitrāvaruṇa and brahmā are always behind the akṣam priests.

The Bahispavamāna of sacrifices lasting for more than one day is chanted in the sadas except on the first day (vide Drāhyāyana Sr. IV. 1. 13). The sacrificer and at least four of the other priests (but not adhvaryu) act as choristers (upagātr, Āp. XII. 17. 11-12). According to Lāt. I. 11. 26 and Drāhyāyana III. 4. 6 the priests sing the chorus 'ho' and the sacrificer says 'om' continuously in the *mandra* (low) tone in the intervals between the prastāva and the other elements of the chant and also during the chanting of these elements except the *nidhana*, according to com. on Drāhyāyana III. 4. 6 and stop from doing so at the finale (*nidhana*) which is to be sung by the three sāma priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (ṛtviks) themselves (except adhvaryu) and not others. At the time of the first prastāva of the bahispavamāna chant, the²⁵⁸⁸ sacrificer mutters the famous prayer (set out on p. 5 above) 'asato mā sad gamaya māmṛtam gamaya' (Br. Up. I. 3. 28 and com. on Kāt. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the dasahotr texts (vide p. 993 above for them). The first stotra at each pressing is called Pavamāna (Āp. XII. 17. 8-9), that at the morning savana being called Bahispavamāna, those at the 2nd and 3rd pressings being respectively called Mādhyandina pavamāna and Ārbhava or Tṛtya Pavamāna. The other stotras are called Dhurya (com. on Kāt. IX. 14. 5).

According to Lāt. I. 12. 1 and Drāhyāyana Sr. III. 4. 16-17 the prastotr takes the prastara bunch from the adhvaryu, asks the permission of the brahmā and the praśāstr and then hands over the prastara to the udgātr who touches his thigh with it, and keeps it down with a yajus mantra.

2588. अथातः पवमानानामेवाग्यारोहः स वै खलु प्रस्तोता सम्प्रस्तोति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय सूत्योमासृतं गमयेति । Br. Up. I. 3. 28. These three Yajus sentences are called abhyāsīha and are to be recited only once with the accent that they have in the Sat. Br. According to Āp. XII. 17. 15-16 the sacrificer mutters at the beginning of the Bahispavamāna stotra also 'syenosi' and at the beginning of the first pavamāna of the other two pressings the following two mantras respectively. The Tai. S. III. 2. 1. 1 has the mantras 'ओ वै पवमानानामन्वारोहग्निवद्वान् यजतेऽलु पवमानानारोहति न पवमानेष्योऽवच्छिद्यते इयेनोसि गायत्र-च्छन्दा अनु त्वारभे स्वस्ति मा सं पारय, सुपण्ठोसि त्रिष्टुप्छन्दा पारय, सधासि जगती-च्छन्दा पारय'. Vide Tāṇḍya Br. I. 3. 8 and Drāhyāyana III. 4. 27 for these mantras.

The three sāman priests then commence the chanting of the Bahiṣpavamāna stotra, while looking at the cātvāla (Tāṇḍya VI. 7. 24). The verses in this stotra are nine, viz. Rg. IX. 11. 1-3, IX. 64. 28-30 and Rg. IX. 66. 10-12; they correspond to Sāmaṇeda II. 1. 1-3 (Benfey) and S. V. vol. III. pp. 4-5, 7-8, 10-11. According to the com. on Lāṭ. VI. 10. 1 each sāman in a stotra has five parts called prastāva (preceded by 'hum' uttered by the sāman priests together), udgītha, pratihāra, upadrava and nidhana (*finale*), which are respectively chanted by the prastotr, udgātṛ, pratihartṛ, udgātṛ, all the three together.²⁵⁸⁹ According to Lāṭ. I. 12. 7 the Bahiṣpavamāna is begun to be chanted after once uttering the syllable 'hum', while the udgītha in all cases begins with 'om' (Lāṭ. VI. 10. 13)²⁵⁹⁰. In other stotras the himkāra is made more

2589. स्नोत्रगतस्य साम्नः प्रस्तावोद्दीपतिहारोपद्वनिधनानि भक्त्यस्तत्पात्रविद्य-
मित्युक्तं तत्र प्रथमा भक्तिः प्रस्तावः । (com. on लाट्यायनश्चैत् VI. 10. 1; प्रस्तावोद्दीप-
तिहारोपद्वनिधनानि भक्त्यस्तत्पात्रविद्यं स्मृतं चायस्यास्याग ओऽशारटिक्षराभ्यां साम-
विद्यम् । पञ्चविधश्च I. 1 (ed. by Dr. Simon). The Tāṇḍya Br. IV. 9. 9
mentions these elements except upadrava and so does Chān. Up.
II. 2. 1 where हिक्षार is said to be one of the five elements of a sāman,
while in छात्यायग्य II. 10. 3 उपद्वच also is mentioned.

2590. The first verse of the Bahiṣpavamāna is उपास्मै गायता नरः
पवमानयेन्द्रवे । अभि देवीं इयक्षते ॥. This will be chanted as follows:
हुम् । उपास्मै गायता नरेम् । उँ पा रे वा रे मानयेन्द्रावा रे इ । अंभि देवीं इयौ
१ २ १ २ । क्षतो । सो ३ ४ ५ त् ॥ Here उपास्मै ... नरेम् is the प्रस्ताव, उँ ...
वा रे इ ... the उद्वीध and so on. The other verses of the Bahiṣpavamāna
are set out below. लाट्यायनश्चैत् (VII. 10. 18-VII. 11. 14) illustrates how
this verse is to be chanted. Vide Haug's tr. of Ait. Br. p. 120 for a note
on this. In many rites the nidhana was not fixed but could be varied
according to the desire of the yajamāna. Vide ताण्ड्याना. VII. 1. 11 'इडां
पञ्चकामाय निधनं कुर्यात्ततः स्वर्गकामाय यज्ञो ब्रह्मवर्चसकामाय आयुरामयाविने हंसीत्य-
भित्तते' and लाट्यायन VII. 11. 15, जै. II. 2. 28-29.

अभि ते' मधुना पयोम् । उँ माथर्वणो अशिश्रा दे रे युवै देवी यदौ १ २ १ २ ।
हुं आ रे | भौयो । सो ३ ४ ५ म् ॥

से नः पवस्त्र शं गवोम् । उँ शा रे जा रे ना रे यै शमर्वै तौ इ शै रौजौ १ नो रे
षो धौ १ २ १ २ । हुं आ रे | भौयो । सुवा ३ ४ ५ः ॥

(द्वितीयस्तृचः) देवियुततियो रुचोम् । उँ पा रे शो भा रे तौयो रुपा रे सोमाः
शुक्रा रे गौवौ १ २ १ २ । हुं आ रे | शौहरो । इडा ३ ४ ५ ॥

'हिन्वनो' देवतभिहितोम् । उँ मा वाजं वाज्यक्रमी' १ २ १ २ त् सो' 'दत्तो
वौ १ २ १ २ नुष्ठौ १ २ १ २ । हुं आ रे | यौयो । वौ ३ ४ ५ क् ॥

(Continued on next page)

than once (vide com. on Drāhyāyana Śr. III. 4. 22). The Lāt. Śr. itself illustrates (in VII. 10. 18-21) how the first verse is chanted. The nidhanas for the nine verses are (Lāt. VII. 13. 7) sāt, sām, suvah, idā, vāk, ā (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the sāmans are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the sāmans are sung. The difficulty is aggravated by the fact that the notations adopted in the mss. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

(Continued from last page)

कृधक् सोमं सुवस्त्रयोम् । अँसंजांगीनो॑ देविर्वा कावायि पैर्वेस्व संरियौ
१ २ १ २ | 'हुं आ र॒ | द्वैशो॑ | आ॑ ३ ४ ५ ॥

(तृतीयस्तृचः) पैवमानस्य ते॑ कवोम् । अँ वाजिन्मर्गा॑ अमृक्षाता॒ र॒ अ॑वैन्तो॑ न
थ्रवा॑ १ २ १ २ | 'हुं आ र॒ | स्यावो॑ | आ॑ ३ ४ ५ ॥

अ॑च्छा॑ कोशं मधुश्चतोम् । अँ मासृंगे॑ वोरे॑ अव्याशा॒ र॒ इ॑ अ॑वैवर्षणं धौ॑
१ २ १ २ | 'हुं ला॒ र॒ | तौयो॑ | आ॑ ३ ४ ५ ॥

अ॑च्छा॑ समुद्दिन्दवोम् । अँ मासृंगे॑ गावो॑ न॑ धेनावा॒ र॒ : अ॑ग्मन्तृत्य यो॑
१ २ १ २ | 'हुं आ॒ र॒ | नौयिमो॑ | आ॑ ३ ४ ५ ॥

This is taken from a Ms. in the possession of Svāmi Kevalānanda of Wai, Dist. Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No 334 of 1883-84 which is on Agnistoma andgītā all the nidhanas of the Bahispatavamāna have at the end the same figures, viz. १ २ ३ ४ ५ and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1755 A. D.) in the Bhau Daji collection at the Bombay Asiatic Society's Library has also been very useful in setting out the sāmans. In the Devata-dhyāya Brāhmaṇa of the Sāma Veda (ed. by Burnell) it is stated that the devatās of the sāmans are determined by the nidhana. In all sāmans having a nidhana the deity is Indra except where special rules indicate other deities. 'अऽस्मी रुद्रः प्रजापतिः सोमे चक्रणस्त्रष्टाकृसः पूर्वा सर-
स्त्रीलद्वाभी । इडानिधनानि पद्मनिधनानि हंकारनिधनानीस्याग्रेयानि । सर्वाणि निधन-
वस्त्रपैद्याण्याण्याण्यादिष्ठेषः । सर्वाणि स्वाराणि प्राजापस्थानि यथा वामदेव्यम् !.....
षाङ्कनिधनानि वाक्णानि यथा यज्ञापञ्जियम् ।' देवताद्याय I.

close study of the *sāmans* may read the following : The Pañca-vidha-sūtra, edited by Dr. Richard Simon (Breslau, 1913); Sāyana's introduction to his commentary on the Sāmaveda in vol. I. of the B. I. edition; Nāradīya-śikṣā published in the Benares Sanskrit series; Satyavrata Sāmaśrami's learned notes in his edition of the Sāmaveda in five volumes (in B. I. Series); Burnell's Introduction to Sāmavidhāna Brāhmaṇa (1873), Introduction to the Jaiminīya text of the Ārṣeya Brāhmaṇa (1878, where on p. XV he gives diagrams of the hand and fingers employed in indicating the chanting of the *sāmane*), Introduction to Rktantra-vyākaranā, particularly p. XXXVIII (1879); 'the Vedic chant studied in its textual and melodic form' by J. M. Van der Hoogt (Wageningen, Holland, 1929) which presents a special study of *stobhas*; translation (with notes and Introduction) of the Pañcavirśa Brāhmaṇa by Dr. Caland (in the B. I. series, 1931); the Introduction to the recent edition of the Sāmaveda brought out by Pandit Sātavalekar at Aundh (1939); 'the Music of Hindostan' by A. H. Fox Strangways (Oxford, 1914), particularly pp. 249-279; a booklet 'the Ancient Mode of singing sāmagāna' by Mr. Laksmana Saṅkarabhatta Drāvida of Poona. It may, however, be stated here that even on reading these books no thorough knowledge of sāmagānas can be acquired. Thorough investigation and research have yet to be made in these gānas and the first endeavour must be to collect gramophone records of the methods of chanting adopted throughout India and then compare them. A generation or two hence, it is feared, hardly any learned sāma singers will be left.

Most of the sāman chants are taken from the Rgveda. In reciting a verse from the Rgveda attention has to be paid to the accents called udātta, anudātta and svarita. When the same verse is chanted as a sāman, one has to attend besides to the notes of the melody to which the verse is being sung. The way of marking the accents of the Rgveda verse is not followed when it is taken in the Sāmaveda. The svarita of the Rgveda is represented in the Sāmaveda MSS. in several ways, but generally by the figure 2 written above the letter and anudātta preceding an udātta is represented in the Sāmaveda sāmbitā by the figure 3 and udātta following an anudātta has the figure one placed on the letter. There are further detailed rules about these accents and also other marks which are not set out here. Only one further remark is made. The letter 'ra'

preceded by २ is placed over a svarita coming after the udātta which follows another udātta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several rāgas like the *Jogi* or *Jhinjetī* or *Khamāch* a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathantara melody or a Brāhmaṇa melody is sung. According to the Sāmavidhāna-brāhmaṇa (I. 1. 8 and 14) these notes (also called svaras) are seven, viz. krusta, prathama (1st), dvitīya (2nd), trītya, caturtha, pañcama (or mandra) and antya (last) or atisvārya.²⁵⁹¹ Sāyana explains that the seven svaras named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Sāyana further states that these seven svaras are also called yamas.²⁵⁹² In the Nāradīya-śikṣā (Benares Sanskrit series) the seven svaras are stated to be prathama, dvitīya, trītya, caturtha, mandra, krusta and atisvārya (1. 12). The krusta is the highest note and comes before prathama in many texts. The same work (III. 5) mentions the seven classical notes, sadja, ṛsabha, gāndhāra, madhyama, pañcama, dhaivata and niṣāda (which are indicated in modern India as *sa ri* or *re ga ma pa dha ni*). The Nāradīya-śikṣā then (V. 1-2) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned (from prathama onwards) are respectively the same as the notes produced on the Indian *vīṇā* (lute) called madhyama, gāndhāra, ṛsabha, sadja, dhaivata, niṣāda and pañcama. Pandit Sātavalekhar (Introduction to the edition of the Sāmaveda p. 2) holds that the printed Nāradīya-śikṣā has

2591. तद्योऽसौ कुष्टम् इव साम्नः स्वरस्तं देवा उपजीवन्ति योऽवरेषां प्रथमस्तं मनुष्या जीवन्ति यो द्वितीयस्तं गन्धवाप्सरसो यस्तृतीयस्तं पश्चां यश्चतुर्थस्तं पितरो ये चाण्डेषु ज्ञेत्रे यः पञ्चमस्तमसुरक्षांसि योन्यस्तमोषधयो वनस्पतयो यज्ञान्यजगत्समादाहुः सामेवाचामिति साम श्लोकासुपजीवनं प्रायच्छद्यत् । सामविधानबाक्षण I. 1. 8.

2592. ब्रीणि मन्दं मध्यमसूत्तमं च स्थानान्याहुः सप्त यमानि वाचः । अनन्तरध्वात्र यमोऽविशेषः सप्त स्वरा ये यमास्ते पृथग्भा ॥ कद्मूपातिकाल्य XIII. 17 (published by Sanskrit Sāhitya Parishad, Calcutta). The com. says ये सप्त स्वरा: षष्ठजन्मात्मगान्धारादयो गान्धवर्वेदसमानाता ये वा कुष्ट प्रथम-द्वितीय तृतीय-चतुर्थ-मन्द्रात्मिस्वराः सामसु निगदितास्तं यमा वेदितव्याः ।

wrongly transposed the places of *niṣāda* and *dhaivata*.²⁵⁹³ The notations employed in the North Indian and South Indian MSS. of the Sāmaveda vary considerably and the confusion is made worse by the fact that the several śākhas (such as the Kauthumas, the Rāṇāyaniyas and Jaiminiyas) have various readings and varying notations of their own. The Nāradīya-śikṣā further points out (VI. 2-6) that the sāmanas can be sung to the notes of the ordinary vīṇā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter *gātravīṇā*, 'body-lute'). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow's ear. The seven svaras are indicated as follows:²⁵⁹⁴ the krusta is on the head (top) of the thumb, the prathama (i. e. madhyama of classical notes) is on the central part of the thumb; gāndhāra, ṛṣabha, sadhu and dhaivata (i. e. 2nd, 3rd, 4th and māndra) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and niṣāda is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the Bahispavamāna is being chanted the unnet priest pours the soma juice contained in the ādhavaniya vessel on to the pūtabhṛt trough over which the woollen strainer is stretched with its hem to the north. When the chant is finished the adhvaryu issues directions (*praisa*) to the āgnidhṛta priest to kindle fires (on the dhisnyas), to strew kuṣa grass (on the vedi) and to deck the purodāśas and to the pratiprasthātṛ to come with the *savaniya* (to be sacrificed on the pressing day) paśu (animal). The āgnidhṛta brings burning coals from the āgnidhṛiya fire and kindles fires on the dust (or sand) of the several dhisnyas beginning with that of the hotṛ (in the order in which the seats were arranged and with the same mantras). The

2593. यः सामगानो प्रथमः स वेणोर्मध्यमः स्वरः । यो द्वितीयः स गान्धारस्तुतीय-स्तूपमः स्मृतः ॥ चतुर्थः षट्ज इत्याहुः पञ्चमो धेवतो भवेत् । षष्ठा निषादो विज्ञेयः सप्तमः पात्रमः स्मृतः ॥ नारदीयशिक्षा V. 1-2.

2594. अङ्गुष्ठस्योत्तमे कुट्टे छाक्षुषे प्रथमः स्वरः । प्रवेशिन्यां तु गान्धार ऋषभस्तवदनंतरम् ॥ अनामिकायां षट्जस्तु कलिष्ठियां च धेवतः । तस्याधस्ताच्च योन्यास्तु निषादं तत्र विन्यप्तमेत् ॥ नारदीयशिक्षा VII. 3-4.

agnidhra spreads kuśas beginning from the gārhapatya up to the āhavanīya, along the prsthya line and decks the purodāśas. He offers soma into the āhavanīya, agnidhriya and mārjaliya fires and ājya in others. The adhvaryu, whom the sacrificer touches, fills the Āśvina cup (*graha*) from the dronakalaśa with the pariplavā (a small spoon resembling a struc without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāgrahas are also filled in the same way.

Then begin the rites for the offering of the savanīya paśu, commencing from the tying of a triple girdle round the post (*yūpa*). According to Kāt. IX. 8. 1 the girdle (*raśanā*) that was used the previous day at the time of sacrificing the Agniṣomīya animal is again used for the savanīya paśu, while according to Āp. XII. 18. 12 a new girdle is used. In the Agnistoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukthya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Sodāśin sacrifice a third paśu (a ram according to Kāt. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Atirātra a fourth one (a goat) to Sarasvatī in addition. Kāt. (IX. 8. 5–6) allows optionally a ewe. These four animals that are offered are called *stomāyana* (Kāt. IX. 8. 7) and *kratupāśus* (Āśv. V. 3. 4). Then the procedure of Nirūḍhapaśubandha described above is followed up to the offering of the *vapā* (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the *sadas* and occupy places to the east of the audumbarī post and to the west of their several seats (*dhisnyās*)²⁵⁹⁵ and other places after looking (with mantras for each) at the several cups, the three troughs (*ādhavaṇīya*, *pūtabhṛt* and *drona-kalaśa*), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratiprasthātṛ brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the *vedi*, cuts off portions of the offerings, arranges them in one large vessel (or the *juhū*) in such a way that the cake for Indra is placed in the middle, the *dhānā* is to the east of it, *karambha* to the south, *parivāpa* to the west and *āmikṣā* to the

2595. This coming back to the *dhisnyās* is called *sarpaṇa*. Vide Kāt. IX. 8. 25. Āśv. V. 3. 24 says 'पूर्वोद्धरणामपरेण धिष्ठयन्त् पथान्तरमन्त्रपविश्वस्ति'.

north. The portions meant for svīstakṛt are placed in the Upabhr̄t. The adhvaryu issues his direction to the maitrāvaruna to recite the anuvākyā for the purodāsa and other offerings to Indra in the morning pressing and to ask the hotṛ to repeat the yājyā for the same. The anuvākyās for the purodāsa and other offerings in the three savanas are respectively Rg. III. 52. 1, 5 and 6 and the anuvākyās in the three savanas for the svīstakṛt offering are Rg. III. 28. 1. 4 and 5 respectively. The maitrāvaruna's praīsa to the hotṛ and the latter's formula before the offering is made are given in the note below.²⁵⁹⁶ The adhvaryu makes the principal offering into fire and then the svīstakṛt. Portions of the remainder are cut off for the Brāhmaṇa priest, idū is cut off and placed on the seat of the hotṛ and the rest is kept securely for the sacrificer.

Then offerings of soma from the cups are made to the joint deities (*dvidevatya grahas*) viz. for Indra and Vāyu, Mitra and Varuṇa, and the two Aśvins. After this comes *camasonnayana*. The unnetṛ fills to the west of the uttaravedi nine *camasas* for the priests called *camasādhvaryus*, by first pouring in each some soma from the *dronakalaśa* (this is *upastarana*), then soma from the pūtabhr̄t trough and then again from the *dronakalaśa* (this is *abbighārana*). The order in which the nine are filled is: first that of hotṛ, then for brahmā, udgāṭṛ, sacrificer, maitrāvaruna, brāhmaṇācchāṁsin, potr, nestṛ, agnidhra (there is none for unnetṛ and acchāvāka here). The maitrāvaruna repeats Rg. I. 16, VII. 21 and IV. 35 in the three savanas respectively when the *camasas* are being filled (Aśv. V. 5. 14). Then follows *śukrāmanthi-pracāra*. The adhvaryu takes the soma cup called Śukra, the *pratiprasthāṭṛ* the Manthin cup and the *camasādhvaryus* the *camasas* that are placed on the uttaravedi. The *camasādhvaryus* are not ṛtviks chosen by the *yajamāna* but they are assistants chosen by the priests (the ṛtviks themselves). Vide Jai. III. 7. 27. Jai. (III. 7. 26-27) further says

2596. 'प्रातः प्रातः सावस्येन्द्राय पुरोडाशानामत्तु॒३हि' is the direction to the मैत्रावरुण in प्रातःसवन, माध्यन्दिनस्य सवनस्येन्द्राय &c. in माध्यन्दिनसवन and तृतीयस्य सवनस्येन्द्राय &c. in तृतीयसवन. Vide आप. XII. 20. 15, कत. IX. 9. 6 and 8, Sat. VIII. 6. p. 863. The प्रैष is होता यक्षविन्दुं हरिष्व॑ इन्द्रो धाना अतु पूषणान् करम्भं सरस्वतीचान् भारतीचान् परिवाप इन्द्रस्यापूपः। सित्रावरुणयोः परस्या प्रातःसावस्य पुरोडाशानिन्द्रः परिथात् जुषाणो षेतु॒३ होतर्यजः।. Vide आप. V. 4. 3. The होतु says 'ये॒३यजामहे॒ हरिष्व॑ इन्द्रो... जुषाणो षेतु॒३ष्व॒॑३षद्' (the words हरिष्व॑... षेतु॒३ are repeated from the above प्रैष of मैत्रावरुण). Vide ऐ. आ. 8. 6 for हरिष्व॑ इन्द्रो... इन्द्रस्यापूपः as the words of the याज्या.

that they are generally ten. They (adhvaryu and pratipras-thātr) cover the cups with two pieces of wood (cbiselled off when the yūpa was made) that are sprinkled with holy water, wipe the cups from their mouths downwards with two pieces (of the yūpa, but not sprinkled) saying ' wiped off is Śanda ' (adhvaryu says) and ' wiped off is Marka ' (says pratiprasthātr). They place the cups on the south and north corners of the western side of the uttaravedi, go to the south and north of the yūpa, throw away the unsprinkled chips (referring to the repulse of Śanda and Marka)²⁵⁹⁷ outside the vedi and the sprinkled ones are placed into the āhavaniya and standing on both sides of the yūpa they two offer the cups with their faces to the west and the cama-sādhvaryus (who are nine here and ten in other cases, vide com. on Kāt. IX. 11. 2) do the same with faces to the east and silently. All these offerings are made to Indra (com. on Kāt. IX. 11. 2). The pratiprasthātr pours what remains in the manthin cup into the śukra cup and the adhvaryu pours the mixture of the soma juice remnants of the two cups into the hotṛ-camasa. The adhvaryu directs attendants to refill the cups of the maitrāvaruna, brāhmaṇāc-chāinsin, potṛ, nesṭṛ and agnīdhra with soma from the dronakalaśa and the contents are offered into fire respectively for Mitra and Varuna, Indra, Maruts, Tvastṛ, Agni. Then the hotṛ, adhvaryu and pratiprasthātr partake of the remnants of the contents of the cups offered to the double deities (Indra and Vāyu, Mitra and Varuna, the two Aśvins). Vide Āp. XII. 25. 13. A keen controversy is carried on in the sūtras whether the adhvaryu or hotṛ drinks first. Vide Āp. XII. 24. 6, Kāt. IX. 11. 12-17. The contents of the cup for Indra-vāyu are drunk twice and of the rest once. The mantra in all cases of the drinking of soma by the priests is ' vāgdevi jusāñā somasya trpyatu saha prānenā svābā ' (Vāj. S. VIII. 37, Āp. XII. 24. 11. 12, Kāt. IX. 11. 19, Aśv. V. 6. 22). The remnants in the cups are poured into hotṛ-camasa. Then a very small part of the purodāsa is thrown

2597. It is rather strange that Prof. A. B. Keith says (in ' Religion and Philosophy of the Veda ' part 2 p. 329) ' then are filled the goblets of the priests and offerings of the śukra and manthin cups made for the strange figures of Śanda and Marka '. As shown above the offerings of śukra and manthin were made to Indra. Baud. VII. 14 says वषद्कुर्ते सहोमी च्छ्रुतः । स प्रथमः संकृतिर्विश्वकर्मा ... तस्मा इन्द्राय सुतमाज्ञुहोमि रवाहेति । Āp. XII. 23. 8 has the same verse. Śanda and Marka (or Amerka) are here offered only chips of wood ; they are said to have been the purohitas of asuras. Vide Tai. S. VI. 4. 10, Tai. Br. I. 1. 1, Vāj. S. VII. 12-13.

into the aindra-vāyava cup by the adhvaryu, a portion of the payasyā in the maitrāvaraṇa cup and the dhāṇā in the āśvina cup. Vide Jai. III. 8. 33 (where it is said that this effects a saṃskāra of the puroḍāśa &c). The pratiprasthāṭ then keeps these cups on the northern wheel-track of the southern havirdhāna cart. The adhvaryu and other priests make an offering of Vājina (Kāt. IX. 12. 1). The several priests drink soma from their camasas (in a rather complicated manner, for which vide com. on Kāt. IX. 12. 3 and Āp. XII. 25. 16-23). The hotṛ drinks once from all camasas and twice from his own camasa, the maitrāvaraṇa and other priests drink from their own camasas twice (Āp. XII. 25. 19-21).²⁵⁹⁸ On drinking soma the priests touch their mouth and heart with Rg. VIII. 48. 3-4 'we drank soma and have become immortal &c.' Vide Āśv. V. 8. 26. All the camasas are then strengthened or replenished (āpyāyana) by the priests by repeating two mantras 'āpyāyasva' &c. (Rg. I. 91. 16 and 18 = Vāj. S. XII. 112-113, Tai. S. III. 2. 5. 3) and by filling them with soma from the pūtabhṛt trough and then they are placed under the southern havirdhāna cart to the west of the axle and are thence-forward called Nārāśāmsa till the taking up of the Vaiśvadeva cup (Āp. XII. 25. 24-27, Kāt. IX. 15. 5-8). The adhvaryu takes a small portion of the puroḍāśa and while giving it to the acchāvāka priest who sits outside the sadas in front of the seat (dhispya) prepared for him says 'O acchāvāka, say whatever you have to say.' The acchāvāka holding the portion on a level with his mouth recites the three verses, Rg. V. 25. 1-3 (acchāvo agnimavase &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula²⁵⁹⁹ (nigada) which ends with 'O brāhmaṇa! call us who are brāhmaṇas'. The adhvaryu on hearing this requests the hotṛ to summon the acchāvāka (to the soma drink). When the hotṛ calls him, the acchāvāka

2598. The com. on Kāt. IX. 11. 23 states that the contents of the द्विदेवत्यग्नये ग्रहं are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to ucchiṣṭa 'न सोमेनोच्छिष्टा भवन्तीति स्मरणात्तेनैव चमसेन सर्वेषि भक्षयन्ति' com. on Kāt. IX. 12. 3. Vide आश्व. V. 6. 3 न सोमेनोच्छिष्टा भवन्तीत्युद्याहरन्ति.

2599. The nigada is given by Āśv. V. 7. 3 'अन्त्येन पणवेनोपसन्तुयाद् पञ्जमान होतरध्वर्ये इन्द्राग्निर्यां सोमं वोचतोपो अस्मान् ब्राह्मणान् ब्राह्मणाङ्गयध्व-मिति!'. The acchāvāka probably came to be so called from the first word 'acchā' of Rg. V. 25. 1 which he recites.

recites Rg. VI. 42 and a camasa is filled for him first with soma from the dronakalaśa, then from the pūtabhṛt trough and again from the dropakalaśa. After the acchāvāka recites Rg. VIII. 38.7 (as the yājyā) the adhvaryu makes an offering of soma from his camasa in the āhavanīya, the acchāvāka lays down the piece of purodāśa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of purodāśa given to him (Āśv. V. 7. 7 and 9). His camasa is then placed among the other camasas.

After the acchāvāka sits down, the brahma, hotṛ, adhvaryu, maitrāvaraṇa and āgnīdhra partake of the idā of the *savaniya* cake and the other four offerings in the āgnīdhra shed (Āp. XII. 25. 8-15, Āśv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16-17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the darśapūrṇamāsa such as throwing the śākhā on fire, the offering of vājina, the two homas of pistalepa and phalikaraṇa &c.

Then comes the offering of *rūgrahus*. These cups are filled from the dronakalaśa and are offered by the adhvaryu and the pratiprasthāṭṛ to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Samārsa in Tai. S. I. 4. 14. 1 and Amhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasthāṭṛ with the mantra (Vāj. S. VII. 30) 'upayāmagṛhitosi madhave tvā' (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praśas are uttered by the maitrāvaraṇa and when the adhvaryu enters the havirdhāna pavilion to make the offering the pratiprasthāṭṛ leaves it and *vice versa*. The vasaṭkāra for the first six is uttered respectively by hotṛ, potṛ, neṣṭṛ, āgnīdhra, brāhmaṇācchāmīśin and maitrāvaraṇa and the adhvaryu or pratiprasthāṭṛ (as the case may be) eats of the remains in the cup with that priest who utters the vasaṭkāra. In the next four the vasaṭkāra is uttered by hotṛ, potṛ, neṣṭṛ and acchāvāka and for the last two by hotṛ. After this a cup is filled from the dronakalaśa or pūtabhṛt for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pāṭras from which soma was drunk by the priests are washed on the mārjāliya place (Āp. VII. 27. 10).

It would not be out of place to remark here that according to the Ait. Br. 35. 2-4 (referred to on p. 140 above) a ksatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the banyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.²⁸⁰⁰ It is however to be noted that in classical Sanskrit literature sometimes kings are described as 'somapāḥ'. The sūtras (e. g. Sat. VIII. 7. p. 882, Āp. XII. 24. 5) say the same. Jai. (III. 5. 47-51) refers to this practice and says that the liquid so prepared and poured into a cup is called *phala-camasa* and is really an offering made on a coal taken from the āhavanīya to its north, and not a mere substitute for some eatable. Vide also Jai. III. 6. 36.

The *adhvaryu* with the *rtu* cup in his hand sits down near the door of the *sadas* in front of the *hotṛ* with his face to the east, mutters the words 'Idā, the summoner of gods' (*Tai. S. III. 3. 2. 1*). Then the *hotṛ* performs *japa* of a long passage²⁶⁰¹ (found in *Āsv. V. 9. 1*), he issues without uttering *himkāra* a call (*āhāva*) to the *adhvaryu* loudly viz. 'Śom3sāvo3m' (let us both praise)²⁶⁰² and recites inaudibly the prayer called

2600. भयदि राजन्यं वैश्यं वा याजयेत्स यदि सोमं विभाषयेद् न्ययोपस्तीभी-
राहत्य ता: संपिण्य वधन्युन्वृज्ज तमस्मै भक्षं प्रथच्छेक्ष सोमम् । quoted by Sabara on
Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients
'अथस्त्वैष स्वो भक्षे न्ययोपस्त्यवरोधाश्च फलानि चौडुम्बराण्याद्वथानि हाक्षाण्याभेदुण्डु-
तानि भक्षयेत् ।'. Vide note 61 above.

2601. सुमताद्वये पिता मातृद्वयाच्छ्रद्धा पदा पादच्छ्रद्धोक्त्था कवयः शंसन् ।
क हइ शंसिष्यति स हइ शंसिष्यति । Ait. V. 9. 1. This is the *jaya*. The Ait.
Br. X. 6 has the whole of it except the first five mystic letters, but
it appears to explain those five and also the rest of the passage. Vide
Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

2602. This summons is called 'ऽहवा' (from the root 'ह्वे' to call) and this is the अहवा in all सात्रas in the morning pressing (Āśv. V. 9. 2). The most common pratigara uttered by the adhvaryu is ओषासो दैव (pronounced as दैवा) while at the first अहवा it is the one given above in the text. Vid: Āśv. V. 9. 4-10, Āp. XII. 27. 11-17, Sat. VIII. 8. pp. 896-898 for various modes of the pratigara. The Tai. S. III. 2. 9. 5 puts the pratigara as 'सोमसांगे दायेति प्रत्याहवयते'. प्रतिगर is explained as प्रतिगीर्यते प्रत्याहवयते इति (com. on Āśv. V. 9. 4 and Sat. VIII. 8. p. 897). In the mid-day pressing the अहवा is अस्त्रयोऽसोऽसंकोश् (Āśv. V. 14. 3) at the beginning of all सात्रas and in the evening pressing it is अस्त्रयोऽसोऽसामान्येऽस (Āśv.

(Continued on next page)

'tūṣṇīṁśāmsa.' The adhvaryu stands up or bends his body with his face to the west at the door of the sadas and makes the response (*pratigara*) with 'śomśāmo daiva' (Āśv. V. 9. 5). There are several āhāvas and several pratigaras in the course of reciting all the texts connected with a śāstra. The tūṣṇīṁśāmsa is of three clauses or six clauses (vide below).²⁶⁰³ Then he loudly repeats twelve clauses called *nivid*, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu.....the hotṛ chosen by the gods.....May the god bring the gods hither, may the god worship the gods, may he, Jātavedas, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12).²⁶⁰⁴ The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a *puroruc* for Jātavedas (Ait. Br. X. 7). This *nivid* is not to be combined with the Tūṣṇīṁśāmsa, but the last word of the former is to be combined with the first verse of the Ājya śāstra, which is the name of the hymn Rg. III. 13 (verses 1-7). The first verse of this hymn is recited

(Continued from last page)

V. 18. 4). The āhāva is required at the beginning of all sastras whether recited by the hotṛ, the maitrāvaruna, brāhmaṇa-achārin or acchāvaka. Vide Āśv. V. 10. 10-12 about the sastras these priests recite and how each of the sastras they recite in the morning and evening pressings contains four āhāvas and how the sastras in the mid-day pressing have five āhāvas. Āśv. (V. 10. 13-17) specifies the places where āhāva is to be uttered. Various explanations are given of the pratigara e.g. Sāyana on Ait. Br. XII. 1 explains 'ज्योतिर्स्त्रुते देवतामो दैवम्' as हे द्वितीयं इंसं तत्र आमोदैव इर्ष एव स्माकमतोऽनुज्ञा दत्ता । It appears that the āhāva and pratigara came to have a mystic significance and so several permutations and combinations of them arose. Vide Āp. XIII. 13. 8-10, Sat. IX. 3. p. 925 where three different forms of pratigara in the Vaiśvadeva śāstra of the evening pressing are given. Vide Haug's tr. of Ait. Br. pp. 141-142 n. on आहाव and प्रतिगर.

2603. भूरध्येयोत्तिर्ज्योतिर्योत्तिर्योत्तिः । इन्द्रो ज्योतिर्शुभो ज्योतिरिन्द्रोत्तिः । स्योऽज्योतिर्ज्योतिः स्वः स्योऽमिति त्रिपदस्तुपूर्णीशासः । यथु वे षष्ठ्यः । पूर्वज्योतिःशब्दैरप्येवस्येत् । Āśv. V. 9. 11. When six clauses are required the three clauses are each divided into two parts, the first ending with the first word 'jyotiḥ' in each clause. The Ait. Br. IX. 7 says that the first clause in the above is the tūṣṇīṁśāmsa in Ājyaśāstra and Pranguśāstra of the prātihāsikā, the 2nd of the Niṣkevalya and Marutvatiṣṭya sastras of the mid-day pressing and the third of the Vaiśvadeva and Agnimāruta sastras of the third pressing.

2604. अद्विद्वेद्वदः, अग्निर्मित्वदः, अग्निः सूष्मित, होता देववृत्तः, होता मनुवृत्तः, प्रणीर्यज्ञानाम्, रथीरधराणाम्, अदूतो होता, तूष्णीर्यज्ञानाम्, आ देवो देवान्वक्षत्, यक्षद्विवेदो देवान्, सो अध्वरा करासे जातवेदाः । ऐ. आ. X. 2.

thrice, each half of that verse being kept separate from the next half (Āsv. V. 9. 15, 20–21) and 'om' being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhāva (śo3msāvo3m) and the adhvaryu responds with the pratigara 'śo3nsāmo daiva.' And then the hotṛ recites the 7th verse of Rg. III. 13 (which being the last verse of the śastra is called paridhāniyā, Āsv. V. 9. 23). At the end of the śastra, the adhvaryu responds with the word 'om' (Āsv. V. 9. 10). After the recitation of the śastra the hotṛ mutters 'the recitation is concerned in speech; to thee for glory' (Tai. S. III. 2. 9. 1). The adhvaryu then takes the Aindrāgna cup of Soma and the camasādhvaryus take the camasas and after āśravans and pratyāśruta the adhvaryu issues a direction to hotṛ 'O reciter of an *uktīha* (i. e. śastra), repeat a yājyā verse for Soma.' Then the hotṛ recites Rg. III. 25. 4 as the yājyā (Āsv. V. 9. 26) and when he utters 'vau3ṣat' the adhvaryu offers the soma from his cup into the āhavanīya fire and after a second *vousat* is uttered (with the words 'somasyāgne vihi3 vau3ṣat') the camasādhvaryus only shake the Nārāśamsa cups. The adhvaryu first partakes of the remnant from the soma cup and then the other priests who have camasas eat the contents of the camasas (Ap. XII. 28. 1–3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the śastras: (1) the inaudible *japu*, (2) āhāva and pratigara, (3) tūṣṇimśamsa, (4) the *nivid* or *puroruk*, (5) sūkta, (6) *japa* of words 'uktham vāci' (Āsv. V. 10. 22–24) with certain words added that differ at different times (this is called ukthavīrya), to which the adhvaryu responds with 'ukthasāh' &c., (7) the yājyā (Āsv. V. 10. 21).²⁶⁰⁵ Only the Tūṣṇimśamsa does not occur in the other śastras.

In the Agniṣṭoma there are twelve *stotras* and twelve śastras. The words śastra and stotra in their etymological sense mean 'praise or laud,' but a stotra is a laud that is sung to a melody and a śastra is a laud that is only recited (vide Sabara on Jai. VII. 2. 17). A śastra always belongs to and follows a stotra. In the prātahsavana the hotṛ begins his āhāva after the

2605. Vide Haug's note 3 on pp. 177–178 to his tr. of Ait. Br. about the several ways in which the words 'uktham vāci' occur in the several śastras. The Ait. Br. speaks of these elements and in X. 1 expressly says 'उक्था वा आहावः क्षमं निविद् विद् सूक्तम्'.

udgāṭṛ makes *himkūra* in the stotra he chants and in the other two savanas the hotṛ does so after the *pratiḥāra* element of the stotra (Āsv. V. 10. 1-3) when the prastotr draws his attention by uttering the word 'esā' (this) at the time of the *prastāva* of the last verse in the stotra.²⁶⁰⁶ The ājyaśastra is the first śastra in the Agnistoma and the agnimāruta is the last. Jai. (II. 1. 13-29) establishes that when the vedic text says 'he recites the praugā śastra' or 'he chants the ājya stotra,' what is meant is not that these stotras and śastras are merely some subordinate matters in connection with the devatā of the rite, but they are really principal matters. In X. 4. 49 Jai. states that in the Agnistut sacrifices there is no *ūha* of the stotras and śastras of the Agnistoma, but they are sung and recited as in Agnistoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahispavamāna and four Ājyastotras; in the mid-day pressing five more viz. the mādhyandina pava-māna and four Prsthastotras (vide Haug's tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārbhava pavamāna and the Agnistoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śastras are: in the morning the Ājyaśastra (by hotṛ), Praugāśastra (by hotṛ) and three ājyaśastras (by maitrāvaraṇa, brāhmaṇāccharāmsin and acchāvāka, these three priests being called hotrakas); in the mid-day pressing the marutvatīlya śastra (by hotṛ), niṣkevalya śastra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śastras are vaiśvadevaśastra and agni-mārutaśastra (both by the hotṛ). The Bahispavamāna is chanted in the Trivṛstoma, the four ājyastotras and the mādhyandinapava-māna in the Pañcadasā-toma, the four Prsthā-stotras and the Ārbhavapavamāna in the Saptadasastoma and the yajñāyajñīlya in the Ekavimśastoma (vide Tāndya Br. XX. 1. 1). *Stoma* means a group of verses and pañcadasastoma and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called *vistuti*). There are three vistutis of the pañcadasastoma. These patterns differ in the order and number of repetitions. The prastotr marks the several turns, the number of verses and the order by means of small sticks a span long (called *kuśas*) cut from the udumbara tree and placed on a piece of cloth spread in the

2606. स्तोत्रमग्ने शक्तात् । एषेति प्रोक्त उद्बृहिंक्षरे प्रातःसचन आहयीरनः प्रतिहार उत्तरणोः सचनयोः । आश्व. V. 10. 1-3 ; उत्तरां प्रस्तुतयैवेति शंसितारमीक्षेत । लाटशायन II. 6. 11.

midst of the singers. Vide Lāt. II. 6. 1-4. For example, the first ājyastotra (Rg. VI. 16. 10-12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three *pariyāyas* (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first *pariyāya*), a b b b c (2nd *pariyāya*) and a b c c c (third *pariyāya*). Vide Tāṇḍya Br. II. 4. The 2nd *vīṣṭuti* of the pāñcadaśastoma is represented by a a a b c, a b c, a b b b c c c and the third *vīṣṭuti* by a b c, a b b b c and a a a b c c c (vide Tāṇḍya Br. II. 5-6). The word *stoma* is to be distinguished from *stotra*. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Sāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as 'hāu', 'hāi', 'I', 'ū', 'hum' (vide Chān. Up. I. 13). Hāu and hāi are stobhas employed in the Rathantara and Vāmadevya sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the ṛk (that is being chanted) and has other varnas than those of the ṛk (adhibhāva ca vivarnam ca Jaiminīḥ stobha-śabdatvāt). The word sāman means, no doubt, a chant (glī), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word sāman²⁶⁰⁷ (Jai. II. 1. 36, IX. 2. 34-38). Śabara states that there are a thousand (numberless) means of adding to the charm of the melody (glī), which only conveys certain notes produced by internal effort and which is denoted by the word sāman. The chant has a fixed extent and is sung on a ṛk verse. In order to effectuate that chant resort is made to change of letter (as in 'ognāyi' for 'agnā' in 'agnā īyāhi vītaye), to stobha and the other devices stated below²⁶⁰⁸. Since the ṛk verses are

2607. शबर on IX. 2. 35 says 'ऋक्ष-स्तोभस्वर-कालाभ्यासशिक्षाया पूति: सामशब्दो वाचकः ।'. The हृषीका deems to this and remarks 'पथ्यमि स्तोभा न सामशब्दशाच्यास्तपायतिविश्यन्ते । कथम् । सामोपाकारकमूर्गक्षराणाम् । तस्योपकृत्वे दृष्टेन साहाय्यं कुर्वन्तः स्तोभा उपकृत्वेन्ति ।'. In another place शबर says 'स्तोभस्वरकालाभ्यासविकाराणां हिंकारप्रणवप्रस्तावोद्विधप्रतिहरोपद्वनिधनवत्यामृचि सामशब्दोऽभियुक्तेरपचर्यते ।' on जे. VII. 2. 1.

2608. सामवेदे सहस्रं गीरुपायाः । आह । क ह्य मे गीरुपाया नाम । उच्यते गीतिर्नाम क्रिया । सा आभ्यन्तरप्रयत्न-जनितस्वरविज्ञेषाणामभिर्यत्का । सा सामशब्दाभिलेप्या । सा नियतपरिमाणा ऋचि च गीयते । तत्संपादनार्थं ऋगक्षरविकारो विश्लेषो विकर्षणमध्यासो विरामः स्तोम इत्येवमादयः सर्वे समधिगतः समाप्तानायन्ते । शबर on जे. IX. 2. 29. Vide footnote of सत्यवत् on p. 12 of the Introduction to सामवेद vol. I (B. I. series) for explanation of these words. .

sung to a certain melody the ṛks are the skeleton, the notes of the melody are the flesh that clothes the bare bones, they are super-imposed over the ṛk, and the stobhas are embellishments or flourishes like the hair on one's body. This very apt and happy figure is employed by the Sāmavidhāna Brāhmaṇa to illustrate the relationship of the ṛks, the notes and the stobhas.²⁶⁰⁹ Each sāman chant is primarily connected with certain verses, e. g. when we speak of Rathantara without more the verses meant are Rg. VII. 32. 22-23 abhi tva śūra &c.= S. V. II. 1. 1. 11 (Benfey) and S. V. vol. III. pp. 83-84 (B. I. series); and when one refers to the Vāmadevya sāman without further qualification the verses intended are Rg. IV. 31. 1-3 (kayā naścitra ābhuvat) = S. V. II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89 (B. I.). These are called the own (svaklyā) verses of the respective sāmans (vide com. on Drāhyāyana II. 1. 1) and that one verse occurring in the pūrvārcika part of the Sāmaveda, which is the first in the sāman as set out in the Uttarārcika portion, is called the *yoni* of the sāman (Jai. VII. 2. 17 and Śabara thereon). But the verses that are the own verses of a sāman can be sung to another melody. Tāndya XV. 10. 1 says 'the kavati verses' are the verses 'kayā naścitra &c.' which are the svaklyā verses of the Vāmadevya. When some texts say 'he chants the Rathantara on the Kavati verses' what is meant is that, not minding the Vāmadevya melody to which the verses 'kayā naścitra &c.' primarily attach themselves, they are to be sung to the Rathantara melody in that particular rite. So the word sāman as applied to Rathantara, Brāhmaṇa, Raivata and others means simply a melody and not one or more ṛk verses that are sung²⁶¹⁰ (vide Jai. IX. 2. 1-2).

Jaimini deals in about 60 adhikaranas with matters arising out of the relation of the Sāmaveda to sacrifices in V. 3, IX. 1, IX. 2, X. 5-6 and elsewhere. Some of the conclusions are very interesting and may be briefly indicated; viz. the uha-grantha is of human authorship (IX. 2. 1-2), the ṛk is principal and the melody is an attribute of it (IX. 2. 3-13), the whole

2609. सत्य ह वा एतस्य सामन ऋगेवस्थिनि स्वरो मांसानि स्त्रोभा लोमानि । सामविधानशास्त्रम् I. 1. 10. The Calcutta edition of the Sāmaveda (vol. II pp. 519-542) contains a parisiṣṭa on *stobhas*. Similarly the छान्दोग्य I. 6. 1 says इयमेवर्गं ग्रीष्मः साम तदेतदत्स्यासुक्ष्यध्यूढं साम गीयते ॥

2610. स्पराद्विविशेषानुपूर्वीमात्रस्वरूपमृगशक्तिरिक्तं यद् गानं तदेव रथन्तरशब्दार्थः । सामणः Introduction to सामवेद् vol. I. p. 10 (B. I. series).

melody is to be sung on each rk of the sāman (IX. 2. 14-20), the verses of a sāman should as far as possible be in the same metre (IX. 2. 21-22), the rk verses set out in the Uttarārcika are to be taken for singing the melody on (IX. 2. 23-24), that two verses have to be arranged as three by repetition of the 4th or last pāda in certain melodies (IX. 2. 25-27), that in the Yajñāyajñīya sāman for the words 'girā girā' in the original 'irā irā' has to be substituted in the melody (IX. 1. 50-51).

After the recitation of the śastra and the partaking of remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills it from the dronakalaśa, touches it with two kuśa blades, holds over the blades to the prastotṛ priest and urges the sāman priests to chant a stotra. This is the mode in all cases of dhurya stotras. Stotras other than the Bahispavamāna are chanted near the Audumbarī post in the *sadus*; the prastotṛ sits facing the west behind the adhvaryu, the udgātr sits to his west facing the north, and the pratihartṛ sits facing udgātr, but looking towards the south-east (Tāṇḍya VI. 4. 14, Drāhyāyana III. 3. 28). The stotra chanted after the Vaisvadeva cup is taken and the three following ones are called ājyastotras²⁶¹¹ (com. on Āp. XII. 28. 6). The 2nd śastra is called *pranya* (Āsv. V. 10. 6) which is recited after the taking up of the Vaiśvadeva cup and is supposed according to the Ait. Br. XI. 2 to confer food. This śastra is made up of Rg. I. 2 and 3 (in all 21 verses), which are divided into seven triplets addressed to seven deities in order viz. Vāyu, Indra-vāyu, Mitra and Varuna, Āśvins, Indra, Viśve Devas, Sarasvatī. Each of the seven triplets is preceded by a verse called *puroruk*. The first puroruk is preceded by 'him' and 'bhūr-bhuvaḥ svaro 3m.'²⁶¹² The 2nd verse of Rg. I. 2 is repeated thrice (and not the first as is usual, com. on Āsv. V. 10. 6). At the end of the recitation the priest mutters

2611. The first ājyastotra is Rg. VI. 16. 10-12, S. V. II. 1. 1. 4 (Benfey), S. V. vol. III. pp. 14-15, the 2nd is Rg. III. 62. 16-18, S. V. II. 1. 1. 5 (Benfey) and S. V. vol. III. pp. 16-17 (B. I. series), the third is Rg. VIII. 17. 1-3, S. V. II. 1. 1. 6 (Benfey), S. V. vol. III. pp. 18-19 (B. I. series), and the 4th is Rg. III. 12. 1-3, S. V. II. 1. 1. 7 (Benfey), S. V. vol. III. pp. 19-21 (B. I. series).

2612. The first triplet with introductory words and puroruk will be हि भूर्भुवः स्वरोऽम् । शोऽसायेऽन्तर्देवा यज्ञश्च । सर्वं गन्मनसा यज्ञम् । तिष्ठो निषुद्धिः शिवाभ्यां वायवायाहि &c. Vide Haug's tr. of Ait. Br. pp. 158-159 for the seven puroruk verses and how they are to be recited. Eight puroruk verses are set out at the end of the Nirṇayasāgara ed. of the Rgveda in *pothī* form. The puroruk शास्त्रप्रधान &c. is in Tai. Br. II. 4. 7 and Vaj. S. 27. 31.

'ukthamī vāci ślokāya tvā' (instead of 'ghosāya tvā'), and Rg. I. 14. 10 is the yājyā of the Prauga-śastra. This cup is offered and the remnants of it and of the camasas are drunk by the priests. Then from the Ukthyasthālī containing soma a third is taken for filling three cups to Mitra and Varuṇa, Indra, and Indra-Agni. Stotras and śastras follow at each of these three cups, the śastras being repeated respectively by the maitrāvaruṇa, brāhmaṇācchāṁsin and acchāvāka. For want of space all these three śastras cannot be set out at length here. Āśv. V. 10. 26 very succinctly inducts them. Each of these śastras has four parts, (1) a triplet called *stotriya* (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called *anurūpa* which should agree in metre, deity and even the sage (according to some) with the stotriya triplet (Āśv. V. 10. 26-27); (3) the core or principal part of the śastra, hence called uktha-mukha (vide Sān. VII. 11. 3); (4) a yājyā verse. For example, in the maitrāvaruṇa śastra, Rg. III. 62. 16-18 constitute the stotriya triplet (those three verses are chanted as the 2nd ājyastotra), Rg. V. 71. 1-3 form the anurūpa triplet, Rg. V. 68. 1-5 and Rg. VII. 66. 1-9 are the uktha-mukha and Rg. VII. 66. 19 is the yājyā of the śastra. This brings the prātaḥsavana to an end, and the adhvaryu makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitrāvaruna asks all the priests to come out of the sadas and they come out by the way they went in.

Then before the mādhyandina savana begins the priests again enter the sadas, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outlines the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dvidevatya grahas), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasatiṣṭvari waters are taken in the hotcamasa, are handed over to the yajamāna and become the nigrābhya for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. śukra and manthin, ṣāgrayana, two marutvatlya and ukthya

(also taken either before both marutvatlya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kuśa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āsv. V. 12. 7-8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āsv. V. 12. 9-11): Rg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Rg. X. 76 and 175. Before the last verse of Rg. X. 94, the two hymns Rg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāna verses as are required up till the taking up of the cups, finishes the last verse of Rg. X. 94 and hands back the turban to the sacrificer. Āsv. further directs that from the hymn Rg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhāniya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Rg. I. 91, 16-18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, IX. 67. 14-15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the ādhavanīya trough (Āsv. V. 12. 15-19). In the mid-day pressing the place of the Bahispavamāna is taken by the Mādhyandina-pavamāna stotra (Āp. XIII. 3. 7). This stotra consists of Rg. IX. 61. 10-12, X. 107. 4-5, X. 87. 1-3, that is Sāmaṇeva II. 1. 1. 8-10 (Benfey) and S. V. vol. III. pp. 22-23, 41-42, 78-80. The yajamāna mutters several texts before the mādhyandina pavamāna is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāna comes the rite called Dadhigharma, if the sacrificer has performed the Pravargya rite (Āsv. V. 13. 1). The pratiprasthātṛ brings curds in the ladle (sruc) made of udumbara; the curds are heated on the agnidhṛīya fire. The hot when asked 'is the

havis heated' repeats Rg. X. 179. 2 as the *anuvākyā* and X. 179. 3 is the *yājyā* and after he says 'vauṣat' the curds are offered in the *āhavanīya*, and when he repeats 'agne vīhi' and also a second *vauṣat* another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the *Pravargya* rite. Then the *paśupurodāśa* (of the animal killed in the morning) and the other offerings (such as *purodāśa* on eleven potsherds) are made and the remnants eaten. Then ten *camasas* are filled (including that of *acchāvāka*). Then offerings of *soma* from the *śukra* and *manthin* cups are made respectively by the *adhvaryu* and *pratiprasthātṛ* and the *camasādhvaryus* offer the *soma* taken in their *camasas* and the remnants are partaken by the priests. After this come the offerings of *ājya* called *dakṣināhuti* or *dāksinā homa* (Kāt. X. 1. 4., Sat. IX. 2. p. 910). The procedure here resembles the *Vaisarjina* *homa* described above (p. 1158). Gold is tied by the hem of the garment that covers the *yajamāna* and his family, it is placed in the *ājya* contained in the *juhū*, and two *ābutis* are offered with 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1) in the *gārhapatiya* fire, the piece of gold is taken out and the *yajamāna* holding that gold piece and *ājya* in his hand approaches the *dakṣinās* (the various articles that constitute the fee) placed to the south of the *mahāvedi*. Vide Sat. Br. IV. 3. 4 about *dakṣinā* (derived from 'dakṣay' to invigorate) where it is stated that no priest should officiate at a *soma* sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the *dakṣinā* to be distributed among the sixteen priests. The *dakṣinā* may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son²⁶¹³ and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1-3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the *daiva* form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the *yajamāna* drives them with the black antelope skin so as to form them into four groups. One group (i. e. $\frac{1}{4}$ of the whole number) is given to the *adhvaryu* and his assistants

2613. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 330 says 'after which the fees should be given consisting of 7, 21.....cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son's share'.

in such a way that the *pratiprasthātr*, *nestr* and *unnetr* receive respectively half, one-third and one-fourth of what the *adhvaryu* gets; that is, as stated by Kāt. X. 2. 25 and the com. on Āp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jai. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The *agnīdhra* is the first recipient of gifts, receiving a piece of gold, *pūrnapatra* and a pillow woven with threads of all colours. The *pratibartṛ* is the last recipient (Āp. XIII. 6. 2, Kāt. X. 2. 39). Gifts are made to the priests while they sit inside the *sadas* and to the *adhvaryu* and his assistants in the *havirdhāna* pavilion. To a *brāhmaṇa* of the Atri gotra (who is not a *ṛtvik*) a gold piece is given before everybody else or after the *agnīdhra* (Āp. XIII. 6. 12, Kāt. X. 2. 21). After the *agnīdhra* come *brahmā*, *udgātr* and *hotṛ* (Kāt. X. 2. 26). Apart from the gifts meant for the *ṛtviks* something is given according to ability and inclination to the *camasādhvaryus*, the *sadasya* and to sight-seers in the *sadas* (they are called *prasarpakas*), except to those who belong to the *Kaṇva* or *Kaśyapa* gotra or those who ask for a gift (Āp. XIII. 7. 1-5, Kāt. X. 2. 35). Āp. (XIII. 7. 6-7) says that generally no gift is to be given to one who is not a *brāhmaṇa*, but a gift may be given to a non-*brāhmaṇa* who knows the Vedic lore, while no gift is to be made to a *brāhmaṇa* who is not learned. Kāt. X. 2. 38 states that the wife also joins in making gifts. After the *anuvākyā* is repeated by the *maitrāvaruna* for the *marutvatīya* cup to be described below no gifts are made (Āp. XIII. 7. 14, Kāt. X. 3. 2). On making the gifts the sacrificer does obeisance (*namaskāra*) to the priests and utters an invocation as to animals donated in the words 'who gave to whom?'²⁶¹⁴ Drāhyāyana (V. 3. 14-19) states that before accepting a gift every priest murmurs the famous mantra 'I take thee at the impulse of god Savitr.... &c' (Tāṇḍya I. 8. 1) and after receiving the gift each donee murmurs 'who gave to whom' (Tāṇḍya I. 8. 17). The gifts are taken away by the path between the *agnīdhriya* shed and the *sadas* and then by the *tīrtha* (Drāhyāyana V. 3. 13). Jai. (X. 2. 22-28) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give

2614. क इवं कस्मा... कामैतते । वृष्टिरसि योस्त्वा ददात् पुण्यी प्रतिगृह्णात्प्रित्यती-
तास्वनुमन्त्यते । Āsv. V. 13. 15. For क इवं &c. vide note 2391.

their services in return for the gifts. In Jai. X. 3. 39-49 it is concluded that in the words 'the daksinā is 112' the Vedic text refers only to cows and not to the various kinds of corns, in X. 3. 50-52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhināḥ), others one-third (they are called trītyināḥ) and still others one-fourth (X. 3. 53-55). Jai. XII. 1. 32 states that as valuable gifts are given in Somayāga, there is no rice cooked (called anvahārya) for the priests in the istis of Somayāga as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cātvāla pit with two mantras (Āp. XIII. 7. 16). Jai. (IV. 2. 16-19) says that this casting away is the final disposal of the horn (it is a pratipattikarma) and (in XI. 3. 13-14) that this casting takes place on the last day in sacrifices like the Dvādaśāha. The adhvaryu offers five offerings of ājya called Vaiśvakarmans (i. e. for Viśvakarman) in the āgnidhra fire with five mantras from Tai. S. III. 2. 8. 1-3 (Āp. XIII. 7. 17 and Sat. IX. 2. p. 911). The adhvaryu and the pratiprasthāṭṛ take two cups for (Indra) Marutvat and offer them. The remnants of the cup in pratiprasthāṭṛ's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiprasthāṭṛ. The priests partake of the remnants. Then a third Marutvatiya cup is taken to the accompaniment of the śastra called marutvatjya²⁶¹⁵

2615. The parts of the मरुत्वतीयशास्त्र may be briefly indicated here from Āśv. V. 14. 3ff. हि भूष्मवः स्वरोऽम् । अध्यवयोः शोऽसावोऽम् (आहावः) ; शोऽसामो देवोऽम् (प्रतिग्रः) according to Ait. Br. or शोऽसामे देवः according to Tai. S. (vide note 2602 above). Then Rg. VIII. 68. 1-3 (triplet called pratipad), Rg. VIII. 2. 1-3 (a triplet called anucara), Rg. VIII. 53. 5-6 (called Indianibhava pragāthā); Rg. I. 40. 5-6 (called Brāhmaṇaspatya pragāthū); Rg. III. 20. 4, I. 91. 2, I. 64. 6 (three verses called Dhāyya), VIII. 89. 3-4 (Marutvatiya pragāthā), Rg. X. 73. 1-6; a nivid 'Indro Marutvān' (Āśv. V. 14. 20, Śān. VIII. 16. 1 gives the whole in 20 short clauses); Rg. X. 73. 7-11; japa in the words 'uktbañ vacindīāya śrīvate tvā' (Āśv. V. 14. 26); and lastly Rg. III. 47. 4 as the yajyā. This śastra follows after and is connected with the Mādhyandina pavamāna stotra (com. on Kāt. X. 3. 7). According to Kāt. X. 3. 8 the pratigra of adhvaryu here is 'modāmo daiva.' According to Āśv. V. 14. 7-8 pratipad and anucara consist of three verses and pragāthas consist of two rk verses. A pragātha is called Bārhata when the two verses are in Bṛhatī and Satobṛhatī metres and it is called Kākubha when there is a combination of verses in the Kākubha and Satobṛhatī metres.

recited by the hotṛ (Āp. XIII. 8. 2) and at the end of the recitation of that śastra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Prsthā,²⁶¹⁶ and is chanted at this time, being sung in Ratha ntara melody (Lāt. II. 9. 7, Āsv. V. 15. 2-3). Then follows the Niskevalya śastra by the hotṛ. After the Māhendra cup is offered, the pratiprasthātr, nestṛ and unnetṛ take up three grahas (cups) called Atigrāhya respectively for Agni, Indra and Sūrya (Āp. XIII. 8. 7-9). Then three Ukthya cups are offered as in the morning pressing. Then three Prsthastotras²⁶¹⁷ are chanted,

2616. The Rg. verses of the Rathantara sāman are (VII. 32.22-23);
 अभित्वा शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वदृशमीशानमिन्द्र तस्युपः ॥
 न त्वावौ अन्यो दिव्यो न पर्थिवौ न जातो न जनिष्यते । अध्यायनो मध्यवचिन्द्र वृजिनो
 गव्यन्तस्त्वा हवामहे ॥ These two are respectively in the Brhati and Pañkti
 metres and together constitute a Bārbata Pragātha. Vide Jai. IX. 2.
 25-28 and Sabara thereon. In chanting these to the Rathantara melody
 they are to be made into three, by repeating the 4th pāda of the first
 with the first half of the 2nd verse and the last of this with the
 latter half of Rg. VII. 32. 23. The Wai Ms. writes it as follows:
 द्वृम् । अभित्वा शूर नोनुमो वा । ॐ मादुग्धो इव धेनवे ईशानमस्य जगतः सुवा २ ३
 दृशाम् । ओ॒ ईशानै॑ २ ३ इन्द्रा ३ । सूस्य॑ २ ३ ४ पा अ॒वौ॑ ६ हौउवा ॥ अ॒स् ॥
 ईशोवा । ओ॑ नामिन्द्रेसुस्युपो न त्वावौ अन्यो दिव्योः न॑ पा २ ३ धिवोः । न॑
 जातोः न॑ २ ३ ज॑ ३ । न॑ यिष्या २ ३ ४ ताउ वौ॑ ६ हौउवा । अ॒स् ॥ न॑ जोवौ॑ ।
 ॐ तो न जैनिष्यते अश्वायन्तो मध्यवचिन्द्रं वा २ ३ जितोः । गव्यन्तस्त्वा॑ २ ३ हा॑ ३ ।
 वौमा॑ २ ३ ४ हा॑ ओ॑ वौ॑ ६ हौउवा । अ॒स् ॥ The Wai Ms. inserts after जगतः,
 विचियः, मध्यवचि certain स्तोमेः in which the letter भ occurs several times e.g.
 ओ॑ वामामु॑ भामि॑ भम॑ भम॑ भम॑ भम॑ भम॑ । (after जगतः). This is probably
 in accordance with लाक्ष्यायनश्चैत VII. 11. 6-8. ताण्ड्य. VII. 6. 11 says that
 अ॒स् is the निधन of रथन्तर; vide ताण्ड्य VII. 7. 1 and 3 for प्रस्ताव and प्रति-
 हार of रथन्तर. The Ms. in the Bombay Asiatic Society's Library places
 the letter 'ra' wherever in the other two there is a vertical stroke and
 it has no figure over 'him' and 'om.' There are a few other differences
 also (not noted here). In the B. I. edition (vol. III. p. 85) the scheme
 is a good deal different as the following (only the first verse is taken)
 will show: आभेत्वा॑ शूर नोनुमो॑ । अदुग्धा॑ आयि॑ वौ॑ ३ धौयिनो॑ ३ वा॑:॒ ईशान-
 मस्य॑ जगतः॑ सुवर्दृ॑ । शा॑ २ ३ ४ मै॑ ही॑ । ईशाना॑ २ ३ ४ मी॑ । दैस॑ ३ अ॑उवा॑ २ ३ ।
 ऐ॑ ३ । स्व॑वै॑ अ॑ ॥

2617. The 2nd पृष्ठस्तोत्र is बासदेव्य, Rg. IV. 31. 1-3, Sāmaveda II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89; the 3rd is नौधित, Rg. VIII. 88. 1-2, Sāmaveda II. 1. 1. 13 and S. V. vol. III. pp. 91-92; the 4th is कालेय, Rg. VIII. 66. 1-2, Sāmaveda II. 1. 1. 14 (Benfey) and S. V. vol. III. pp. 101-102.

each followed respectively by the śastras recited by the maitrā-varuna, brāhmaṇācchāraṇin and acchāvaka. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the Āditya cup (a cup the deity of which is Aditi). In the third pressing the Vedic texts are to be uttered in the highest tone (Āśv. V. 17. 1). The procedure in this pressing resembles that of the mid-day pressing (Sat. V. 3. p. 915). The adhvaryu, the sacrificer, the pratiprasthāṭṛ, agnidhra and unnetṛ enter the havirdhāna shed by the eastern door and the wife enters by the western door (Kāt. X. 3. 2-3). The doors of the havirdhāna shed are shut when there are many persons sitting inside the vedi (Āp. XIII. 9. 2, Sat. IX. 3. p. 915). The adhvaryu takes into the Āditya cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the āditya cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the āditya asthālī). He stirs the contents of the cup with the upāṁśusawana stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The āditya cup is not placed down, but is covered with darbhas or with the right hand of the adhvaryu, who comes out after the doors of the havirdhāna are opened, takes it to the uttaravedi, stirs the contents with darbhas in such a way that a few drops fall down out of the cup. After the usual praisa and the other procedure the adhvaryu throws the darbhas on the shavanya and offers the contents of the āditya cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (Āśv. V. 17. 3). He does not partake of the remnants of soma in the āditya cup but keeps it with the remnants of soma therein among the several vessels. He puts on the rjisa (the dregs of soma stalks) that is left after the two pressings the stalks (arṇu) that are in the adābhya vessel and the upāṁśupāṭra and silently extracts soma juice therefrom. In the agnidhra shed the sacrificer's wife prepares by churning ' aśir ' (milk mixed with soma) and enters the havirdhāna shed by the western door. The yajamāna enters by the eastern door, spreads on the mouth of the pūtabhṛt trough the strainer and pours thereon along with his wife the aśir with four mantras (Tai. S. III. 2. 8. 4-5). He

fills the āgrayana cup from four streams (the fourth being from the remnants of soma in the adityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3. p. 918, Āp. XIII. 10, 11). In this pressing no turban is given to the grāvastut priest. Then the Viprud-dhoma is performed. The Ārbhava²⁶¹⁸ pavamāna is then chanted on the lines of the Mādhyandina pavamāna.

The *havis* prepared from the various limbs of the (*savaniya*) pasū sacrificed in the morning is then offered (Āp. XIII. 11, 3, Āsv. V. 17, 4). After the idā is partaken of by the hotṛ, the purodāsa (cake baked on 12 potsherds, Sat. IX. 3. p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Nārāśainsa cups is followed. Then soma of the third pressing is offered by the adhvaryu from the hotṛcamasa and by the camasādhvaryus from their camasas and as elsewhere the priests and camasādhvaryus partake of the remnants. After the Nārāśainsa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the purodāsa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras²⁶¹⁹ (Āp. XIII. 12, 9, Āsv. V. 17, 5). They mutter the namaskāra mantras (vide note 2438 above) and the sacrificer utters the Sad-dhotṛ mantras (Āp. XIII. 12.

2618. The third pressing is connected with the Rbhūs as the prāṇa of the adhvaryu shows : तृतीयस्य सवनस्युमतो विश्रुमतः प्रभुमतो वाजवतः सवितु-वतो शूद्रस्तिवतो विश्वदेव्यावतस्तीवौ आशीर्वत इन्द्राय सोमग्रस्थितान्प्रेष्य (Sat. IX. 3. p. 921, Āp. XIII. 12, 2). The Rbhūs are three viz. Rbhū, Vibhvā and Vajra (Rg. I. 161, 6 and IV. 33, 3, IV. 34, 1) and their exploits are narrated in Rg. I. 20, I. 110 and 111, I. 161, Rg. IV. 33-37 &c. The Ait. Br. (28, 4) narrates the myth that the Rbhūs were mortals but were made immortal by Prajāpati and were given a share in the third pressing. It is therefore that the first stotra in the third pressing is called Ārbhava-pavamāna. This स्तोत्र is constituted by Rg. IX. 1. 1-3, IX. 108, 1-2, IX. 106, 1-3, IX. 101, 1-3, IX. 75, 1-3 = Sāma-veda II. I. 1. 15-19 (Benfey) or S. V. vol. III pp. 105-107, 115-116, 121-123, 131-133, 165-169.

2619. Vide note 2435 for the mantras. Āsv. and Lāṭ. II. 10, 4 say the mantra is 'अत्र धितरो मातृयष्वं यथा भागमातृष्णाय अभ्यमिति ।' Kāṭ. X. 5, 11 notes that the procedure of Pindapitryajña from pindadāna to smelling the pindas is observed but without water and (in X. 5, 12) gives it as his opinion that it is really the yajamāna's ancestors that are offered pieces of the purodāsa and not those of the camasādhvaryus.

10-11) which are in Tai. Ār. III. 4. Then the Sāvitra cup is offered (Āp. XIII. 13. 1, Āsv. V. 18. 1). The Vaiśvadeva cup is thereafter filled from the Pūtabhṛt trough, but there is no stotra chanted for this cup; the vaiśvadeva sāstra however is recited by the hotṛ (Āsv. V. 18. 5-13). Then rice (caru) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācīnāvita form, cuts off to the south of the āhavaniya one oblation from the boiled rice with his right hand and another with the meksana, crosses to the north of the āhavaniya, and with his face to the south offers in the southern part of the āhavaniya fire the oblations of rice, the yajyā being 'tvāṁ soma pitrbhiḥ samvidānah' (Rg. VIII. 48. 13). Ājya is poured on the remnants of the caru in the pot, the adhvaryu sees his face in the clarified butter (Āsv. V. 19. 4), anoints his eyes with the ājya by means of his thumb and ring-finger and then hands over the pot of rice (with ājya therein) to the three udgatr priests, who see their reflections in the ājya and if they cannot see their reflection (which is an evil omen) then more ājya is poured and two mantras are repeated (Āsv. V. 19. 5, one being 'bhadram karṇebhiḥ' Rg. I. 89. 8) and then again they look for their reflection in the ājya. The agnidhra carries lighted roots of darbhas to the several dhiṣnyas and establishes them thereon as fires and the adhvaryu pours ājya taken afresh in a pot over them while the darbhas are glowing (Āp. XIII. 14. 5-6, Sat. IX. 4 p. 929). He keeps some ājya in the pot, takes the cup called Pātnivata,²⁶²⁰ fills it from the soma in the Āgrayanasthālī, mixes in it the ājya that remains after pouring over on the dhispya fire-brands and offers it into the northern part of the fire. Jai. (in III. 2. 33-37) lays down several propositions about this cup viz. that it is offered only to Agni Patnivat and not also to Indra-Vāyu and other joint deities (though the soma in the āgrayanasthālī had in it the remnants of the contents of the grahas for joint deities), that, though the mantra in offering it contains the word Tvaṣṭṛ ('O! Agni Patnivat! drink soma joined with god Tvaṣṭṛ') that cup of soma is offered only to Agni Patnivat and not to Tvaṣṭṛ also and

2620. The Pātnivata cup is offered to Agni Patnivat. The yajyā verse repeated in a low voice by the agnidhra (according to Āsv. V. 19. 7) for it is Rg. III. 6. 9 ऐभिस्मे सरथं याद्यर्चक्षं नानारथं वा विभवो श्वातः। पत्नीषतस्तिष्ठते त्रिंश्च वेशननुष्टुप्पमा। चह मादृयस्व॥). According to Āp. XIII. 14. 8, Sat. IX. 4. p. 930, the text uttered with svāhā is ; अग्नात्महं पत्नीवसज्जदेवेन त्वष्ट्रा सोमे पिब स्वाहा॥ (वाज. सं. VIII. 10, ते. सं. I. 4. 27. 1).

that, though Rg. III. 6. 9 (the *yajyā* verse) contains a prayer about the thirty-three gods, the Pātnivata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Ap. XIII. 14. 11, Sat. IX. 4. p. 930). The agnidhra sits on the lap²⁶²¹ of the nestṛ and partakes of the remnants of the Pātnivata cup (Āsv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjālīya and keeps it on the *khara*. The camasas of the hotṛ and others are filled by the unnetṛ in such a way that no soma is left, the two jars of soma are wiped with the *dasās* and they are all kept with mouths turned downwards. The adhvaryu starts the udgātr priests on their chant of *Yajñāyajñīya* stotra (Ap. XIII. 15. 3), which is the principal stotra of the Agnistoma (Sat. IX. 4. p. 931 calls it 'Agnistoma Sāman'). All those priests who are to chant the stotra and the choristers cover their heads together with the ears.²⁶²² Those who come as sight-seers into the sadas should join in the chant as choristers (Ap. XIII. 15. 6). When the udgātr makes the *hinkāra* of the *yajñāyajñīya* stotra he looks at the sacrificer's wife who is brought by the nestṛ near the udgātr. When the nidhana (*finale*) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the *pānnejanī* water on her thigh up till the *prastāva* of the third stotryā of the first *paryāya*²⁶²³ (so as to leave no water in the jar). The wife retires to her shed when the udgātr asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5-6). While the chant proceeds the sacrificer repeats the *saptahotṛ* mantras (note 2393 above). The *Yajñāyajñīya* sāman is Rg. VI. 48. 1-2 = SāmaVeda

2621. Ap. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the nestṛ and so give an option 'नोपस्थ आसीत यदुपस्थ आसीत क्लीष्टः स्यात् ।' सत्यापाठ.

2622. According to Ap. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sightseers that are in the sadas cover their heads and ears and the *yajamāna* may do so or not.

2623. यज्ञायज्ञीयस्य हिङ्कारं प्रति पत्नीमुद्गतेक्षेत् । निधनं प्रसि पत्नी दक्षिणमूर्खमभिविष्टेत् । तृतीयायां रतोत्रीयायां प्रस्तुतायां सर्वे तदुवक्ते निनयेत् । लाट्यायनश्चैत II. 10. 15-17 and द्वाष्टायण VI. 2. 15-17; उपरि दूरसुवृहदावक्षणानामाविद्कर्ताः । अङ्गीतस्तुल्यस्या जायत इति चिज्ञायते । आप. XIII. 15. 11. Vide also ताण्डवाच. III. 7. 8-14 for this.

II. 1. 1. 20 (Benfey) and S. V. vol. III. p. 175-177.²⁶²⁴ After this comes the recitation of the Agnimāruta sāstra (Āsv. V. 20. 6) which is to be done in the druta (quick) mode of recitation.²⁶²⁵ While the hotṛ recites Rg. X. 9. 1-3 (the hymn beginning with ' āpo hi sthā '), which is part of this sāstra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads,²⁶²⁶ the hotṛ utters the āhāva, the adhvaryu utters the pratigara after splashing water. There are āhāvas when the four verses of Rg. VI. 47. 1-4 are being recited in the Agnimāruta sāstra. According to Sat. IX. 4. p. 932 the āhāva at the beginning of the first

2624. The verses of the Yajñayajñīya sāman are : यज्ञायज्ञा वो
अप्ये गिरागिरा च दक्षसे । प्रथं वर्यमृतं जातवेदसं प्रियं मित्रं न शंसिष्म ॥ कर्त्तो
नपाते स हिनायमस्युर्दोशेऽम् हृव्यदातये । भुवद्वाजेच्चविता भुवद्वृष्ट उत त्राता तनूनोम् ॥
(अ. VI. 48. 1-2). The first is in the Brhati metre and the 2nd in Satobrhati. These two verses are to be turned into three. The sāman is as follows (from Wai Ms.) . हुम् । यज्ञा॒ ५ यज्ञा॑ ३ वो॒ ३ मायोइ । ३३ माहारा॑ इरा
चौ॑ ३ दाक्षा॑ ३ सौई । पंग्री॑ र वर्यमृतं जाता॒ २ ३ वाहुम्माइ । दौ॑ ३ सौम् । प्रायं मित्रा॑ ४
सुशा॑ ६ सिष्वाउ॑ । वो॑ ३ १ ५ ॥ प्रायाम् । ३३ माहात्रा॑ ५ सु॑ ३ शो॑ ५ रो॑ ३ षांसूजो॑
नपार॑ त ५ संहितांशा॑ २ ३ माहुम्माइ । स्मौ॑ इय॑ । दाशेम हृव्यदार॑ तैयाउ॑ । वो॑ ३ १ ५ ॥
दाक्षो॑ । ३३ माहाव्या॑ ३ दातो॑ ३ योइ । भुवद्वाजे॑ र ल्वंविता॑ भू॑ २ ३ वाहुधुम्मायि॑ ।
वो॑ ३ खोइ॑ उत त्राता॑ तनू॑ ३ नौउ॑ । वो॑ ३ १ ५ ॥ The Poona Ms. everywhere has
वा॑ २ ३ १ ५ and reads ग्रायायि॑ in the first line, दाक्षा॑ ३ सौई॑, मायित्रा॑,
वाहुधुम्माइ॑, तनू॑ ३ नौउ॑. The Bombay A. Society's Ms. reads यि॑ almost in every
place where इ occurs in the other Ms. For the change of गिरागिरा च into²⁶²⁷
इरा इरा च vide ताण्डवात्मण VIII. 6. 10. In the B. I. edition the first verse is
set down (vol. III. p. 177) as follows : यज्ञो॑५य । ज्ञ॑३वो॑३मायोइ । ओ॑३इरा॑ इरा॑ ।
चौ॑ ३ दाक्षा॑ ३ सौई॑ । पंग्री॑ र वर्यमृतम् । जाता॒ २ ३ वो॑ । हुम्माइ॑ । दौ॑ ३ सौम् ।
प्रायमित्रा॑ ५ सुशा॑ २ ५ सिष्वाउ॑ ॥ Rg. VI. 48. 1-2 are a वाहत प्रगाथ.

2625. The mode of recitation is of three sorts, viz. विलम्बित, मध्यम and द्रुत (com. on Āsv. V. 20. 2). These are mentioned in ऋक्षप्रतिशाख्य XIII. 18 also.

2626. तथाकुशंसन्वेतापोहितीया शूयात्स्वैनमन्वालभेरलपाद्वृण्णानाः । लाट्यायन II. 10. 20 ; the com. says that the head was covered for fear of being scorched by fire when the yajñayajñīya addressed to Agni was being chanted. It is appropriate that when the hymn to waters is recited the covering of the head is removed. Vide Ap. XIII. 15. 13.

verse has a response which is 'mādā modaiva mādā modaiva (or-daivom).²⁶²⁷

When the last verse (paridhāṇiyā) of the Āgnimāruta Śastra is being recited (or at one of several other stages, according to Āp. XIII. 16. 2-5 and Sat. IX. 4. p. 933) the pratiprasthātṛ brings into the hotr-camasa the soma contained in the dhruva graha and the adhvaryu offers the soma contained in that camasa and the camasādhvaryus offer the soma in their cups and the priests partake of the remnants. When the upayāja homa with reference to the animal killed in the morning is performed and the paridhis are cast into the fire, he takes the Hāriyojana cup.²⁶²⁸ The unnetṛ brings into it all the soma contained in the āgrayana-sthālī and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the havirdhāna shed, steps backwards and forwards several times. Then the contents are offered to Indra (the tyāga by the yajamāna is ' idam Indrāya harivate ') and the remnants are brought to the sadas for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the vedi the masticated fried grains and sip water. According to some (Kāt. X. 8. 5) the priests only smell the fried grains. They throw chips of the tree from which the yūpa was made into the āhavanīya each with ' thou art the expiation (means of removal) of the evil caused by gods, men pitrs &c.' (Vāj. S. VIII. 13., Tai. S. III. 2. 5. 7 quoted in Āp. XIII. 17. 9). They partake of the thick cheese-like layer on curds with ' dadhikrāvno ' (Rg. IV. 39. 6) in the āgnidhara shed (Sat. IX. 4. p. 935, Āp. XIII. 18. 1). They cast into the jars containing remnants of Ekadhanā waters green dūrvā

2627. Āev. V. 20. 6 has स्वादुषिकलायमिति चतन्नो मर्ये चाहानं मवामो दैव मोदामो दैवोमित्यासां प्रतिगरौ'; आप. XIII. 15. 14 says 'स्वादुषिकलायं मधुमीं उताय-मित्यभिज्ञायोभयतोमनेवं दैवतिशुणाति मवामोदैव इष्ट मोदामोदैव इष्टेत्या च्याहानात्'. This last appears to be corrupt. The footnotes in Baud. VIII. 15 show how uncertain the ms. readings are. Sat. IX. 4. p. 932 explains च्याहान् as स्वादुषिकलायान्तिमाहामो च्याहान:

2628. This cup is called Hāriyojana because it suggests the yoking of the horses of Indra for his return after being present at the soma offerings throughout the day. 'हरिरिस्मग्नुज्यते स्वस्यानं प्रति गमनायेष्वस्येति हरियोजनं हन्त्रस्तसंश्चन्थित्वाहो दारियोजनः' com. on सत्य. IX. 4. p. 934; 'हरिरिस्मन् गुज्यते प्रतिमवायेष्वस्येति दारियोजनो द्यहः' com. on आप. XIII. 17. 1.

grass, squeeze that grass well, impart to the water a sharp flavour (by the juice of the dūrvā), pour the water into ten camasas. Each priest smells his camasa (and those who have none smell the one nearest to them) to the west of the cātvāla or in the place (called āstāva) where the Bahispavamāna was chanted (Āp. XIII. 17. 9, Kāt. X. 8. 7, Sat. IX. 4. p. 935) and pour the water down into the cātvāla pit (Sat. IX. 4 p. 935, or inside the vedi according to Āp. XIII. 18. 1). All priests wait upon the āhavanīya with the *mindā* mantra 'yanma ātmano mindābhūt' (whatever fault has been mine, Agni has mended it' &c. Tai. S. III. 2. 5. 4). The priests then discharge themselves from the vow made at the Tānūnaptra ceremony. Then the Paitisāhyājas are performed as in the animal sacrifice (Āp. XIII. 18. 3). The adhvaryu offers with the juhū nine samiṣṭayajus offerings in a continuous stream, standing inside the vedi. Then he performs the prāyaścittas for actions like spilling soma drops about and offers a savanāhuti (i. e. an ājya offering indicating the completion of the Agnistoma). The adhvaryu issues a direction to the maitrāvaraṇa to urge the priests to come out of the sacrificial shed and the latter do so.

Then follows the Avabhṛtha (the final purificatory bath). The procedure of this is an istī. Jaimini, however, in X. 7. 47-50 lays down that the avabhṛtha is a special rite and therefore all that takes place in the darśapūrnāmāsa isti does not follow as a matter of course. A fuel-stick is laid on fire, a veda bunch is made, kuṣa is strewn round the fires (that is parisṭarana), the necessary yajñapātras are placed with mouths downwards. No *idhma* is brought and some do not even prepare the vedi. Only four ladlings of ājya are taken in all the ladles (sruc). The nirvāpa is only for a cake to Varuna on one potsherd (Āp. XIII. 19. 3). There are no pranitā waters (Sat. IX. 5. p. 938), and no girding up of the wife (vide above p. 1040 for it). The ājya in the ladles and the grains taken out for puroḍāsa are placed on the shoulder (north corner on eastern side) of the uttaravedi. The sacrificer takes out from its pit the post of udumbara (audumbari in the sadas), places it on the hide and board used in extracting soma juice and all other utensils except the four sthālis viz. the āgrayana, ukthya, āditya-sthāli and dhruvāsthāli (vide Tai. Br. I. 4. 1 for these four sthālis of clay) that are smeared with soma in the space between the cātvāla pit and the utkara or on the northern shoulder of the vedi on the large stool (āsandī) used for soma.

The yajamāna casts away the antelope skin in the cātvāla pit (other ways of disposal are also mentioned in Āp. XIII. 19. 8-9). When starting for avabhṛtha he offers clarified butter with 'O! Fire, that givest life &c.' (Tai. S. I. 3. 14. 4), a second oblation with the mantra 'avabhṛtha, nicūnpuna &c.' (Vāj. S. VIII. 27).²⁶²⁹

A third oblation of ājya is made to Rudra (Āp. XIII. 20. 1) with 'namo Rudrāya' (Tai. Br. III. 7. 9). When starting from the vedi or from near the cātvāla with faces to the north they recite Rg. I. 24. 8 (Tai. S. I. 4. 45. 1). The adhvaryu issues a direction to the prastotr to chant a sāman. The sāman chanted is called 'avabhṛthasāman' (Lāt. II. 12. 1). It is 'agnistāpati' (vide Śat. Br. IV. 4. 5. 8 and Drāhyāyāna śr. VI. 4. 1). When the nidhana of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that *finale*. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941). The same procedure is followed for the Varuṇa purodāśa as in Varuṇapraghāsas for niskāsa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāt. X. 8. 24). Jai. (IV. 2. 19-22) says that this casting into water is merely the final disposal (*pratipatti*) of these utensils and the śruti passage 'they approach the water for the final bath with whatever is smeared with soma' does not lay down any subordinate matter about avabhṛtha. The girdle of the yajamāna and the yokira, the jāla (net on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with 'devīrāpah' (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāt. X. 8. 19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other's back. A handful of kuśa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhṛtha.

2629. The mantra in Vāj. S. is अवधृथं निचुद्धुण मिचेकरति लिचुद्धुणः । अव देवैर्वैकृतमेनोऽयासिषमव भर्येर्मर्त्यकृतं पुरुषाणो देव रिषसपाहि । Āp. XIII. 19. 16 following Tai. Br. II. 6. 6 reads निचुद्धुण for निचुम्धुण. Vide Lāt. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.

The *prayājas* and *anuyājas* are offered as in *darśapūrnamāsa* (except to God Barhis). Jai. (XI. 2. 30-34) lays down that not only is the principal offering of *purodāsa* offered into water but also all subordinate ones like āghāras. A portion of the *purodāsa* for Varuna is offered therein. The rest of the *purodāsa* is offered to Agni and Varuṇa, which becomes the *Svistakṛt* offering in this case (Kāt. X. 8. 27, Sat. IX. 5 p. 944). The unnetr at the direction of the adhvaryu leads all out of the water (the *yajamāna* or hotr being the first). The *yajamāna* and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the *yajamāna* and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the *Udavasānlyā* isti to the adhvaryu (Āp. XIII. 22. 3-4). The priests, the *yajamāna* and the wife hold each a fuel-stick of *udumbara*, mutter the *Mahīyā* rk (viz. apāma somam-amṛtā abhūma, Rg. VIII. 48. 3), proceed following the unnetr towards the sacrificial ground without looking back at the water, perform *mārjana* in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the āhavanīya with 'edhosī &c.' (Tai. S. I. 4. 45. 3) and wait upon that fire with 'apo anvacārisam' (Āp. XIII. 22. 6 quoting Tai. S. I. 4. 45. 3). Then follows the *Udayanlyā* (the concluding isti). It is performed in the *prāgvamīsa* (and not on the specially prepared *uttaravedi*). The procedure is like that for the *prāyanlyā* isti (already described on p. 1140). In the same sthāli (pot) in which the *prāyanlyā* offering was cooked and to the bottom of which some remnants stick he takes the offering for this isti. The wife again ties round her waist the yoktra. *Prayājas* are optional and if not offered no ājya is taken in the *juhū*. The *yājyās* and *anuvākyās* of the *prāyanlyā* become respectively the *anuvākyās* and *yājyās* of the *Udayanlyā*. The order of deities is different, viz. Agni is the first, Pathyā Svasti the last for ājya offerings (Āp. XIII. 23. 4, Sat. IX. 6. p. 950, Aśv. VI. 14. 3). When the *Udayanlyā* is finished the *anubandhyā* rite follows²⁶³⁰ (Āp. XIII. 23. 6, Sat. IX. 6. p. 951). A barren cow is to be offered to Mitra and Varuṇa. The procedure is the same as that of *Nirūḍha-paśu-bandha*. Some sacrificed three *anubandhyā* cows viz. to Mitra and Varuṇa, to the Viśve Devas and to Brhaspati,

2630. Often the word is written as अनुबन्धया 'यज्ञमतुष्यते हति अनु-
बन्धया' com. on Āp. XIII. 23. 1; 'यज्ञमतुष्यते हति अनुबन्धया
वीर्यं आर्द्धः' com. on Sat. IX. 5. p. 951.

but Āp. (XIII. 23. 6. 10 and 14) restricts them to Vājapeya, Rājasūya and sattras. Kāt. (X. 9. 14-15) says that instead of the cow, a bull may be offered or only *payasyā* may be offered to Mitra and Varuna.²⁶³¹ Āp. XIII. 24. 10 states that in place of the anubandhyā cow the followers of Rgveda offered āmikṣā to Mitra-Varuṇa and the offering was made by the hotṛ in front of the havirdhāna shed and all the ceremonies in the archetype iṣṭi up to Idā were performed in that rite. After the anubandhyā (or āmikṣā) was offered came the five offerings called Devikā viz. a cake on twelve potsherds to Dhāṭṛ and four oblations of rice cooked in milk in the four sthājis mentioned above (in which soṇa had been placed) to Anumati, Rākā, Sinvālī and Kuhū (Āsv. VI. 14. 15, Āp. XIII. 24. 1-3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavaniya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strown on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 954), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16-17). The fires are then deposited in the aranis by repeating 'ayam te yoniḥ' (Rg. III. 29. 10, Tai. S. I. 5. 2, Vāj. S. III. 14) as stated in Āsv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasānīya iṣṭi is performed.²⁶³² In this iṣṭi a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this iṣṭi (Āsv. VI. 14. 24) everything is done as in the punarādheya, but the mantras are muttered inaudibly in all cases except the last anuyāja. A bull is the fee or as much gold as will purchase a bull. Instead of this iṣṭi an offering of ājya was made by some (Āp. XIII. 25. 7-8) from the juhū in which twelve ladlings were made with sruva with 'idam visnur' (Rg. I. 22. 17).

2631. In modern times no cow is sacrificed, but only āmikṣā is offered instead. Among the actions forbidden in the Kali age is the slaughter of anubandhyā. 'यथा नियोगधर्मो नो नाशवन्धयावधोऽपि चा । तथो-द्वारविभागोपि नैव संप्रति वर्तते ॥' quoted by the Mit. on Yāj. II. 117.

2632. 'उद्वसायेज्यते हस्तुवसानीया' com. on Āp. XIII. 25. 3; 'उद्व-सानार्था हस्तिवसानीया' com. on Sat. IX. 6. p. 956. उद्वसान is the counter-part of अश्ववसान. When at the beginning the sacrificer enters upon the holy ground sought from the king it is अश्ववसान. Vide 'एषम-गम्म देवयजनं पृथिव्या हति देवयजनमह्यवस्थ्यति' आप. X. 3. 3 (com. अश्ववस्थ्यति सहायिभिर्भासार्थमकुप्रयापावस्थयेक्षित्यर्थः).

Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling's Introduction to S. B. E. vol. 26 pp. XI-XXIII (where several European works are cited and questions about soma are discussed), L' Agnīstoma (pp. 481-490), Prof. Keith's 'Religion and philosophy of the Veda &c.' pp. 331-332 and the works cited there. With the greatest respect for all these learned and industrious European *savants* it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation. One important question is the relation of the plant soma to the moon (also called soma as in Rg. X. 85. 1 and 2). The moon is generally called 'mās' or 'candramas' in the Rg. (Rg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Rg. VIII. 82. 8 occurs the very striking simile²⁶³³ 'Soma that is seen among the (soma) vessels as the moon in waters' and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as *indu* (which certainly means the moon in later literature). Vide Rg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Müjavat (Rg. X. 34. 1) and in the Ārjiklyā country (Rg. VIII. 64. 11) on the river Susomā. Even in the Rgveda soma appears to have become mythical. In Rg. IX. 86. 24 soma is said to have been brought from heaven by Suparṇa (eagle or bird?) and in I. 93. 6 by a Śyena (hawk). Another matter to be noted is that the soma plant had certainly become rare,²⁶³⁴ if not unobtainable, in the times of the Brāhmaṇas. The Śat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers,

2633. यो अष्टु चन्द्रमा इव सोमश्चमूषु ददशे । ऋ. VIII. 82. 8; सोमो मा वेदो मुञ्चतु यमाहुश्चन्द्रमा इति । अथर्ववे त् XI. 6. 7. Vide Prof. Keith's remarks on Hillebrandt's views of the identification of the plant with the moon (Intro. to Tai. S. p. CXX).

2634. Vide S.B.E. vol. 26 p. XXIV ff for the identification of Soma with certain plants. Vide S.B.E. vol. 26 pp. 421-422 for the several substitutes for Soma mentioned in Sat. Br. Prof. Keith (Intro. to Tai. S. p. CXIX) holds that the question of the identification of the soma plant cannot really be finally determined.

Dūb plant and greenish kuśas. The Tāndya Br. says 'If one does not secure soma, one may extract juice from pūtikas'.²⁶³⁵ Jai. (III. 6. 40 and VI. 3. 13-17) states that this passage restricts a sacrificer when no soma is available to pūtikas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtikas are the proper *pratinidhī* (substitute) for soma and not any other substance even if it may be more similar to soma than pūtikas, but that if both pūtika and soma are unavailable then another substance similar to soma may be employed. Āśv. (VI. 8. 5-6) states that if soma stalks be not available then pūtika stalks and Phālguna plant should be used or other plants mixed with pūtikas may be employed (and the com. adds that those others are dūrvā, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called 'rānṣera' (in Marathi) which grows in the hills of the Deccan.

^{2635.} यदि सोमं न विन्देयः पूतिकानामिषुणसुर्यविं न पूतिकानर्जुनानि च । साण्ड्य
IX. 5. 3.

CHAPTER XXXIV

OTHER SOMA SACRIFICES

The sūtras speak of seven forms (*sainsthās*) of soma sacrifices. These seven forms are Agnistoma, Atyagnistoma, Ukthya, Sodaśin, Vājapeya, Atirātra and Aptoryāma (according to Kat. X. 9. 27, Āsv. VI. 11. 1, Lāt. V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. Āp. XIV. 1.1 and Sat. IX. 7. p. 958 expressly say that Ukthya, Sodaśin, Atirātra and Aptoryāma are the modifications of Agnistoma and the commentaries of both point out that there were several views on the number of the modifications of the Agnistoma. In the Brāhmaṇas the Agnistoma, Ukthya, Sodaśin and Atirātra are generally mentioned as forms of Jyotiṣṭoma (vide Sat. Br. IV. 6. 3. 3, Tai. Br. I. 3. 2 and 4, which last mentions Vājapeya also).

Ukthya or *Ukha*. In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (Ait. Br. 14. 3, Āsv. VI. 1. 1-3). Āp. XIV. 1. 2 says that the Ukthya, Sodaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agnistoma) is sacrificed for Indra and Agni on the pressing day. Vide Ait. Br. XIV. 3, Āsv. VI. 1. 1-3, Āp. XIV. 1, Sat. IX. 7. pp. 958-959, Haug's tr. of Ait. Br. p. 251 n, S. B. E. vol. 41, pp. XIV-XVI.

Sodaśin. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śāstra called Sodaśin in the *trīya savana* (both the śāstra and the sacrifice have the same name, as the com. on Āsv. VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (Āp. XIV. 2. 4-5). It is made of khadira wood and is quadrangular in shape (Sat. IX. 7. p. 960). The stotra for the sodaśin cup is begun to be chanted

about sunset after the adhvaryu hands over a piece of gold to the sāma singer (instead of kuśa grass, Āp. XIV. 3. 1). Soma is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for Indra. The fee is a reddish brown horse or a female mule. Vide Ait. Br. 16. 1-4, Āśv. VI. 2-3, Āp. XIV. 2. 3 ff, Sat. IX. 7. pp. 959-962, Haug's tr. of Ait. Br. p. 255-256n, S.B.E. vol. 41 pp. XVI-XVII for further details.

Atyagniṣṭoma. This form is obtained by adding the sōḍāśīstotra, the sōḍāśīn cup and an additional victim for Indra to what prevails in the Agniṣṭoma; vide S. B. E. vol. 41, p. XVII.

Atirātra. This soma sacrifice is referred to even in the Rgveda (VII. 103. 7). As this sacrifice is not finished in one day but only after the day and night pass away it is called Atirātra. Āp. X. 2. 4 notes that according to some the Atirātra is performed even before Agniṣṭoma. The Atirātra has 29 stotras and 29 śastras. In this the additional stotras and śastras are repeated at night in four rounds (called paryāyas) of three stotras and śastras. Āśv. VI. 4. 10 points out these 12 śastras. In this sacrifice the śastra called Āśvina is recited, but before it six āhutis are offered at night. The Āśvina-śastra closely follows the procedure of prātaranuvāka, must comprise at least a thousand verses and was to be recited till sunrise (vide Haug's tr. of Ait. Br. pp. 268-269n for description of this śastra). At twilight is chanted a stotra appropriately called Sandhistotra (Haug's tr. of Ait. Br. pp. 266-267n). It is in the Rathantara melody. If the sun did not rise by that time the hotṛ was to continue reciting Rg. I. 112 and when the sun rose he was to recite saurya hymns (viz. Rg. X. 158, I. 50. 1-9, I. 115, X. 37). A fourth animal viz. an ewe (or ram according to some) is offered to Sarasvatī on the pressing day (Sat. IX. 7. p. 963). The principal camasas in the night are offered to Indra Apiśarvara (Sat. IX. 7. p. 963). A purodāśa on two potsherds is offered by the pratiprasthātṛ to Āśvins (Āśv. VI. 5. 23 and Sat. IX. 7 p. 965) and a soma cup is offered to the Āśvins. Jai. X. 8. 6 notes that as a vedic passage says ' there is no sōḍāśīn cup in Atirātra ' and another says there is, the first is a prohibition and there is an option. For details vide Ait. Br. 14. 3 and 16. 5-7, Āśv. VI. 4-5, Sat. IX. 7 pp. 662-665, Āp. XIV. 3. 8—XIV. 4. 11, S. B. E. vol. 41 pp. XVII-XX.

Aptoryāma—This sacrifice is similar to *Atirātra* of which it appears to be an amplification. Only there are four additional stotras (i. e. 33 in all) and four additional śastras recited by the hotṛ and his assistants, and there are four camasas in relation to these last respectively for Agni, Indra, Viśve Devas and Viṣṇu (Āp. XIV. 4. 12–16, Sat. IX. 7 pp. 966–967, Śān. XV. 5. 14–18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the *Aptoryāma*. Āśv. (IX. 9. 22–23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The Tāṇḍya Br. (XX. 3. 4–5) states that the rite is so called because by its performance one secures whatever object one desires (from ' āp ' to obtain).

Vājapeya—(lit. food and drink, or drink of strength or of food or of a race).²⁶³⁶ Though this rite is said to be a form of *Jyotiṣṭoma* and though it follows the procedure of *Sodāśin* (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, Tāṇḍya XVIII. 7. 5), viz. there are 17 stotras and 17 śastras, the 17th being the *Vājapeya* stotra and śastra, 17 animals sacrificed for Prajāpati, 17 objects distributed as fee, the yūpa (of bilva or khadira wood) was 17 aratnis in length, at the time of enveloping the yūpa with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days dīksā, 3 upasad days and one pressing day) or there were 17 dīksās (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2–3 and Āp. XVIII. 1. 6–7. Another feature was that there were seventeen cups of surā (wine) for Prajāpati as well as 17 cups of soma. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern śroni of the *vedi* were simultaneously beaten (Āp. XVIII. 4. 4 and 7, Kāt. XIV. 3. 14) to the west of the *agnidhra* shed.

2636. Various meanings are assigned to ' *Vājapeya*' . The Tai. Br. I. 342 says ' वाजाप्यो वा एषः । वाजं ह्यतेन देवा ऐपसन् । सोमो वै वाजपेयः । ... अक्षं वै वाजपेयः । ; शार्लयायनभृत (XV. 1. 4–6) states ' पानं वै पेयाः । अक्षं वाजः । पानं वै पूर्वमथाक्षम् । तयोरुभयोराप्त्यै । ' .

This complicated rite was undertaken by one who desired overlordship (ādhipatya, as Āsv. IX. 9. 1 says) or prosperity (Āp. XVIII. 1. 1) or svārājya (the position of Indra or uncontrolled dominion). It was performed in the autumn.²⁶³⁷ Only a brāhmaṇa or a ksatriya could perform it, but not a vaiśya²⁶³⁸ (Kāt. XIV. 1. 1 and Āp. XVIII. 1. 1). In the case of a brāhmaṇa the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and Āsv. IX. 9. 5 adds that the chain worn by the hotṛ has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruts and ewe for Sarasvatī and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (Āp. XVIII. 2. 12-13, Kāt. XIV. 2. 11-13). For the 17 cups of wine (called parisrut, prepared from several herbs) the pratiprasthāṭ prepares a separate mound (*khara*) to the west of the axle of the southern havirdhāna cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to Kāt. (XIV. 1. 17 and 26) it is the nestṛ priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (Tai. Br. I. 3. 3, Kāt. XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the daksīṇa fire (Kāt. XIV. 1. 14-17). The yūpa has four angles (and not eight as elsewhere) and has no top protruding beyond the casāla, but its top is even and is slightly depressed in the middle. The casāla of the yūpa (which is 17 aratnis high) is made of wheat flour (Tai. Br. I. 3. 7, Āp. XVIII. 1. 8, Kāt. XIV. 1. 22). A race is run in connection with the mid-day pressing in the

2637. नारदि वाजपेयेन स्वाराज्यकामो यजेत् । quoted by शब्दर on जे. X. 2. 64 and X. 7. 51. The Tai. Br. I. 3. 2 has य एवं विद्वान् वाजपेयेन यजते गच्छति स्वाराज्यम् । अयं समानानी पर्यति । तिष्ठन्ते॒स्मै यैष्ट्वा॒य ।; वाजपेययाजी वाव प्रजापति-मामोति । ताण्डवबाह्यण 18. 6. 4.

2638. स वा एष ब्राह्मणस्य चैव राजन्यस्य च यज्ञः । तै. आ. I. 3. 2; यं ब्राह्मणा राजानश्च पुरस्कुर्वीरत्वं स वाजपेयेन यजेत् । लाङ्घवायन VIII. 11. 1.

following way (Āp. XVIII. 3. 3 and 12-13). The Tai. Br. I. 3. 2 refers to the race won by Br̥haspati and connects the Vājapeya with that race. Seventeen chariots are got ready to the east of the śhavaniya with their yokes to the north or east. One of them is the sacrificer's chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the *caru* of wild rice (nivāra) which is meant for Br̥haspati. To the sixteen other chariots four horses each are yoked outside the *vedi* but without mantras (com. on Kāt. XIV. 3. 11). A ksatriya (rājaputra according to Āp.) shoots an arrow from the space between the cātvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1-11 and 16-17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cātvāla and the utkara (or near the utkara) and ascends on that wheel with 'at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Br̥haspati, the winner of vāja' (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. S. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vāji-sāman²⁶³⁹ (Āp. XVIII. 4. 11, Āśv. IX. 9. 8, Lāt. V. 12. 14). According to Lāt. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājasṛt) join in the race and sit in the other sixteen chariots and a ksatriya or vaiśya sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śroni of the *vedi* to urge on the horses. All the horses are made to smell the *caru* of wild rice (nivāra) cooked in 17 pots for Br̥haspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

2639. The verse to be chanted by brahmā is आविर्मर्या आ वाजं वाजिनो अऽमन्देवस्य सत्त्वे । स्वर्गं अवन्तो जयत ॥ This is one of the few verses of the Sāma-veda that are not found in the Rgveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 3).

recite the formulae of victory such as 'agnirekāksarena' (Vāj. S. VIII. 31-34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nivāras and a homa is offered for discharging the drums (dundubhi-vimocanīya-homa). A berry (kr̥nala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Āp. XVIII. 5. 5) after it is presented to and taken back from the ksatriya or vaiśya. The cups of soma are taken up by the priests (the adhvaryu taking the hotr-camasa), and the camasādhvaryus take up their cups; while the pratiprasthātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with 'sam prakah' (Tai. Br. I. 3. 3), the pratiprasthātṛ to the west with the wine cups and stands near the mārjaliya shed. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śroni of the vedi. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the ksatriya or vaiśya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the nestr requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (*tārpyam*)²⁶⁴⁰ inside the garment which he wears as a dīksita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6-11, Āp. XVIII. 5. 9-11). The sacrificer addresses 'wife, come, let us ascend to heaven'. The wife responds 'let us ascend'. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Āp. (XVIII. 4. 12) only the husband does so who finally says 'out of us both I shall ascend to heaven'. On reaching the top he touches the casāla of wheat flour and mutters 'we reached the heaven, the gods' (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with 'May I live long with my children'

2640. Vide S. B. E. vol. 41 p. 85 n for various explanations of '*tārpya*'.

(*Tai.* S. I. 7. 9. 2) or in the several directions with Vāj. S. IX. 22 (*Kāt.* XIV. 5. 11). Vaiśyas (explained as his children by the com. on *Kāt.* XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of *āsvattha* or (according to *Āp.* XVIII. 5. 16-18) the *adhvaryu*, *brahmā*, *hotṛ* and *udgāṭṛ* raise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, *vāja* and winning of *vāja*) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the *yūpa* on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the *uttaravedi*. The off-rings of the omentum and other limbs of the animal for *Sarasvatī* and of other animals are made, the wild rice *caru* for *Bṛhaspatī* is offered and the priests partake of the remnants as usual. The animals for *Prajāpatī* are offered at the time of the mid-day pressing. Before the offering to *Svistakṛt* of the wild rice *caru* is made water and milk are poured in a vessel of *udumbara* and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the *śruva* and the *yajamāna* is sprinkled with the rest (*Kāt.* XIV. 5. 20-24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The *adhvaryu* declares thrice after taking the name of the sacrificer 'he, so and so, is *samarāt*' (overlord). *Ap.* XVIII. 7. 18 says that on performing *vājapeya* a man is entitled to use the white parabol. After the performance of *Vājapeya* the sacrificer had to observe certain rules of conduct (vide *Lāṭ.* VIII. 12. 1-4, *Ap.* XVIII. 7. 16-17). He should act like a *ksatriya* (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do *abhibhādāna* or carry²⁶⁴¹ errands for or sit on the same couch with a person who had not performed that sacrifice. The *adhvaryu* receives the horses and the chariot in which the sacrificer sat (*Ap.* XVIII. 3. 10) and receives also all the 17 clothes with which the *yūpa* was enveloped. As to other fees there is some divergence among *Ap.* XVIII. 3. 4-5, *Āśv.* IX. 9, 14-17, *Kāt.* XIV. 2. 29-33 and *Lāṭ.* VIII. 11. 16-22. *Āśv.* says that 1700 cows, 17 chariots to which horses are yoked, seventeen

2641. तस्माद्वाजरेययाज्यप्रथयवरोहीति । अस्यां हि सीष्यभिषिच्यते । ताण्ड्यमाल्या 18. 6. 12-13.

horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden *miskas* round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āśv. suggests other alternatives. Ap. XVIII. 3, 4 is almost the same but adds seventeen goats and ewes. Lāt (VIII. 11. 16–18) is also practically the same as Āśv. but adds several alternatives about cows. In the Kuruvājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāt. further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which *yajus* mantras were recited and the couch with its coverlet are given to the udgātr, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Brhaspati there is a symbolism of holiness and eminence.

Āśv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Brhaspatisava,²⁶⁴² while Ap. XVIII. 7. 15 recommends the Saṃtrāṇī after it. Kāt. (XIV. 1. 2–8) states various views.

Jaimini in several *adhu karayas* deals with the śruti texts about Vājapeya. They may be briefly indicated here. In I. 4. 6–8 he shows that in the sentence 'one desiring to secure overlordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (*karmānamadheya*) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 aratnis'

2642. According to Jai. IV. 3. 29–31 the Brhaspatisava is an ṣaṅga of Vājapeya and the sentence वाजपेयेनद्वा बृहस्पतिसवेन यजेत does not lay down a time for the performance of that rite. Vide Tai. Br. II. 7. 1 and Ap. XXII. 7. 5 ff., Āśv. IX. 5. 3 ff. for बृहस्पतिसव which is a kind of Ekāha soma sacrifice and which is to be performed by one who desires overlordship (*ādhipatyā*) or spiritual eminence (*brahmavarcasā*) according to Āśv. IX. 5. 3 or by one who desires to be the purohita of a king (Tai. Br. II. 7. 1).

means that the yūpa required for the sacrifice of animals in the Vājapeya is to be 17 aratnis high and not that any other thing like the Sodasipātra was to be 17 aratnis. When the Tai. Br. (I. 3. 4) says that seventeen animals are to be killed for Prajāpati, they are 17 separate yāgas and not one rite (*karma*). When it is said that caru is prepared in milk in seventeen śarāvas (pots), the method of taking out handfuls of grains (as in darsapūrṇamāsa) is not applicable. Jai. says (in XI. 4. 30) that the vessel (kumbhi), the śūla and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajāpati is not sprinkled with the ājya remaining after the prayāja offerings are made (IV. 1. 33-39) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not any one of the seventeen chariots i. e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests (X. 3. 74-75).²⁶⁴³

The Agnistoma and the other forms of soma sacrifices so far described are ekāha (one day) soma sacrifices i. e. in them soma is offered in cups on one day thrice (in the morning, mid-day and evening). The sūtras (e. g. Aśv. IX. 5-11, Baud. XVIII. 1-10, Kāt. XXII), however, mention and describe several other one day soma sacrifices, such as Brhaspatisava, Gosava, Syena, Udbhid, Viśvajit, Vrātyastoma (already described above on pp. 345-347) which are left out for want of space.²⁶⁴⁴

2643. For details about Vājapeya, vide Tai. S. I. 7. 7-12, Tai. Br. I. 3. 2-9, Tāṇḍya XVIII. 6-7, Sat. Br. V. 1-2, Aśv. IX. 9, Ḫp. XVIII, Kāt. XIV. 1-5, Lat. V. 12. 8-25, VIII. 11-12, Sat. XII. 1-2, Vāñha Sr. III. 1 and Hillebrandt's Kit. Lit. pp. 141-143, Prof. Keith's Rel. and Phil. part 2 pp. 339-340, Introduction to Tai. S. tr. pp. CVIII-CXI, Weber's 'Über den Vājapeya' (1892), S.B. E. vol. XLI pp. XXIII-XXV.

2644. The Viśvajit from among the ekāhas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son (and excepting land and śūdras who serve him as a duty). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an udumbara tree subsisting on fruits and roots, for three days in a settlement of niṣṭadas (where he may subsist on nivāras i. e. on rice, syāntaka and the flesh of deer), for three days among vāsyas (*jana*, also explained as 'persons of another gotra') and three days with kṣatriyas (samanajana,

The ahina sacrifices²⁶⁴⁵ are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dīksā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e. g. Gargatrirātra), four days, five days (called pañcarātras of which Pañcasāradhya is one), ṣadahas and so on. Among the numerous rites called ahinas, the Aśvamedha and Dvādaśāha deserve notice. The Aśvamedha will be described later on. The Dvādaśāha is both an ahina and a sattra (Aśv. X. 5. 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Aśv. X. 5. 8, Ap. XXI. 14. 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāyanīya (the commencing rite, an Atirātra), Prsthya Ṣadaha²⁶⁴⁶ (6 days), Chandomas which are Ukthyas (3 days) and a tenth day which is

(Continued from last page)

also explained as sagotras). For a year he should not refuse what is offered but should not beg. Vide Kāt. XXII. 1. 9-33, Lāt. VIII. 2. 1-13. The Gosava is a very strange rite. The Tai. Br. II. 7. 6 briefly describes it. One who desires svāranya may perform it and Āp. (XXII. 12. 12-20 and XXII. 13. 1-3) states that for a year thereafter he should be paśuvrata (act like cattle) i. e. should drink water like them and cut grass (with his teeth) and approach his mother &c. (probably only as a make-believe). तनेष्टु संत्सरं पशुव्रतो भवति । उपावहायोदकं पिबेत्पानि चाच्छिर्यात् । उप मातरमियाद्वृष्ट ऋसात्तसुरं सगोत्राम् । आप. XXII. 13. 1-3. Another very striking ekdhā sacrifice is the सर्वस्वात्. This is performed by one who desires to die on performing it and to obtain heaven. When the Ābhava pavamāna stotra is begun to be chanted in the third pressing, the sacrificer directs the priests to finish the sacrifice and enters fire. This sacrifice is called शुनकर्णेऽग्निष्ठेभः. Vide ताण्डवाद्याण् XVII. 12. 5, Jaimini X. 2. 57-61 where Sabara appears to quote some vedic texts very similar to Āp. XXII. 7. 21-25 'मरणकामो यजेत यः कामयेतानामयता स्वर्गे लोकमियामिति । आर्भवे स्तुयमने औदृश्वर्ते पत्तोद्जेनाहतेन वाससा दक्षिणाशिरा: प्रावृतः संविशाकाह ब्राह्मणः समाप्तयत मे यज्ञमिति । तदैव संचितते ।'

2645. Vide Sat. Br. IV. 5. 4, Aśv. X. 1. 11-X. 5. 13, Āp. XXII. 14ff, Kāt. XXIII, Śān. XVI. 19-30, Lāt. IX. 5-12.

2646. According to Kāt. XII. 3. 1 a prsthya ṣadaha is so constituted that the first day is an Agnistoma, the fourth is a Sodasin and the rest are Ukthyas, while an Abhiplava ṣadaha is so constituted that the first and last are Agnistomas and the rest are Ukthyas. There is also a difference between the two as regards the stomas. Vide S.B.E. vol. 26 pp. 402-403 n. 4. For the Chandomas, vide Haug's tr. of. Ait. Br. p. 347 n.

an *Atyagniṣṭoma* (called *Avivākyā*, on which no speaking or dispute about errors is allowed) and the *Udayanlyā* (concluding rite, which again is an *Atirātra*). The principal differences between the *Dvādaśāha* as an *ahīna* and a *sattra* are: (1) a *sattra* can be performed only by *bṛahmanas*, while a *dvādaśāha* may be performed by any one of the first three *varṇas*; (2) the *sattra* may extend over even long periods (such as a year or more), while a *dvādaśāha* cannot so extend; (3) in the *sattra* the distinction of *yajamāna* and priests does not exist but all are *yajamānas* and all work as priests, while in *dvādaśāha* that distinction exists; (4) (as a consequence of the above) in a *sattra* there are no *dakṣinās*. Kāt. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'asate' occur it is a sign of a 'sattra' (and so in that case the rules about *sattras* will apply) but where the word 'yajute' or 'yājayet' is used it is a sign of an *ahīna*. In an *ahīna* only the last day is an *Atirātra*, but in a *sattra* both the first and last days are *Atirātras* (Kāt. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

Rājasūya.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate *istis* (like the one to *Anumati*), Soma sacrifices (like *Pavitra*) and animal sacrifices (Kāt. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only²⁶⁴⁷ by a *ksatriya*. There was a difference of view, some holding that it could be performed only by him who had not celebrated the *Vājapeya* (Kāt. XV. 1. 2), while others held that it should be celebrated after *Vājapeya* (Aśv. IX. 9. 19). In the *Sat. Br.* IX. 3. 4. 8 it is said 'by performing the *Rājasūya* one becomes a king (*rājan*)

2647. राजा राजसूयन् यजत् । द्वाद्यायनधात् IX. 1. 1, तत्याग्रः (XIII. 3.) adds स्वर्गकामो before यजत्. Vide Āp. XVIII. 8. 1, Kāt. XV. 1. 1; राजसूयेन स्वाराज्यकामो यजत् quoted by Śabara on Jai. XI. 2. 12; Śat. XV. 13. 1 after narrating that *Varuṇa* seemed super-eminent, complete dominion and overlordship by performing it states तथो एवत्यज्ञमानो यद्वाजसूयेन यजत् मर्वेण राज्यानां अभिष्ठं स्वाराज्यमधिपत्ये पर्यति । The word राजसूय is derived by Śabara as 'राजा तत्र सूयते तस्माद्वाजसूयः । राजो वा यज्ञो राजसूयः' (on Jai. IV. 4. 1). Soma is called *rājan*.

and by the Vājapeya an emperor (*samrāt*) and the position of the king is (obtained) first and thereafter of emperor.' On the first day of the bright half of Phālguna the sacrificer undergoes dīksā for a soma sacrifice called Pavitra, which follows the procedure of Agnistoma (Lāṭ. IX. 1. 2, Aśv. IX. 3. 2, Kāṭ. XV. 1. 6). There was difference of opinion as to the number of dīksā days (Lāṭ. IX. 1. 8, Kāṭ. XV. 1. 4). The Abhisecanīya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāṭ. IX. 1. 4). At the end of the Abhisecanīya the sacrificer did not actually enter into water for the final bath (*avabhṛtha*), but wearing shoes made of boar-skin he repaired from the sacrificial ground (*devayajana*) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāṭ. IX. 1. 23-24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an iṣṭi to Anumati (a purodāśa being offered). Vide Kāṭ. XV. 1. 9 and Āp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the śamyā from the mill-stone when the grains for the purodāśa to Anumati are being ground. The particles are taken in the sruva and a firebrand being lighted from the daksīṇa fire, the offering is made to the south of the vihāra on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the cāturmāsyas (i.e. first the Vaisvadeva, then after four months Varuṇapraghāśas and so on). This goes on for one year. Between the *parvans* of the cāturmāsyas, the monthly full moon and new moon sacrifices are performed. The cāturmāsyas come to an end with the Śunāśīrya parva on the first of the bright half of Phālguna. After that several rites follow such as the Pañcivāṭīya in five fires in the four directions and in the middle (Āp. XVIII. 9. 10-11, Kāṭ. XV. 1. 20-21), the Apāmārga-homa (Āp. XVIII. 9. 15-20, Kāṭ. XV. 2. 1 ff.). Then there are twelve offerings called 'ratnīnām²⁶⁴⁸ havīnsi' performed on twelve days one

2648. The 'ratnīns' are enumerated somewhat differently in different texts, though some are common to all. Vide Tai. S. I. 8. 9. 1-2, Tai. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्ननमेतानि हर्षिणि भवत्स्ति । एते वै रात्रस्य प्रदातारः ।' Tē. Br. I. 7. 3.

after another in the houses of the 'ratnas' (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāt. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāt.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel?), grāmanī (village headman), the ksattr (chamberlain), saṅgrahitṛ (treasurer or charioteer?), aksāvāpa (superintendent of gambling), govikarta (hunter?), dūta or pālāgala (courier), parivṛkti (the discarded queen) and the deities respectively are Indra, Agni Anikavat, Br̥haspati, Aditi, Varuna, Maruts, Savitr, Aśvins, Rudra (for both aksāvāpa and govikarta), Agni, Nirṛti (the offering in this case is a caru of black rice husked with the nails). The daksinās also vary (vide Āp. XVIII. 10. 15-30, Kāt. XV. 3. 16-34). Then follow several offerings. Then comes the Abhisecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dīksā, three days upasads and one sutyā day of soma pressings). The dīksā of Abhisecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhisecanīya and Daśapeya the hotṛ must be of the Bhrgugotra (Tāndya Br. XVIII. 9. 2, Kāt. XV. 4. 1, Śān. XV. 13. 2). The Abhisecanīya follows the procedure of the Uktiya. Soma is bought for both Abhisecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-havīnsi viz. to Savitr, Agni Gr̥hapatī, Soma Vanaspati, Br̥haspati, Indra, Rudra, Mitra, Varuna. According to Āp. XVIII. 12. 7-8 after these eight offerings the brahmā priest announces to the 'ratnins' that the sacrificer is their king and refers to the tribes or people occupying the country.^{***} Vide Kāt. XV. 4. 15-17 also. At the end of *īdā* in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvatī river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अर्थाने रत्निभ्य आवेदयत्येष शो भरता राजेति । एष वः कुरुवो राजेति कौरथ्यम् । एष वः पञ्चाला राजेति पाञ्चालम् । एष वः कुरुपञ्चाला राजेति वा कुरुपञ्चालान् । एष वो जनता राजेत्यन्यत्र राजः । सोमोद्धर्माकं ब्राह्मणानो राजेति बह्वा जपति । आप XVIII. 12. 7-9.

from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kāt. XV. 4. 21-42, Āp. XVIII 13. 1-18). All the waters are poured into a vat of udumbara which is placed near the seat of Maitrāvaruṇa. After the Marutvatiya cup is offered in the Ukthya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha²⁶⁵⁰ are offered (Āp. XVIII. 15. 8, Kāt. XV. 5. 34) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleansed (that is utpavana is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer wears a silken garment (*tārpya*, explained by Kāt. XV. 5. 7-11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formulae²⁶⁵¹ (Āp. XVIII. 14. 10, Kāt. XV. 5. 21, which refers to Vāj. S. X. 9). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahmā sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kāt. XV. 5. 30) or another ksatriya (Āp. XVIII. 16. 3) sprinkles him with water from the udumbara vessel, a friendly ksatriya from the third vessel and a vaiśya from the fourth (Āp. XVIII. 16. 3-5 says a ksatriya sprinkles water from udumbara vessel, a vaiśya sprinkles from behind the king with water from aśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha

2650. The Sat. Br. V. 3. 5. 4. connects these offerings with Pṛthu Vainya (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai. S. 1. 8. 12. 2 the āvid formulae are interesting and they are: आविष्णोऽस्मिर्यहृपतिरोषिक्ष इन्द्रो... आविष्णे धारापृथिवी धूतद्वारे आविष्णा देव्यद्वितीर्थं व्यरुद्याविक्षेपमसावासुभ्यायणोस्यां विश्यस्मिन्नाद्रं महते क्षत्राय महत आविष्णे पत्याय महते जोनराज्यायेष चो भरता राजा सामोस्माकं ब्राह्मणानां राजा।

vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kāt. XV. 6. 8). According to Kāt. XV. 6. 1-2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Śunahṣepa²⁶⁵² for the sacrificer's benefit. Āp. XVIII. 19. 10 places this recital after the dice-play. Āśv. IX. 3. 9 says that the story of Śunahṣepa is recited to the anointed king after the marutvatīya sāstra in the Abhiṣecanīya rite (and before the Niskevalya sāstra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering 'om' (as the pratigara) at the end of each ṛk and 'tathā' at the end of each gāthā.²⁶⁵³ At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Visṇukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāśa vessel and are handed over by the anointed king to his son with the words ' May my son continue this my work and this my prowess. ' Then two homas are offered (called nāmavyatisañjanīya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put.²⁶⁵⁴ Vide Āp. XVIII. 16. 14-15, Kāt. XV. 6. 11. Then there is a symbolic march for the plunder of cows. As in Vājapeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavaniya,

2652. Vide Ait. Br. 33 for the story. Sāk. (XV. 17. 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Sunahṣepa.

2653. ओमित्युच्चः प्रतिगर एवं तथेति गाधार्याः । Āśv. IX. 3. 11, Kāt. XV. 6. 3, Āp. XVIII. 19. 13. For example, he responds with 'tathā' at the end of each of the ten gāthās from यं निवृत्तं in the Ait. Br. But some of the versos like कस्य नूनं (Rg. I. 24. 1 quoted in Ait. Br. 33. 4) are ṛks. There is no pratigara except at the end of ṛk verses and gāthās, when the Sunahṣepa story is narrated.

2654. As an example may be given this. अयमभिमन्युरर्जुनस्य पितेत्येवं पितृशश्वो उच्चे कृतो भरति पथायथं पश्चादिति अर्तुनोऽभिमन्योः पितेत्येवम् । com. on Kāt. Vāj. S. X. 20 refers to this प्रजापते न त्वदेतत्यन्यो तत्त्वोत्तदयमसुप्य पितासावस्य पिता च ये स्थानं पतयो रथीणां स्वाहा ।

touches one of them with the string of his bow and says 'I seize these.' Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathavimocanīya. Vide Kāt. XV. 6. 13-23. Lāt. (IX. 1. 14-22) gives a more graphic account that at the time of giving gifts, the king's kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare 'O king, may you be victorious.' One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brāhmaṇas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become rājanyas (king's nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with 'O mother earth! do not injure me nor may I injure thee' (Vaj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the āgnidhriya shed (Āp. XVIII. 18. 5-8, Kāt. XV. 7. 1-4). The priests and the 'ratnins' take seats round him; the brahmā priest (the purohita or adhvaryu according to Kāt. XV. 7. 11) hands over the sphya to the king, from whom it passes on to several persons viz. the king's brother, sūta, sthapati, village headman, kinsman (Āp. XVIII. 18. 14-16). According to Kāt. (XV. 7. 13) the kinsmen and the pratiprasthātr mark out a place for dice play with the sphya (according to Āp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial trees. The king calls as umpires (upadrastṛ) the samgrahītr, the bhāgadugha (collector of taxes) and the ksattr (Āp. XVIII. 19. 6-8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman.²⁶⁵⁵ It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Āp. XVIII. 19. 1). According to Kāt. (XV. 7. 25-26) the king actually undergoes the avabhṛtha bath, while Lātyāyana as stated above differs. After the offering of anubandhyā cow and the performance of the udavasāṇīya isti, a cake prepared from a mixture of rice

2655. कृतादि षा निवृष्ट्याद्वाजप्रभूतिम् । सजाताय कलिम् । Kāt. XV. 7. 18-19. कृत and कलि are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling's note in S.B.E. vol. 41 pp. 106-107.

and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhisecanīya he offers successively on each day offerings called 'saṁśrāpām havīṁsi' respectively to Savitr, Saravatī, Tvaṣṭr, Pūṣan, Indra, Brhaspati, Varuṇa, Agni, Soma, Viṣṇu (Kāt. XV. 8. 1-4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agni; Āsv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8-10, Kāt. XV. 8. 2-3). On each of the ten (or seven) istis (of saṁśrāpām havīṁsi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dikṣā) for the next rite, viz. Daśapeya. Jainini declares (in XI. 2. 57-62) that though soma is purchased for both Abhisecanīya and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāt. XV. 8. 10-13 (except as to dikṣā and avabhrtha which are repeated in both rites). On the tenth day after the Abhisecanīya is finished the Daśapeya is performed (Lāt. IX. 2. 1, Kāt. XV. 8. 14 says on the 7th day i. e. on 7th of the bright half of Caitra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brāhmaṇas (Āsv. IX. 3. 18, Āp. XVIII. 21. 3). The brāhmaṇas are the ten ṛtviks who ordinarily partake of the soma in camasas plus 90 more (called *anuprasarpakas*) who possess special qualifications, viz. whose ten ancestors on the father's and mother's sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brāhmaṇas²⁶⁵⁶ (vide Āsv. IX. 3. 19-21, Śān.

2656. Vide note 574 to the passage of Āsv. According to Āp. XVIII. 21. 3-4 and Kāt. XV. 8. 16 the ten ancestors on the father's side only should have been drinkers of Soma. Vide Lāt. IX. 2. 5-7. The वाराहस्त्रीति III. 3. 4. 18 says येषां दशसु न मीमांसेरस्त क्रत्विजो चसर्पिणश्च (प्रसर्पिणश्च?) पिता (पि १?) किं ब्राह्मणस्येत्युक्त्वा प्रसर्पति (प्रसर्पन्ति?). The editor, Dr. Raghu Vira, was puzzled by this sūtra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words 'pihā somam' (like Rg. VI. 17. 1 or VII. 22. 1) and the verse 'why do you ask the brāhmaṇa about his father or mother' (Kāthaka Sūti. 30. 1 or Maitrāyāṇī S. IV. 8. 1). The verse is: किं ब्राह्मणस्य पितरं किञ्च पृच्छसि मातरम् । कृतं च वस्त्रिष्वेद्यं स पिता स पितामहः ॥

XV. 14. 8-11). Kāt. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brāhmaṇas should enter the *sadas* after reciting Vāj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rājasūya, but special fees are mentioned in connection with the Abhisecanlya and Daśapeya (Āsv. IX. 4. 2 ff.). At the Abhisecanlya Āsv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āsv. IX. 4. 3-5). These come to the huge figure of 240000 cows. Vide Śān. XV. 16. 16-19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āsv. IX. 4. 7-20, Ap. XVIII. 21. 6-7, Kāt. XV. 8. 23-27, Lāṭ. IX. 2. 9-15) viz. a golden chain, a horse, a milch cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (*rukma*), a bull, cotton cloth, a thick hempen piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgāṭr, his three assistants, adhvaryu, pratiprasthāṭr, brahmā, maitrāvaraṇa, hotṛ, brāhmaṇācchāṁsin, potṛ, neṣṭṛ, acchāvāka, āgnīdhra, unneṭṛ and grāvastut.

For one year after the avabhrtha bath in Daśapeya, the king has to keep certain observances (called devavratas in Lāṭ. IX. 2. 17 ff) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brāhmaṇas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kāt. XV. 8. 29).

There are several minor offerings, such as those called pañcabila in four quarters and in the midst (Kāt. XV. 9. 1-3), twelve *prayuj* offerings at the interval of a month or on two days (Kāt. XV. 9. 11-14, Ap. XVIII. 22. 5-7).

At the end of a year from the Daśapeya took place the rite called Keśavapaniya²⁶⁵⁷ which followed the procedure of the

2657. केशवपनीय इति नंजा संवत्सरधृतानां केशानां तस्मिन् चपते । com. on लाट्यायनभौत 1X. 3. 1.

Atirātra sacrifice (Āsv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āsv. says it was performed on some day in the bright half of Vaisākha, while the com. on Kāt. XV. 9. 20 says that the pressing day of Keśavapaniya fell on the Full moon day of Jyestha. Vide also Lāt. IX. 3. 1-3. Then follow two rites called Vyusti-dvīrātra (dvīrātra for prosperity), which were respectively (first) an Agnistoma and (the 2nd) an Atirātra performed at the interval of one month (Kāt. XV. 9. 21-23, Āsv. IX. 3. 25-26). There were several views about the time of their performance (Lāt. IX. 3. 5-9, Āp. XVIII. 22. 14-16). Then one month after the 2nd Vyustidvīrātra (i. e. on Śrāvana Full Moon day) was performed the rite called Ksatradhṛti (lit. stability of martial power) which followed the procedure of Agnistoma (Āsv. IX. 3. 27, Lāt. IX. 3. 13). Śān. (XV. 16. 10-11) refers to the legend that Kurus lost in each battle because they did not offer the Ksatra-dhṛti rite.²⁶⁵⁸ According to Sat. Br. V. 5. 5. 6-9 in place of the Udvāsāñlyā there was the Traidhatavī isti in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sautrāmanī isti was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sabhāparva of the Mahābhārata (chap. 33-35) there is a description of the Rājasūya performed by Yudhiṣṭhīra, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1-4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an anga of the abhisēcaniya only, but really of the whole Rājasūya), V. 2. 13-15 (in the offerings called Devasūhavīṁsi, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1-3, XI. 4. 4-7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8-10 (about the offerings in the houses of the 'ratnins'), XI. 4. 43 (the mantra

2658. अथेतेन काचरस्य धूतिना यजते । चतुष्टोमेन रथन्तरपृष्ठेनास्त्रिष्टोमेन । तेनो ह प्रिष्टोमेन वृद्धशूलं अभिप्रतीरिण ईजे । तसु ह बाह्यणोऽनुस्याजहार । न क्षत्रस्य धूतिनाय एष हमसेव प्रतिसमर्त कुदक्षेभ्रान्तोऽप्यन्त इति । तदु किल यज्ञेवास यथैवेन मोक्षात् । शास्कृत्यायत्म-
चौत XV. 16. 8-11.

recited at the time of beating corn in the mortar has to be repeated in the Devasūhavīṁśi); II. 3. 3 (holds that the *iṣṭi* in which puroḍāsas are offered to Agni and others and in which the fees are various such as gold and which is called Avestī is a separate *iṣṭi* and that though in the Rājasūya it is performed only by a king, it can be performed independently of Rājasūya by a brāhmaṇa in a somewhat different order of offerings).²⁶⁵⁹

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2659. For details about Rājasūya, vide Tai. S. I. 8. 1-17, Tai. Br. I. 4. 9-10, Sat. Br. V. 2. 3-5, Ait. Br. VII. 13 and VIII., Tāṇḍya Br. XVIII. 8-11, Āp. XVIII. 8-22, Kāt. XV. 1-9, Āśv. IX. 3-4, Lāt. IX. 1-3, Sān. XV. 12 ff, Baud. XII; S. B. E. vol. 41 pp. XXIV ff, vol. 44 pp. XV ff, Prof. Keith's 'Rel. and Phil. of the Veda' part 2, p. 340, and Intro. to Tai. S. pp. CXI-CXIII, Weber's 'Die Königsweihe des Rājasūya' (Berlin, 1893), which last contains an exhaustive treatment (pp. 1-158) of the Rājasūya.

CHAPTER XXXV

SAUTRĀMANI²⁶⁶⁰ AND OTHER SACRIFICES

This rite is included among the seven forms of *havir-yajñas* (Gaut. VIII. 20, Lāt. V. 4. 23). It is not a soma sacrifice but is a combination of an *istī* with animal sacrifice (Śat. Br. XII. 7. 2. 10). The chief characteristic of it is the offering of *surā* (wine) in it. In modern times milk is offered in place of *surā* in the Sautrāmani. According to Lāt. V. 4. 20 and Āp. XIX. 5. 1 there are two kinds of this rite, viz. Kaukili and Caraka-sautrāmani (or the ordinary one). Kaukili is an independent rite, while the ordinary Sautrāmani is performed at the end of the Rājasūya (one month after it) and also at the end of the piling of the fire-altar (*agnicayana*). Lāt. V. 4. 21 states that there is chanting of *sāmans* only in the Kaukili and not in the other variety and according to Kāt. XIX. 5. 1 (com.) it is the brahmā that chants the Sāman to Indra in the Br̥hatī tune (viz. Vāj. S. XX. 30) Āp. XIX. 1. 2. states that in the ordinary sautrāmani the procedure is that of the *nirūḍha-paśubandha* and that (XIX. 5. 2) in Kaukili also the same procedure applies. There are two fires as in Varunapraghāsa, but the southern one is not established on a *vedi* (Kāt. XIX. 2. 1 and V. 4. 12). Some held (as is done by Śat. Br. XII. 7. 3. 7) there were two *vedis* behind which two mounds were raised, one for cups of milk and the other for cups of *surā*. The rite takes four days, during the first three out of which wine is prepared from various ingredients, while on the last day three cups of milk and three of *surā* are offered to Aśvins, Sarasvatī and Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman (Sān. XV. 15. 1-4, Āśv. III. 9. 2). A brief description of the method in which wine was prepared in the Sautrāmani is given below from the Śat. Br. V. 5. 4, XII. 7. 2, Kāt. XV. 9. 28-30,

2660. The word Sautrāmani is derived from *subhāman* (a good protector), an epithet of Indra (vide Rg. X. 131. 6-7). Sat. Br. V. 5. 4. 12 derives it as 'one who was well saved (by the Aśvins)'.

XIX. 1-2 (and com. thereon). Rice-grains²⁶⁶¹ (or malted rice grains and malted barley or śyāmāka) germinated and ungerminated covered in linen cloth are purchased from an eunuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the vedis specially prepared for this rite near the peg called antahpṛtya on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called māṣara. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a kumbhi (a big jar) along with contents of the māṣara vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for Aśvins is poured into the kumbhi placed in the pit and powder of ṣaspa is added. The next day the milk of two cows meant for Sarasvatī is poured into the kumbhi and powder of tokma is added. On the third milk of three cows meant for Indra is added and also the powder of fried rice grains (lāja). To the west of the mound prepared on the southern vedi a pit is dug (outside the vedi according to com. on Kāt. XIX. 2. 7.) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called kārotara).²⁶⁶² The wine thus purified is collected in a

2661. Kāt. (XIX. 1. 18 ff) uses the words शृणु (malted rice or grass), तोळम् (malted barley), नग्धू (vegetable substances). The com. on Kāt. XIX. 1. 20 quotes verses specifying these latter : सर्जत्वकू विफला चेष्ट शृण्ठी चैव पुनर्नवा । चतुर्जातकसंयुक्ता पिपला गजपिपली । वैशोऽवका वृहस्तुता वित्रकै चेन्द्रवारुणी । अबगन्धी समुत्पात्य मूलायेतानि निर्विशेत् ॥ धान्यकं च यथानीं च जीरकं कृष्णजीरकम् । हे हरिद्रे वचा चेष्ट विलुडा शीदयो यवः ।' Ap. XIX. 5. 4 defines नग्धू differently.

2662. Ap. XIX. 5-6 and Baud. XVII. 31-32 state methods of preparing surā which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this surā would be ' paistī ' out of the three varieties mentioned in Manu XI. 94.

sata (a vessel of palāśa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprasthātṛ fills the cups for being offered to the three deities, viz. the Aśvins, Sarasvatī and Indra. Either one or three cups are filled for each of the three deities (Kāt. XV. 10. 13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2. 9-11 and Kāt. XV. 10. 12 powders of kuvala, karkandhū and badara fruits are added to the wine in the cups and they are offered in the daksīna fire (Kāt. XV. 10. 17). There was only one puronuvākyā, one praisa and one yājyā for all cups.²⁶⁶³ On the daksīna fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a śikya and the trickling drops of wine were offered to pitṛs called Somavat, Barhisad and Agnisvätta with Vāj. S. XIX. 52-60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3. 3) or they were poured over an ant-hill. Aśv. (III. 9. 5-6) says that the priests muttered a verse (which is Vāj. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāṇabhakṣa). Śāṅ. notes that some teachers recited the puronuvākyā, yājyā and praisa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāṇayi was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then.²⁶⁶⁴ Eggel-

2663. Vide Aśv. III. 9. 3. The puronuvākyā is Rg. X. 131. 4, the yājyā is Rg. X. 131. 5 and the praisa to the hoti to repeat the yājyā is : ' होता वक्षवृचिना सरस्वतीमिन्द्रं सुत्रामार्णं सोमानं सुरामार्णं ज्युषन्तां प्यन्तु पिष्टन्तु मदन्तु सोमान् सुरामार्णो होतपर्ज । ' (Aśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śāṅ. says ' सर्वानेके विकृतानामनन्ति । तदु तथा न कुर्यादासुरे तत् । ' According to Śāṅ. the adhvaryu recited Vāj. S. XIX. 34 (= Tai. Br. II. 6. 3) and the pratiprasthātṛ and udgṛhi recite Vāj. S. XIX. 35 as the mantra for smelling surā. Vide Lāṭ. V. 4.15 also for भक्षमन्त्र.

2664. ब्राह्मणं परिकीर्णीयाहृच्छेषणस्य पातारम् । आप. XIX. 3. 3. This is quoted by Sabara on Jai. III 5. 15. सत्या. (XIII. 8. 28-31) has ' ब्राह्मणं परिकीर्णीते ग्रहोऽच्छेषणस्य पातारम् । ... चल्मीकवणायामवनयेत् । इवयं चा पिषेत् । सर्वहृतां चा त्रुद्ध-पात् । ' . Vide note 1892 for a quotation from Tai. Br. to the same effect.

ing (in S. B. E. vol. 44 p. 246 n) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups (though the Śat. Br. uses the somewhat doubtful word 'bhaksayanti' which in the sūtras also means 'smelling').

All three animals in the sautrāmanī may be goats. A fourth animal was offered to Br̥haspati under certain circumstances (Āp. XIX. 2. 1-2). Though the omentum of the victims was offered to Aśvins, Sarasvatī and Indra, the paśupuroḍāśas were offered to Indra, Savitṛ and Varuṇa (Āśv. III. 9. 2). This rite was performed at the end of Rājasūya or for one who performs cayana or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body (except the mouth) soma flows out. The independent (kaukili) sautrāmanī was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle (Kāt. XIX. 1. 2-4). In the beginning and at the end there was a caru to Vṛdhi.

The northern vedi is in extent only one-third of the vedi for a soma sacrifice. When the uttaravedi is being prepared the pratiprasthaṭṭṛ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedi, a second mound for keeping wine cups in front of the daksīna fire, brings fire from the daksīna fire and establishes it on the mound which is to the south of the uttaravedi. According to Kāt. XIX. 2. 11 (which is part of the description of the independent sautrāmanī) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds (vetasa) and fills cups of milk, the one for Aśvins being made of aśvattha wood, and those for Sarasvatī and Indra being made of udumbara and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vanaspati in the animal sacrifice a couch of muñja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver piece under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of vasā (fat) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80-95. The remnants of fat are contained in a sata (vessel) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with unguents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men

and servants calling them by auspicious names (such as suśloka). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a sāman in the Br̥hat tune for Indra (Vāj S. XX. 30) is chanted by the brahmā priest and the nidhana (finale) of it differs according to the varṇa of the sacrificer^{2664a} and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in Somayāga. Finally, after the caru to Aditi āmikṣā is offered to Mitra and Varuna and then an animal to Indra Vayodhas. Jaimini lays down certain propositions about the Sautrāmaṇī. In III. 5. 14-15 he states that all the contents of the grahas of milk are offered in the fire on the northern vedi and of the wine cups into the southern fire and nothing is left out of them for being offered as Svīstakṛt offering or for the purpose of idā. In IV. 3. 29-31 it is established that when the Vedic text says 'after piling the fire altar one should perform Sautrāmaṇī' there is no injunction about the time of performing Sautrāmaṇī but what is declared is that the Sautrāmaṇī is an aṅga (a subordinate constituent) of the principal rite viz. agnicayana and in IX. 3. 40-41 it is stated with reference to the same text that the sautrāmaṇī is not necessarily performed immediately after agnicayana but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1-9 Jaimini declares that though the surā offered in Sautrāmaṇī is spoken of as soma and though several actions such as purchase of surā, tying in cloth are common to surā and soma, the general procedure to be followed in Sautrāmaṇī is that of darsapūrnamāsa and not of soma sacrifice and that surā is spoken of as soma by way of lauding the offering of wine cups.²⁶⁶⁵

Aśvamedha (Horse-sacrifice).

This is one of the most ancient sacrifices. Rg. I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

2664 a संभवसे विभवसे सत्यभवसे भवस इति सर्वे निधनमुपयन्ति । संजिये विजिरये सत्यजित्ये जित्या इति क्षत्रियस्य । संयुष्टये निषुष्टचै सत्यपुष्टचै पुष्टयः इति वैद्यस्य । कात्यायन XIX. 5. 3 5 ; vide Lāṭ. V. 4. 19 for a similar rule.

2665. Vide for details Tai. S. I. 8. 2, Vāj. S. XIX and XX, Tai. Br. I. 4. 2, I. 8. 5-6, II. 6-7, Śat. Br. V. 5. 4-5, XII. 7-8, Aśv. III. 9, Śān. XV. 15, Lāṭ. V. 4. 11 ff, Kāṭ. XV. 9-10, XIX, Āp. XIX. 1-10, Prof. Kieth's Intro. to Tai.S. pp.CXXII-CXXIII and 'Religion and Philosophy of Veda', part 2, pp. 352-354.

(on p. 982), by the composer of those hymns that the horse when sacrificed went to heaven. A goat was led in front of the horse (Rg. I. 162. 2-3 and I. 163. 12). The horse was decked with ornaments, it was anointed with the svaru (I. 162. 9) and it perambulated fire thrice or fire was carried round it thrice (I. 162. 4); cloth and a piece of gold are provided for the dead body of the horse to lie down upon (I. 162. 16). Horse's flesh was cooked in a pot called ukhā (I. 162. 13) and offered in fire (I. 162. 19); 34 ribs are mentioned in Rg. I. 162. 18, while 26 ribs are mentioned in other texts with reference to the goat. It appears that āgūḥ, yājyā and vasaṭkāra were uttered in making offerings of the horse's flesh (Rg. I. 162. 15). The horse is identified with Āditya, Trita and Yama (Rg. I. 163. 3).

This rite is described in the Sat. Br. XIII. 1-5, Tai. Br. III. 8-9, in which several ancient monarchs are enumerated who performed the Aśvamedha. The Tai. Br. III. 8. 9 identifies the Aśvamedha with the kingdom²⁶⁶⁶ and states 'he, who being weak, offers an Aśvamedha, is indeed thrown away (lit. spilt away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed'. The sūtras closely follow the Brāhmaṇas. The Aśvamedha is deemed in the sūtras to be an *ahina* of three pressing days (Āśv. X. 8. 1, com. on Kāt. XX. 1. 1., Śān. XVI. 1. 2). A paramount sovereign (sārvabhauma) or a crowned king who is not a sārvabhauma may perform this sacrifice (Āp. XX, 1. 1, Lat. IX. 10. 17). Āśv. X. 6. 1 states (probably following the Ait. Br. about the Mahābhiseka in Rājasūya) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform Aśvamedha.²⁶⁶⁷ A beginning is made on the 8th or 9th of the bright half of Phālguna or on the same days of Jyeṣṭha or

2666. राष्ट्रं वा अश्वमेधः । . . . परा वा एष सिद्धते योऽवलोऽप्यसेपेन यजते । यद्मित्रा अन्वं विन्द्रेन्द्र हृष्टेतास्य यज्ञः । ते ज्ञा. III. 8. 9. The Ait. Br. does not describe the Aśvamedha, but the Mahābhiseka (called Aindra) of the Rājasūya.

2667. सर्वान् कामानाप्यन् सर्वा जिजीविजीवमाणः सर्वो गुणीर्यशिष्यकाभ्य-
मधेन यजते । आश्व. X. 6. 1; स य इच्छेद्वैवित् जात्रियमयं सर्वा जिजीर्येताय सर्वा-
लोकान्विच्छेतायं सर्वेषां राज्ञां शैक्षण्यमतिष्ठा परमतां गच्छेत् साक्षात्यर्थं भौजये स्वाराज्यं पार-
मेष्ट्यं राज्यं माहाराज्यमाधिपरयमयं समन्तर्पर्यायी 'स्यात्सार्वभौमः सार्वायुष आलतादा
पराधात् पृथिव्यै सहृदपर्यन्ताया एकरात्रिति तमेतेनन्द्रेण महाभिषेकेण जात्रियं शापयित्वा-
मिष्टेत् । ऐ. ज्ञा. 39. 1. The words from साक्षात्यर्थं to एकरात्रिते are quite
familiar to all brāhmaṇas even in modern times.

Asādha according to some (Kāt. XX. 1. 2-3, Lāt. IX. 9. 6-7). Āp. holds that it should be begun on the Full Moon of Caitra (XX. 1. 4). Rice from four vessels, four *añjalis* and four handfuls is cooked (it is called *brahmaudana*); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kāt. XX. 1. 4-6, Lāt. IX. 9. 8). Two iṣṭis are performed, the first for Agni Mūrdhanvan and the 2nd for Pūṣan (Āsv. X. 6. 2-5, Kāt. XX. 1. 25). The yajamāna cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (*niska*), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9-14 for these. His four queens well-decked and wearing *niskas* come near the king, the crowned queen accompanied by princesses, the 2nd queen (*vāvāta*, the favourite one) accompanied by daughters of *ksatriyas*, the third (*parivṛkti*, the discarded one) accompanied by daughters of *sūtas* and village headmen and the fourth (*pālāgalli*, of low origin) accompanied by daughters of *ksattris* (chamberlains) and *samgrahitṛs*.²⁶⁶⁸ The yajamāna enters the fire-hall and sits to the west of the *gṛhapatya* facing the north.

Various rules are stated about the horse's colour and other qualities (Sat. Br. XIII. 4. 2. 4, Kāt. XX. 1. 29-35, Lāt. IX. 9. 4). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred *ugras* who are not kings, by *sūtas* and village headmen, and by chamberlains and *samgrahitṛs* (Āp. XX. 4, Sat. XIV. 1. 31). A dog with four eyes (i.e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the *ayogava* caste or by a voluptuary with the pestle of sidhraka wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX. 3. 6-13, Kāt. XX. 1. 38 ff., Sat. XIV. 1. 30-34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse's body (Kāt. XX. 2. 3-5). A girdle made of *muñja* grass or of

2668. या पर्वीनां प्रियतमा यजमानस्य सा वावाता राजपूती। अनपश्चिमा परिषुक्ती। लात्याख्यनामौ। IX. 10. 1-2.

darbhas 12 or 13 aratnis long and smeared with the *ajya* that remains after being poured over the *brahmaudana* is invoked with the mantra 'imām—agrabhnan rāśanām rtasya' (Tai. S. IV. I. 2. 1, Vāj. S. 22. 2) and the horse is bound with it after taking the permission of the brahmā priest. The horse, having water sprinkled over it with mantras and after the sacrificer repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1-9), is let off to roam over the country accompanied by four hundred guards with the mantra 'O gods, the guardians of quarters, protect this horse &c.' (Vāj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princes deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10-14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12-13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brāhmaṇas who do not know the procedure of Aśvamedha (or depriving them of it) or on cooked food taken from all brāhmaṇas ; they may stay in the houses of chariot-makers (Āp. XX. 5. 15-18, Kāt. XX. 2. 15-16). Every day during the year that the horse is absent, three *isti*s are offered to Savitṛ in the morning, mid-day and evening, when Savitṛ is respectively addressed as Satyaprasava, Prasavītṛ and Āsavītṛ (Āsv. X. 6. 8, Lāt. IX. 9. 10, Kāt. XX. 2. 6). When the prayāja offerings are made a brāhmaṇa (other than the priests) with a *vīṇā* chants three laudatory *gāthās* in honour of the king composed by himself stating 'you donated this, you performed such and such a sacrifice, you cooked food for distribution' (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the *isti* to Savitṛ (Śat. Br. XIII. 4. 2. 8-14, Tai. Br. III. 9. 14). A kṣatriya lute player also sang three laudatory songs (Śat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the *isti* to Savitṛ is finished the hotṛ sitting on a golden cushion to the south of the śhavaniya fire recites to the crowned king surrounded by his sons and ministers the narratives called 'Pāriplava' (revolving or recurring legends). When about to commence the Pāriplava the hotṛ makes the summons 'adhvaryo3' and the adhvaryu seated on a golden seat (with four legs) responds with 'ho

hotar' (Āsv. X. 6. 10-13).²⁶⁶⁹ The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Āp. XX. 6. 13). As the king is thus engaged in sacrifices and in listening to the Pāriplava²⁶⁷⁰ and to the songs, Āp. (XX. 3. 1-2) notes that, till the Aśvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmaṇas and nobles ! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āsv. (X. 7. 1-10) sets out what the Pāriplava is. Sat. Br. XIII. 4. 3 and Sān. XVI. 2 also deal at length with the Pāriplava and they agree with Āsv. in most places. For ten days one after another different texts are recited and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects ' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down ' and then recites some one hymn of the Rgveda saying 'to-day the Veda is that of r̥ks.' On the second day he says 'Yama is the son of Vivasvat, the pitṛs are his subjects ' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuna and the gandharvas (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Visnu and Apsarases (identified with beautiful young women), and some

2669. Various methods of response (प्रतिग्रह) are mentioned by Āp. and others. 'उपर्विष्टेभवत्ययोऽहत्याकृते होता मम्ब्रयते। होतिरित्याकृतुः प्रतिगृणाति। ओं होतरिति वा।' आप. XX. 6. 11-12; 'हवे होतरिति प्रतिगृणाति।' कात्या. XX. 3. 2; होतिरिति सर्वत्र प्रतिगृणाति। शाक्त्यायन 16. 1. 27. Āp. (XX. 6. 7) says that Pāriplava and Bhauvanyava are recited every day for a year.

2670. The following quotations will illustrate the Pāriplava recital. प्रथमेहनि मनुवैवरतस्तस्य मनुष्या विशस्त इति गृहमेपिन उपसमानीताः स्युस्तां उपविशत्युच्चो वेदः सोऽयमिति द्युक्तं निगदेत्। द्वितीयेहनि यमो वैवरतस्तस्य पितरो विशस्त इति आसत इति स्थविरा उपसमानीताः स्युस्ताङ्गुष्ठविशति यजुर्वेदो वेदः सोयमित्युच्चाकं निगदेत्। आध्य. X. 7. 1-2. In the Vedāntasūtra (III. 4. 23-24) the conclusion is stated that the ḍakhyānas (such as that of Pratardana and Indra in Kaupīstaki Up. III. 1, of Jānaśruti in Chāñ. Up. IV. 1. 1 and of Yujñavalkya and his wives in Br. Up. IV 5, 1) in the Upanigads are not meant to be recited in the Pāriplava, since only certain legends alone are specified in the texts for that purpose.

hymn containing magic spells from the Āṅgirasa Veda ; on the 5th the narration relates to Arbuda Kādraveya and serpents (identified with visitors who know serpent lore and poison lore) ; on the 6th day to Kubera Vaiśravana, his subjects the Rakṣases (identified with evil doing *selagas* and the lore of Piśāca Veda (?). On the 7th the narration relates to Asita Dhānvana, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sāmada, his subjects aquatic animals, Puñjisthas (fishermen) from Matsya country and some Purāṇa passage from the Purāṇa-veda, on the 9th to Tārkṣya, son of Vipaścīt, his subjects the birds and brahma-cārins and some narrative (itihāsa) from the itihāsāveda ; on the 10th day Dharma Indra, his subjects the gods and the young śrotriyas who accept no gifts, and some sāman from the Sāmaveda. Every day for a year in the evening four oblations called Dhṛti were made in the āhavanīya (Kāt. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣīṇa fire with Vāj. S. XXII. 7-8 (beginning with 'himkārāya svāhā'). Vide Śat. Br. XIII. 1. 3. 5, Tai. S. VII. 1. 19. In this way the Sāvitri iṣṭis, singing, listening to Pāriplava and Dhṛti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasūya (Lāt. IX. 9. 14). Large fees were given to the hotṛ and adhvaryu (Lāt. IX. 9. 12-13 and 16) and to the singers (Kāt. XX. 3. 7).

Several expiatory ceremonies are prescribed (Āp. XXII. 7. 9-20, Kāt. XX. 3. 13-21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dīksā (initiation). There were 12 dīksās, 12 upasads and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Aśv. X. 8. 1, Lāt. IX. 9. 17. After the dīksā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of avabhrtha, the udāyanīyā iṣti, the anubandhyā and the udava-sāṇīyā he is spoken of as on a par with Prajāpati.²⁶⁷¹ There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rajjudāla (ślesmātaka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas

2671. विशुष्टवाचि यजमाने संप्रेष्यति चीणागणकिंनो दैवैरिमं यजमानं संगायतोति । एवं सद्वौषधसयत् । प्रजापतिना मुत्यास्त्रव धृथोवयनीयान्तर्मुखयोदृष्टसामीयात्विति । आप. XX. 7. 14-16.

each of bilva, khadira and palāśa (Tai. Br. III. 8. 9, Sat. Br. XIII. 4. 4. 5, Āp. XX. 9. 6-8, Kat. XX. 4. 16-20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Āp. XX, 14. 2 ff.). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiñjala onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kat. XX. 6. 9, Āp. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the brahmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kat. XX. 5. 11-14). On the horse's return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvah and svah. They give the remnants of the previous night's offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks 'who wanders alone' (Vāj. S. XXIII. 9) and 'who was the first to be thought of ' (Vāj. S. XXIII. 11) and the brahmā replies with Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Rg. I. 163 (Āsv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words 'adhrigo śamīdhvam' in the adhrigu praisa Rg. I. 162 and Rg. I. 163. 12-13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with 'ganānām tvā', thrice from right to left with 'priyānām tvā' and again thrice from left with 'nidhīnām tvā' (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Āp. XXII. 17. 13, Āsv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Āp. XXII. 18. 3-4, Kat. XX. 6. 15-16). Then according to Āsv. X. 8. 10-13 outside the vedi the hotṛ abuses the crowned queen in obscene language and

she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22-31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and Lāt. IX. 10. 3-6. The attendant princesses raise the crowned queen from near the horse with 'dadhikrāvno' (Rg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (*lauhi* may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33-38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10-11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to svīṣṭekṛt (Āp. XXII. 19. 10 and Kāt. XX. 8. 8.). Before the omentum of the animals meant for Prajāpati is offered there is *brahmodya* (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the *sudas*. According to Āśv. X. 9. 2-3 at first the hotṛ asks the adhvaryu 'who roams alone &c.' (Vāj. S. 23. 45) and the adhvaryu replies 'the sun roams alone &c.' (Vāj. S. 23. 46). Then the hotṛ again asks 'what light is like the sun's &c.' (Vāj. S. 23. 47) and the adhvaryu replies 'truth is light equal to the sun &c.' (Vāj. S. 23. 48, which however reads 'brahma sūryasamam'). Then the brahmā priest asks udgātṛ and he replies (Vāj. S. 23. 49-50), then the udgātṛ asks a question and the brahmā replies (Vāj. S. 23. 51-52). Then the four priests come out and each asks the sacrificer who sits facing the east the question 'I ask you the furthest limit of the earth &c.' (Rg. I. 164. 34) and the sacrificer replies 'this *vedi* is the furthest limit' (Rg. I. 164. 35). Vide Lāt. IX. 10. 9-14 for almost the same questions and answers.²⁶⁷² Kāt. (XX. 7. 10-15) mentions Vāj. S. XXIII. 49-62 as the dialogue that takes place at this stage in the Aśvamedha and states that Rg. I. 164. 34 (= Vāj. S. XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Āśv. says). Two grahas called Mahiman are offered, one before the omentum is

2672. In several sacrifices such riddles were mooted; vide Āśv. VIII. 13. 14 for one in Daśarātra which is taken from Ait. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 9. 5 for *brahmodya* and Rg. X. 88. 18 and VIII. 58. 1-2 for questions and answers.

offered and the other after it (Sat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āsv. X. 9. 4, Kāt. XX. 7. 16-17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion's or tiger's skin, a piece of gold is placed on his head with Rg. I. 90. 1, a bull hide is held over his head, he is sprinkled with the remnants (*samsrāva*) of the offerings called *mahiman* and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the *avabhrtha* iṣṭi, on the head of a bald man,²⁶⁷³ whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Āp. XX. 22. 6) with the words 'to Jumbaka, svābhā' (Vāj. S. XXV. 9). Vide Kāt. XX. 8. 16, Śāh. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the āhuti 'to Jumbaka, svābhā' is the last in Āśvamedha and that Jumbaka means Varuna. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after *avabhrtha* persons guilty of such grave sins as brāhmaṇa murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kāt. XX. 8. 17-18).²⁶⁷⁴

Apart from the gifts provided for many of the subordinate rites performed in the Āśvamedha, Lāt. (IX. 10. 15—IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmaṇa residents in one district (*janapada*) out of his realm,

2673. खलतेरिक्षिपस्य शुक्रश्य पिङ्गाक्षस्य मूर्धन् जुहोति । एतद्वै वरणस्य रूपम् ।
तै. ब्रा. III. 9. 15.

2674. Vide note 333 above where Tai. S. (V. 3. 12. 1-2) is cited viz. तरति ब्रह्महत्यां योन्वमेधेन यजते; Sat. Br. XIII. 3. 1. 1 has the same words. According to Gaut. 22.9, Āp. Dh. 8. 1. 9. 24. 22 and Manu IX. 82-83 if the murderer of a brāhmaṇa, after declaring his crime, bathed in water in which the king took his final *avabhrtha* bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44 p. XL. note 1) does not advert to the fact that expiation for brāhmaṇa murder was thus prescribed by the dharmasūtras.

or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brahmā, adhvaryu and udgāṭṛ and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 24000, 12000, 6000 to each of the four groups of three assistants of the principal priests in order. Āśv. X. 10. 10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāt. (XX. 4. 27-28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Śat. Br. XIII. 3. 3. 6 both state that the Aśvamedha was a sacrifice which was *utsanna* (gone out of vogue). The Atharvaveda (XI. 7. 7-8) also appears to regard the Rājasūya, Vājapeya, Aśvamedha, the sattras and several other sacrifices as *utsanna*. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the hoary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. Vide S. B. E. vol. 44. pp. XVIII-XXXIII, Prof. Keith's Introduction to Tai. S. pp. CXXII ff. and 'Religion and Philosophy of the Veda' part 2 pp. 345-347 for the several theories of European scholars.

In the Aśvamedhika parva of the Mahābhārata Aśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhishthira that the Aśvamedha purifies a person of all sins.²⁶⁷⁵ The dīksā took place on the full moon of Caitra (72. 4). The sphya, kūrcas and utensils were made of or inlaid with gold (72. 9-10). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23-24). The horse was kṛṣṇasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (*sānti*). No indication is given as to the number of soldiers

2675. अश्वमेधो हि राजेन्द्र पावनः सर्वप्राप्तनाम् । तेजेष्टा त्वं विपाप्ना वै भविता नात्र संशयः ॥ आश्वमेधिक 71. 16.

that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Babhruvāhana, king of Manipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulūpi, the Nāga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Aśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yūpas of bilva, 6 of khadira, two of devadāru and one of ślesmātaka (88. 27-28). Bull's heads and aquatic animals were built into the fire altar (88. 34). Draupadi was made to lie by the dead horse (89. 2-3). There are several points of difference. The altar is shaped like a Garuḍa (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapā of the horse was offered (89. 3), while Āp. (XX. 18. 11) emphatically states that there is no vapā in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39-43). Crores of niskas were donated to brāhmaṇas and the whole earth to Vyāsa (89. 8-10) who returned it to Yudhisthīra for gold to be given to him and to brāhmaṇas. The Bālakānda of Rāmāyaṇa (chap. 13-14) contains a more graphic description of the Aśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (*tryahosśvamedhah saṅkhyātah kalpasūtreṇa brāhmaṇaiḥ*).

In I. A. vol. VIII. p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandivarma Pallavamalla (about the 9th century A. D.) defeated Prthivivyāghra, king of Nisadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A. D. that the Cālukya emperor Pulakeśi was purified by his bath at an Aśvamedha. In the very ancient Nanaghat Inscription (A. S. W. I. vol. V. pp. 60-61) an Andhra king²⁶⁷⁶ is described as

2676. In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vr̥ṣṭa and the Matsya (144. 43) says that śūdra kings will perform Aśvamedha in the Kali age.

having performed the Rājasūya, two Āśvamedhas, Gargatrīrātra, Gavāmayana and Āngirasām-ayana.²⁶⁷⁷ In the first half of the 18th century Savai Jayasing, king of Amber, performed an Āśvamedha (vide Īśvaravilāsakāvya of Kṛṣṇa-kavi, D. C. Ms No. 273 of 1884-86 and 'Poona Orientalist,' vol. II, pp. 166-180).

Sattrā

It was shown above (pp. 1213-1214) that the Dvādaśāha sacrifice partook of the characteristics of both ahīna and a sattrā and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dvādaśāha (Āśv. XI. 1. 7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāmvatsarika (carried on for a year or more). Āśv. (XI. 1. 8-XI. 6. 16) and Kāt. (XXIV. 1-3) speak of numerous Rātrisattras called Trayodaśarātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dvādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvrata that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśarātra (that forms the central part of the Dvādaśāha and comes after the Prāyaniya day). In the case of Rātrisattras of many days' duration śadahas are added (Kāt. XXIV. 1. 5-7, Āśv. XI. 1. 8-14); the Daśarātra is never repeated but is only one in the same sattrā (Kāt. XXIV. 3. 34). For want of space all the Rātrisattras will be passed over. The Gavām-ayana²⁶⁷⁸ (lit. the course or way of the cows i. e. the sun's rays or days) is the model of all Sāmvatsarika sattras (Āśv. XI. 7. 1 and com., Jai. VIII, 1. 8, Kāt. XXIV. 4. 2). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana (Āśv. XII. 1. 1), Āngirasām-ayana

2677. For further information on Āśvamedha vide Tai. S. IV. 6. 6-9, IV. 7. 15, V. 1-6, VII. 1-5; Tai. Br. III. 8-9, Sat. Br. XIII. 1-5, Āp. XX. 1-28, Sat. XIV, Āśv. X. 6-10, Kāt. XX, Lāt. IX. 9-11, Baud. XV; S. B. E. vol. 44 Intro. pp. XXIV-XXXIII, Prof. Keith's tr. of Tai. S. CXXXII-CXXXVII.

2678. Vide Tilak's 'Arctic Home in the Vedas' (1903) pp. 200-202 where he quotes a passage from the Ait. Br. (IV. 3) to the effect that 'cows' means 'Ādityas' (months, or days and nights). Vide pp. 193-212 for the significance of Gavām-ayana and its purpose.

Kundapāyinām-ayana (Āsv. XII. 4. 1), Sarpaṇām-ayana, Traivārsika (one for three years), Dvādaśavārsika, Śat-trimśad-vārsika, Śatasainvatsara for sādhyas (Āsv. XII. 5. 18) and Sahasrasainvatsara, Sārasvata (performed on the holy Sarasvatī river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāṁvatsarika sattra (extending over 12 months of 30 days each) consists of the following parts (Tāndya XXIV. 20. 1, Āsv. XI. 1. 2-6 and 7. 2-12, Sat. XVI. 5. 18-40, Āp. XXI. 15 ff.) :

A. Prāyanīya Atirātra (opening day)

Caturvimsa day, an Uktiya

Five months, each consisting of four Abhiplava sadahas and one Prsthya sadaha (i.e. each month of 30 days).

Three Abhiplavas and one Prsthya }

Abhijit day (Agnistoma) } 28 days.

Three Svarasāman days.

All these together come to six months of 30 days each.

B. The Viṣuvat²⁶⁷⁹ or central day (which is Ekavimśastoma) on which an Atigrāhya Soma cup is offered to the sun and also a victim.

C. Three Svarasāman days (on

which sāmans called Svara are chanted, Tāndya IV. 5)

Viśvajit day (Agnistoma)

One Prsthya and three Abhiplava sadahas

Four months, each consisting of one Prsthya in the beginning and four Abhiplava sadahas

Three Abhiplava sadahas

One Gostoma (Agnistoma)

One Āyuṣṭoma (Uktiya)

One Daśarātra (ten days)

Mahāvrata day (Agnistoma)

Udayanīya (Atirātra).

All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from which on two sides two thatches spread slantingly downwards. In order to imitate the Sun's passage to the north and south, the arrangement shown in A is reversed in C. अपि विषुवानेकविंशः । न पूर्वस्य पक्षसो नोत्तरस्य । आष्ट. XI. 7. 7-8. For a description of Chandomas vide Haug's tr. of Ait. Br. p. 347 n.

The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dīksā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phālguna. Some (Sat. XVI. 5. 16-17, Āp. XXI. 15. 5-6) said that dīksā took place four days before the Full Moon of Māgha or Caitra. Vide Lāt. X. 5. 18-19, Kāt. XIII. 1. 2-10 for the several days. Jai. VI. 5. 30-37 and Kāt. XIII. 1. 8 favour the view that the dīksā should be undertaken four days before the Full Moon day of Māgha (i. e. on ekādaśī day) since the Vedic texts prescribe the Ekāstakā day of Māgha (i. e. 8th of dark half) for the purpose of soma (after 12 days of dīksā). In the Gavām-ayana the procedure of the Dvādaśāha as a sattrā is to be followed (Āp. XXI. 15. 2-3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dīksās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmaṇas can perform them (Jai. VI. 6. 16-23, Kāt. I. 6. 14). There are no separate priests (*ṛtvij*), but the yajamāṇas themselves are the priests (Jai. X. 6. 45-50 and 51-59, Sat. XVI. 1. 21). A text quoted by Śabara on Jai. VI. 2. 1 says that the persons who engage together in a sattrā must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattrā is performed (Jai. VI. 2. 1-2). There is therefore no *varuṇa* (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiṣṭoma (Jai. X. 2. 34-38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dāksīṇa homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dāksīṇas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dāksīṇas are to be donated in sattras agents (called *sanhāras*) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (*yajñapātras* like *juhū*) to be used in the sattrā are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33-35). Though the general rule is that there is no *pratinidhi* (substitute) for the performer of rites like agnihotra, the sattrā is an exception, since if any one of the many performers dies in the midst of a

sattra another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23-25). The Tāndya Br. IX. 8. 1 states that if one of the performers of a sattra dies after dīksā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārjālīya shed and his son or other very near relative should be given dīksā and be associated in the sattra. Only those who have consecrated the three Vedic fires can engage in sattras except in the Sarasvata sattra (Jai. VI. 6. 27-32). According to Jai. (VI. 6. 1-11) only those who follow the same procedure can join in the sattra, otherwise difficulty is caused in the case of the Prayājas and the Āpri verses. The second prayāja deity in the case of Vasishthas and Śunakas is Narāsaīnsa, while Tanumāpāt is the second prayāja deity in the case of other gotras. After stating the view of Gānagāri that only those who have the same gotra can join in a sattra, Āsv. (XII. 10. 2-3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattra, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called grhapati) of those who join in the sattra. Jai. (VI. 6. 24-26) states the somewhat striking rule that even among brāhmaṇas those who belong to the Bhṛgu, Vasistha and Śunaka gotras cannot join in a sattra but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śruti requires that the function of hotṛ in a sattra must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattra or if after just beginning a sattra a man gives up the idea, he had to perform by way of penance the Viśvajit rite (Jai. VI. 4. 32 and VI. 5. 25-27).

Though in a sattra all are yajamānas yet one of them becomes the grhapati ; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are saṃskāras like *ravana*) are here done by the grhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāt. XII. 1. 9-15). In performing dīksā a peculiar procedure is followed (Kāt. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16-XXI. 3. 1). The adhvaryu first gives dīksā to the grhapati and to brahmā, hotṛ and udgātṛ ; the pratiprasthātṛ gives dīksā to adhvaryu, then to maitrāvaruna,

brāhmaṇācchāṁsiṇ and prastotṛ; the nestr gives dīksā to the pratiprasthātṛ and the acchāvāka, āgnidhra and pratihartṛ; the unnetṛ gives dīksā to nestr, the grāvastut, and subrahmaṇya and lastly the pratiprasthātṛ or another brāhmaṇa (who is himself a dīksita) or a Veda student or snātaka gives dīksā to unnetṛ. Each of the wives of all these is given dīksā along with her husband (Kāt. XII. 2. 16). Every day one of those who join in a sattrā guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Śat. Br. IV. 6. 9. 7, Kāt. XII. 4. 1 and 3). On the tenth day there is brahmodya²⁶³⁰ as in Aśvamedha or they engage in the abuse of Prajāpati for having created such pests as bees and wasps and thieves (Āp. XXI. 12. 1-3, Sat. XVI. 4. 33-35, Kāt. XII. 4. 21-23).

While engaged in the sattrā the performers have to observe certain rules (Āśv. XII. 8, Drāhyāyāna Śr. VII. 3-9 ff.). From the day the dīksanīyā isti is performed in the sattrā, the usual duties to pitṛs (such as pindapitṛ-yajñā), to gods (such as Agnihotra) are stopped till the end of the sattrā. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with women, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and auger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A sattrin should eschew singing, dancing and instrumental music. While dīksās are going on he should subsist on milk. On pressing days he should partake of the remnants of *havis* only or of fruits and roots and other food fit for *vrata*.

One of the most interesting day is the Mahāvrata, which is the last day but one in a sattrā. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpati who is 'mahān' and mahāvrata means 'anna' (Tāndya IV. 10. 2, Śat. Br. IV. 6. 4. 2). In this a mahāvratīya cup of soma is offered in addition to the

2630. The Tāndya Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the parivadana of Prajāpati 'ब्रह्मोदयं वदन्ति ब्रह्मवर्चस एव प्रतिशिष्टिन्ति । प्रजापतिं परिवदन्त्यप्तश्वैनं तद् ध्याचक्षते तावदापामैनमिति ।'. The com. gives several explanations of both. द्राह्यायणश्रौत (IX. 4. 16-18) says 'प्रजापतिं परिवदन्ति । पापैः कर्मभिरित्येको । अपि वास्तुर्युवहृत्वाना किञ्चित् स्यात् ।'

usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvrata sāman is chanted followed by the recitation of the Mahad-uktha (great laudation) of the hotṛ. Vide Haug's tr. of Ait. Br. p. 283 n, S. B. E. vol. 43 pp. 282-283 note 5. The chanting of the Prsthastotras is started by a brāhmaṇa who plays on a harp (*vāṇa*) with a hundred strings of muñja grass (Sat. XVI. 7. 7-9, Tāṇḍya V. 6. 12-13). During the chanting the udgātṛ priest sits on a chair of udumbara, the hotṛ on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāṇḍya V. 5. 1-12). A brāhmaṇa in the front part of the sadas and a śūdra at the back alternately belaud and abuse those engaged in the sattrā, the former saying they have done well and the latter saying they have not done well (Tāṇḍya V. 5. 13). An ārya and a śūdra engage to the west of the āgnidhṛṭa shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāṇḍya V. 5. 14-17, Sat. XVI. 7. 28-32). A harlot and a brahmacārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjālīya shed (according to Kāt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvrata specially appertains. A chariot is made ready to the east of the southern corner of the vedi. A noble or a ksatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedi thrice and discharges three arrows at a hide but not so as to pierce it through and through (Śāṅ. XVII. 15).

They beat drums placed on all corners of the vedi and strike a bull-hide spread over a hole dug to the west of the āgnidhṛīya shed, half inside the vedi and half outside (this is called 'bhūmi-dundubhi'). When the priests chant, the wives of the performers act as choristers²⁶⁸¹ to the singing priests (Jui. X. 4. 8, Sat. XVI. 6. 21, Ap. XXI. 17. 15-16) and play on several instruments. Eight servants and maids or slaves and

2681. पल्योऽप्तवादिलाभिरुगायन्त्यात्विन्यमेव तत्पल्यः कुर्वन्ति सह स्वर्गे लोकमयामेति । ताण्ड्य V. 6. 8. The com. explains that अप्तवादिला is a lute made to yield sound by the breath from one's mouth. 'उपगायन्ति पल्योऽप्तवाद-लिकासताष्टकवीणाः काण्डवीणाः पिण्डोला अहातुकपिशीर्णर्थः ।' सत्पाणाद XVI. 6. 21.

slave girls, placing water jars on their heads dance thrice round the mārjaliya seat, striking the ground with their right feet and singing popular songs (gāthās) in which cows are lauded as mothers of ghee and which contain words like 'this is sweet' (Sat. XVI. 6. 39-41, Āp. XXI. 19. 17-20 and XXI. 20). These features of the mahāvrata show that it was some folk festival in the hoary past and was welded on to the solemn vedic sacrifices as a relaxation after the weary days and months of sacrifices. The Ait. Ār. (I and V) gives an esoteric turn to the mahāvrata. In one place it summarizes all the popular features of the Mahāvrata.²⁶⁸²

On the Udayanīya day three anubandhyā cows are offered to Mitrāvaruna, the Viśve Devas and Brhaspati (Kāt. XIII. 4. 4).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry contributed a series of articles on the Vedic calendar in which he adduced weighty arguments for holding that the Gavāmayana was a symbolic representation of the efforts made to square up the Vedic lunar year with the solar year by adding intercalary days. It is somewhat remarkable and also indicative of the bias of most western scholars that while Prof. Keith in his work on the 'Religion and philosophy of the Veda' refers *ad nauseam* to all sorts of lucubrations by European scholars on the origins of the Vedic sacrifices, about rain spells and fertility rites and similar lore he does not condescend to notice the views of Dr. Sham Sastry or Mr. Tilak, which have far more probability than many of the learned hypotheses advanced by European scholars who appear to be obsessed by the notion that Vedic usages must be similar to practices found in the 19th century among the backward races of Africa, America and Oceania.

Though the sūtras speak of sattras for a hundred or a thousand years, there were writers even in ancient India who thought that such sattras did not exist in fact, at least in historical times. Patañjali states in his Mahābhāṣya that the sattras of a hundred or a thousand years were never attempted in times near to his day and that Yajñikas prescribe

2682. शब्दानधर्यवः कारयन्ति । एतस्मिन्नहनि प्रसूतमर्जुन वद्यात् । राजपुत्रेण चर्म ध्याधयन्त्याहन्ति भूमितुर्गुभिं पत्न्यश्च काण्डवीणा भूतानां च मैथुनं चक्राचारिषुष्ट्वयोः संप्रशाद्योक्तेन साम्ना निष्कोषल्यात् स्तुवते राजनस्तोऽश्रियेण प्रतिपथते । ऐ. आ. V. 1. 5

rules for them following the tradition of sages.²⁶⁸³ Jaimini also boldly asserts that when the texts²⁶⁸⁴ speak of Viśvasrjāmāyana for a thousand saṁvatsaras the word saṁvatsara means only a day (Jai. VI. 7, 31-40).

Among the other sattras the Sārasvata sattras are most instructive, since in them many places on the most sacred Sarasvatī and other rivers were approached by the sacrificers during the course of the sacrifice.²⁶⁸⁵ Vide Āśv. XII. 6., Lāt. X. 15 ff, Kāt. XXIV. 6. 14 ff.

Agnicayana (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all Śrauta sacrifices. The Satapatha Brāhmaṇa devotes five out of its fourteen sections (about one-third of the whole work) to *cayana* and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this śrauta ritual. According to him *cayana* was originally an independent rite and was later on incorporated in the system of Soma sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the Rgveda we meet with the conceptions that Hiranyagarbha or Prajāpati (Rg. X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (Rg. X. 190. 3, 'dhātā yathāpūrvam-akalpayat '), that Puruṣa himself became the sacrificial material (*havis*) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered Puruṣa. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with Prajāpati (as in Sat. Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

2683. दीर्घसत्राणि वार्षशतिकानि वार्षमहस्तिगाणि च न चायत्वे कथिदपि यज्ञह-
रति केवल सृष्टिसंश्रद्धायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेणाद्युक्तिवृप्ते । महाभाष्य vol.
I. p. 9 on वार्तिक 'अप्युक्ते दीर्घसत्रवत् । '

2684. सहस्रसंवत्सरे विष्वसृजाम । कात्य. XXIV. 5. 24.

2685. For details about sattras, vide Tai. S. III. 3. 6, III. 5. 10, VII. 5-7, Tai. Br. I. 2. 2-5, Sat. Br. IV. 6. 2, Tāṇḍya IV-V, Āit. Br. 17-18, Āp. XXI, Kāt. XIII, Āśv. XI. 7, Sat. XVI, Baud. XVI. 13-23, Sat. XIII. 19; and S. B. E. vol. 41 pp. XXI. ff, Haug's tr. of Āit. Br. pp. 279 ff, Prof. Keith's 'Rel. and Phil.' part 2, pp. 350-352.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The reconstruction of the world by Prajāpati a man can imitate by himself constructing an elaborate structure with bricks. The Sat. Br. in several places brings out these ideas, though in a somewhat esoteric way²⁶⁸⁶ (e. g. VI. 2. 2. 21). The tenth kānda (section) of the Sat. Br. is the *rakṣya* (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Sat Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śāṇḍilya who traces that doctrine through a succession of teachers to Tura Kāvuseya who received it from Prajāpati himself (Sat Br. IX. 5. 2. 15-16, X. 4. 1. 11, X. 6. 5. 9 &c.).

A very brief description of the *cayana* based principally on Kāt., Sat., and Āp. is given below.

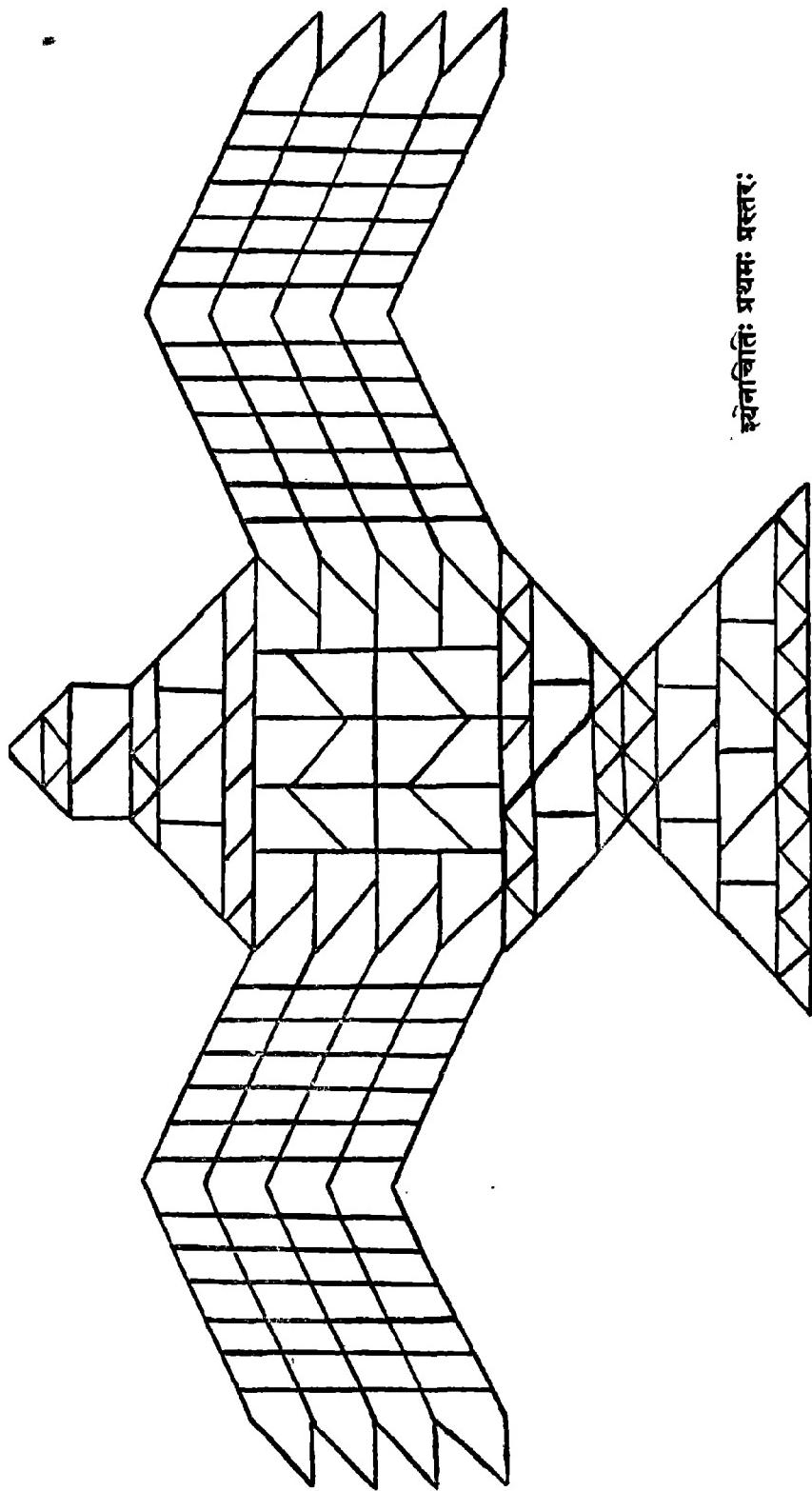
The construction of the fire-altar in five layers is an anga of Somayāga. But *cayana* is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvrata (which as stated above is the last but one day in Gavāmāyana). When a man desires to pile the fire altar, he first offers after the Full Moon *isti* of Phālguna (i. e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place).²⁶⁸⁷ The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāt. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely *cayana* is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

2686. प्राजापत्यं वा एतत्कर्म प्रजापतिं ह्यतेन कर्मणारभमेऽनिश्चको वै प्रजापतिः । शतपथ VI. 2. 2. 21.

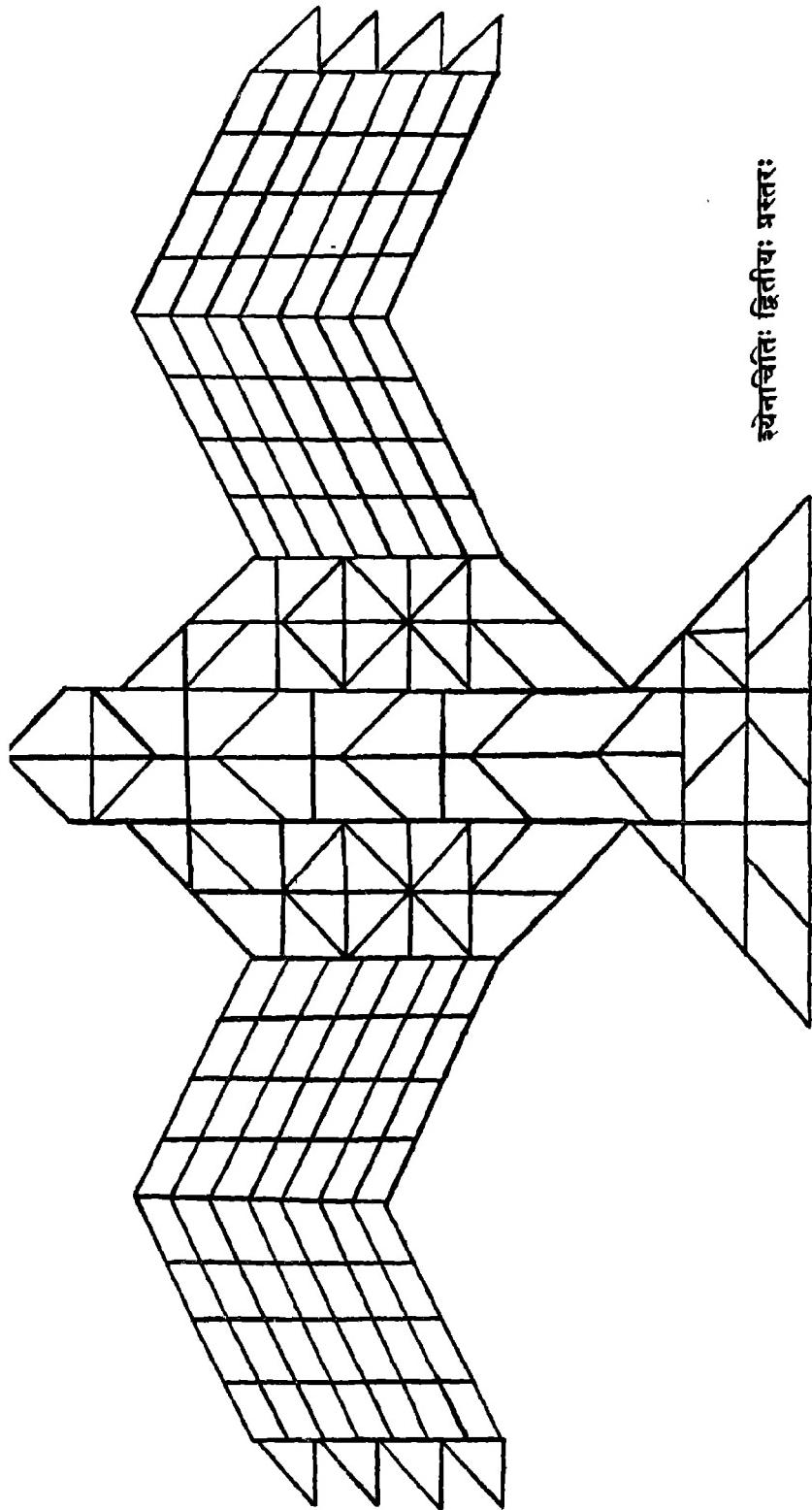
2687. It appears that the man was not actually killed, but was let off. He was to be a *vaiśya* or *kṣatriya* (Kāt. XVI. 1. 17). According to Baud. X. 9 the heads of a *vaiśya* and of a horse killed in battle are taken 'संयामे हतयोरवस्थ्य च वैदयस्य च शिरस्ति । दीर्घन्त ऋषभं पच्छते । वृष्णिं च यस्तं चाहरन्ति । एतत्सर्पेण्ठः ।'. Vide Kāt. XVI. 1. 32 also.

to the south of the āhavanīya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse. To the east of the āhavanīya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavanīya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavanīya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Ap. XVI. 3. 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavanīya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palāsa bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called Asādha, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an ukhā (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called Viśvajyotiś, each having three lines and so marked as to show which is first, second and third. The remaining clay is called upasaya and is kept aside (as it will be required later). The ukhā is fumigated with the smoke from seven horse-dung cakes kindled on the daksīna fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the ukhā (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the ukhā, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer's foot and are baked till they are red.

स्थेनाचित्तिः प्रथमः प्रस्तरः



श्चेनाच्चिति: हितीयः प्रस्तरः



The dīkṣā (initiation) for the rite takes place on the amāvāsyā of Phālguna. The dīkṣāṇīya isti and other usual rites are performed. Either the yajamāna or the adhvaryu places the ukhā on the śhavaniya and puts thereon 13 samidhs one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The ukhā is taken from the śhavaniya to the east of the śhavaniya and is placed in a śikya and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to Āp. XVI. 9. 1) this fire placed in the ukhā. On alternate days in the year he adores the fire with the Vātsapra mantras (Vāj. S. XII. 18-28=Rg. X. 45. 1-11), takes the Viśnu strides (Viśnukramas); he also removes the ashes, puts fuel-sticks on the fire in the ukhā.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a drona (trough), a chariot-wheel, a śyena (hawk), kāṅka (heron), suparna (eagle)²⁶⁸⁸ &c. Vide Tai. S. V. 4. 11, Kāt. XVI. 5. 9. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called Yajusmati are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz., 'tayā devatayā ... sida' (Vāj. S. XII. 53, Tai. S. IV. 2. 4. 4) and 'tā asya sūda-dohasah'²⁶⁸⁹ (Vāj. S. XII. 55, Tai. S. IV. 2. 4. 4). Sat. XI. 8. 18 says that 'tayā devatayā ... dhruvā sida' is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten lokamprṇā bricks the mantra is 'lokam prṇa'²⁶⁹⁰ (Vāj. XII. 54, Tai. S. IV. 2. 4. 4). Some kinds of bricks bear

2688. इतेजचितं चिन्वति सुवर्गकामः । कञ्जचितं चिन्वति यः कामपेत शीर्ष-
ष्वानसुमुखिमल्लेके स्थानिति । अलजचितं चिन्वति चतुर्सीतं प्रतिष्ठाकामः । तै. सं.
V. 4. 11 where several other patterns such as प्रउगचित, उभयतःप्रउग, रथ-
चक्र, द्वोण, समूद्र, इमशानचित are mentioned.

the names of sages (e. g. Vālakhilya bricks). Probably they were first used by those sages. There are three bricks which are called svayam-ātrāṇāḥ (i. e. they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven.²⁶⁸⁹ Jai. (V. 3. 17-20) deals with the respective positions of certain bricks called citrīṇī and lokamprāṇā.

On the day of the last dīksā the measuring of the plot to be used as vedi takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer's height is called aratnī, tenth part is called pada, each pada is divided into twelve āṅgulas and three padas make a prakrama (Kāt. XVI. 8. 21). The ground for the uttaravedi on which the altar is to be constructed is ploughed with an udumbara plough and the ropes are made of muñja. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds²⁶⁹⁰ of corns (Āp. XVI. 19. 11-13 says fourteen kinds, seven being grāmya and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (Kāt. XVII. 3. 6-7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (Āp. XVI. 13. 10 where they are said to be bricks but not of clay). Vide Sat. XI. 5. 21 also. The placing of bricks is begun after the first upasad (Sat. XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (Āp. XVI. 22. 3) and on that leaf the golden ornament worn by the yajaniāna at the time of the Viṣṇu strides is placed with the mantra 'brahma jajñānam' (Vāj. S. XIII. 3, Tai. S. IV. 2. 8. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (disc) by passing a string with which it was tied round

2689. 'स्वयमातृणा भषति प्राणानासुत्सूष्मा अथो मुवर्गस्य लोकस्यानुरूपात्ये'। सै. सं. V. 2. 8. 1. साधन ou ने. सं. IV. 2. 9. 1 explains शर्करारूपानां क्षुद्रपाषाणां मध्ये पुरुषप्रयत्नमन्तरेण या स्वत एव हिन्द्रयुक्ता सेर्ये शर्करा स्वयमातृणाणां।

2690. या जाता ओषधय इति चतुर्दशभिरोषधीर्पते । . . . तिलमासा बीहियवा: पियङ्गवणवो गोधूमा वेणुग्यामाकनीचारा जीतिलाश्व गवधिका आरण्यजा मर्कटका चिङ्गेयः । आप. XVI. 19. 11-13.

the neck (the mantra repeated being very significant 'in the beginning Hiranyagarbha arose' Rg. X. 121. 1 = Vāj. S. XIII. 4). The sacrificer performs the adoration (upasthāna) to the golden man with the three verses ' bow to the serpents ' (Vāj. S. XIIIL. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i. e. to the east of it). By the side of the two arms of the golden man he places two sruchs (one of kārśmarya wood filled with ghee near the right hand and the other of udumbara filled with curds near the left) with their tops to the east. A brick called svayamātrñnā on which ājya is offered and over which the yajamāna breaths is handed over to a brāhmaṇa who places it in the centre with the help of the adhvaryu, the brāhmaṇa being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a dūrvā creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called *dvīyajus* is laid to the east of the dūrvā, two retahsic bricks to the east of the preceding, then two ṛtavya bricks and then the Asādhā brick is placed to the east of the preceding. On all ṛtavya bricks *avakūs* (mosslike plants) are deposited. About one aratni to the south of the Asādhā brick and to the east of the Svayamātrñnā brick he places a living tortoise with its face to the east on the *avakā* plants (Ap. XVI. 25. 1, Kāt. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means²⁶⁹¹ of pegs (Ap. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vāj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar²⁶⁹² and pestle of udumbara wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one aratni to the north

2691. The tortoise was probably built up into the altar to imitate the action of Prajāpati. Prajāpati is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the *yonī* or womb, the ukhā represents the belly, and the pestle represents '*sīsna*' (vide Sat. Br. VII. 5. 1. 38).

of the svayamātrṇā brick. A śūrpa also is placed near the above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee and honey is placed on the mortar and offerings of ājya are made on it with the sruva ladle. The fire in the ukhā is transferred to a hearth with eight bricks in the centre of the fifth layer, on which a second layer of eight bricks (called punaściti) is laid. This fire becomes the gārhapatya for the Fire-altar (Sat. Br. VIII. 6. 3. 7-11, Kāt. XVII. 12. 18-21). Seven pieces of gold are placed on the golden image, the first on the mouth, then two each on the two nostrils, the two eyes and two ears. In the forepart of the ukhā, the heads of the five animals (on which curds and honey are poured and on which 7 gold pieces are thrust) are placed in a certain order. The human head is in the middle, to the north the heads of the horse and ram and to the south the heads of the bull and goat (Kāt. XVII. 5. 13-18, Āp. XVI. 27. 5-19). According to Āp. and Sat. the head of a serpent also may be placed (Āp. XVI. 27. 22, Sat. XI. 7. 63) or only the mantras 'namo astu sarpebhyaḥ' (Vāj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3) may be recited. The various kinds of bricks are heaped in various directions on thick mud spread on the above stated things so as to form the first layer. According to Sat. (XI. 5. 22) each layer consists of only 200 bricks (1000 for all five), when the sacrificer performs the cayana for the first time; he employs 2000 for all layers when he performs it a second time and this number goes on increasing each time he repeats agniscayana.²⁶⁹³ According to the Sat. Br. (S.B.E. vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21-23 the bricks required for all the five layers are 10800. The time required for piling also varies. Some held that the piling took one year (8 months for the first four layers and 4 months for the last) or all the layers may be laid in a few days. Sat (XII. 1. 1 ff) and Āp. (XVII. 1. 1-11, XVII. 2. 8, XVII. 3. 1) state that the five layers are laid on five successive days. On each layer thick mud (*purīsa*) prepared from the earth (mixed with water) dug out of the cātvāla pit after touching a dark or bay horse that stands to the north is spread with 'prṣṭo divi' (Vāj. S. XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6-7, Sat. XI. 5.). Each layer and the spreading of mud are carried out each day between the two upasads (morning one and afternoon one). When all the layers are

2693. यावद्दिग्मानामन्त्य पथर्थि लोकृष्णा जातु वर्णं साहस्रं चिन्वति । नाभिद्वं द्विषाहस्रं द्वितीयम् । उत्तरसुसरे उपायांसद् । सत्या. XI. 5. 22.

completed the āhavanīya fire is established on the altar so built. Eight dhisnyas, square or round, have to be constructed with bricks, viz. the āgnidhṛīya and 7 others as in somayāga (but the number of bricks for each differs). A small round and variegated stone (aśman) is placed to the south of the āgnidhra's place on the northern part of the fire-altar. A fuel-stick is kindled on the new gārhapatya hearth, taken over the svaya-matrñā brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudriya homa is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as āhavanīya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as juhū) of wild sesame mixed with gavedhukā. A twig of arka plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing, the mantras being taken from the Śatarudriya section (beginning with 'namaste rudra manyave,' Vāj. S. XVI. 1-66, Tai. S. IV. 5. 1-10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnidhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with 'May sorrow go to him whom we hate' (Vāj. S. XVII. 1) and if it is not broken the adhvaryu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder²⁶⁹⁴ and then they are thrown on the utkara. The Gāyatra, Rathantara and other sāmans are sung (Śat. Br. IX. I. 2. 35 ff, Kāt. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one purodāśa to Vaiśvānara and 7 purodāśas to the Maruts,²⁶⁹⁵ Vasordhārā²⁶⁹⁶ (stream of wealth) offerings of ājya from an udumbara tree, which is finally thrown into the fire, 6 Pārtha oblations as in Rājasūya followed later by six

2694. This is symbolical cooling. All three are suggestive of water.

2695. The 7th purodāśa to the Maruts is called 'aranye anūcya' because the mantra for it 'ugrasca bhūmasca' (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhārā is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1-29, Tai. S. IV. 7. 1-11, Kāt. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.

more after the abhiṣeka of the sacrificer, the Vājaprasavlya²⁶⁹⁷ offerings of the mixture of milk and water with the gruel of 14 grāmya and wild corns with an udumbara sruva that is four-cornered like a camasa (the sruva being thrown into the fire at the end). With the remnants of Vājaprasavlya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaiśya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rāstrabhr̥t (supporting the kingdom) homas of ḫyā with mantras, that contain the words 'vāt' and 'svāhā' (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7).²⁶⁹⁸ Then three Vāta (wind) homas are offered catching with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses, the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 12. 3 (Kāt. XVIII. 6. 1-3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras 'I yoke the fire &c.' (Vāj. S. XVIII. 51-53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgnimāruta stotra (i. e. Yajñāyajñīya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhyā paśu-purodāśa, messes of boiled rice are offered to Anumati, Rākā, Sinvall and Kuhū and a cake on twelve potsherds to Dhātr̥. At the end of the Udvasanīyā payasyā is offered to Mitra and Varuṇa or he may perform sautramāṇi (Āp. XVII. 24. 1, Sat. XII. 7. 14).

2697. The चान्प्रसवीय is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning 'vajasye-mam prasavah' (Vāj. S. 23-29, Tai. S. I. 7. 10) and seven others with the mantras 'vājasya nu prasave' (Vāj. S. XVIII. 30-36 and Tai. S. I. 7. 7). Vide Śat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 5. 4-5, Āp. XVII. 19. 1-3. The mantra means 'for the promotion of vigour' (or food) &c.

2698. The first mantra is अताषाहृतधामाग्निर्लब्धस्तरयौषधयोऽप्सरसो मुक्ते नाम। स न हृदं वद्य क्षत्रं पातु तस्मै स्वादा वाद् तायः स्वादा. The latter half is repeated in all six verses. One ḫbuti is made after वाद् and another after स्वादा. Vide Kāt. XVIII. 5. 16, Sat. XII. 6. 15 ff. The first is made to a male deity, and the 2nd to Apsarases variously named.

One who has performed the piling of the fire-altar has to observe certain vratas for a year viz. he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a sūdra woman. After he performs agnicayana a second time, he should approach no woman except his own wife of the same caste, when he has performed cayana thrice he should not approach²⁶⁹⁹ even his own wife (vide Āp. XVII. 24. 1-5, Kāt. XVIII. 6. 25-31, Sat. XII. 7. 15-17). Jai. (II. 3. 21-23) declares that the piling of the fire-altar is a samskāra of fire and not an independent yāga by itself.

If a man does not prosper in the year after he performs agnicayana he may perform punaściti (just as punarādheya is performed). According to Āp. XVII. 24. 11 a punaściti can be performed for three objects, viz. for prosperity, for Vedic lore or for progeny.²⁷⁰⁰

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the Brāhmaṇas and Sūtras prescribe numberless expiations, some simple and others complicated. But this subject will be dealt with in the next volume under *prāyaścittas*.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2699. The idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

2700. For Agnicayana *vide* Tai. S. IV. 1-6, V. 2-7, Tai. Br. I. 5. 7-8, Sat. Br. VI-X, Āp. XVI-XVII, Kāt. XVI-XVIII, Sat. XI-XII, Śāṅ. IX. 22-28, Baud. X; S. B. E. vol. 43, Introduction, pp. XIV ff., Prof. Keith's Introduction pp. CXXV-CXXXI to tr. of Tai. S., Haug's tr. of Ait. Br. p. 368 n.

APPENDIX OF LONGER EXTRACTS IN SANSKRIT

PAGE 202, NOTE 470—अथ यस्य जायामातृं विन्देत् च्यहं कंसेन पियेदहनवासा नैनां वृप्लो न वृषल्युपह्न्यात् त्रिरात्रान्त आप्लुत्य बीहीनवधातयेत् ।... अथाभिपातरेव स्थालीपाकावृताज्यं वेष्टिवा स्थालीपाकस्योपधातं जुहोत्यप्ये स्वाहा-नुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोदधृत्य प्राश्राति प्राशयेतर-स्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वा-वसोउन्यामिच्छ प्रूप्यर्थं सं जायां पत्या सहेति । अर्थेनामिपदातेऽप्तोऽप्तमस्मि सा त्वं सा त्वमस्यमोऽहं सामाहमस्मि क्रत्वं यौहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्त्य इति । अथास्या ऊरु विहाप्यति विजिहीधा द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखं संधाय त्रिरेतामनुलोमामनुमार्णि । विष्णुर्योनि कल्पयतु त्वश्च दृष्टाणि विश्वात् । आसित्वतु प्रजापतिधीता गर्भं दधानु ते ॥ गर्भं धेहि सिनिवालि गर्भं धेहि पृथुषुके । गर्भं ते अश्विनौ देवावधत्ता पुष्करस्तजौ ॥ हिरण्मयी अरणी याभ्या निर्मन्थतामश्विनौ । तं ते गर्भं हवामहे दशमे मासि सूतये ॥ यथामिगमी पृथिवी यथा यौरिन्द्रेण गर्भिणी । वायुर्दीशा यथा गर्भं एवं गर्भं दधामि तेऽप्ताविति । बृहदारण्यकोपनिषद् VI. 4. 13 and 19-22. विष्णुर्योनि...सूतये are Rg. X. 184. 1-3 and विष्णुर्योनि ... दधामि ते are आप. म. पा. I. 12. 1-3 and 5.

PAGE 207, NOTE 481—अथ खलु यत्र क च होष्यन्त्यादिषुमात्रावरं सर्वतः स्थपिडलमुपलिप्योङ्कुर्य षड्लेत्सा उदगायतां पश्चात्प्रागायते नानान्तयोस्तिस्त्रो मध्ये तदभ्युक्षयामिं प्रतिष्ठाप्यान्वाधाय परिसमुद्य परिस्तीर्यं पुरस्ताद्वक्षिणतः पश्चादुत्तरत इत्युदक्षसंस्थं तृणां पर्युक्षणम् । पवित्राभ्यामाज्यस्योत्पवनम् । अप्रच्छिन्नामावनन्तर्गर्भो प्रादेशमात्रौ कुरुतौ नानान्तयोर्गृहीत्वाइत्युषोपकनिष्ठिकाभ्यामुत्तानाभ्या पाणिभ्यां सवितुष्टा प्रमव उत्पुनाम्यच्छिद्वेष पवित्रेण वसोः सूर्यस्य रशिभिरिति प्रागुप्तुनाति सरु-न्मन्त्रेण द्विस्तुष्णीम् । रुतारुतमाज्यहोमेषु परिस्तरणम् । तथाज्यभागौ पाकयज्ञेषु । ब्रह्मा च धन्वन्तरियज्ञशूलगववर्जम् । अमुष्मै स्वाहेति जुहुयात् । अमिरिन्दः प्रजापति-र्विश्वे देवा ब्रह्मेत्यनादेशे । आश्व. गृ. I. 3. 1-8. The मन्त्र with which the offering to Agni Svistakrt is made is यदस्य कर्मणोऽन्यरीरिचं यद्वा न्यूनमिहाकरम् । अमिष्टत् स्विष्टकृद्वद्वान्सर्वं स्विष्टं स्फुदतं करोतु मे । अमये स्विष्टकृते शुक्लहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्थयित्रे सर्वान्नः कामान्समर्थय स्वाहा इति । आश्व. गृ. I. 10. 22.

PAGE 218, NOTE 510—उपनिषदि गर्भलभ्ननं पुंसवनमनवलोभनं च । यदि नाधीयात् तीये गर्भमासे तिष्येणोपोषितायाः सस्पवत्साया गोद्दधनि द्वौ द्वौ मायौ यत्वं च दूधि प्रसूतेन प्राशयेत् । किं पिवसि किं पिवसीनि पृष्ठा पुंसवनं पुंसवनमिति त्रिः प्रतिजानीयात् । एवं त्रिप्रसूतात् । अथास्यै मण्डलागारच्छायायां दक्षिणस्यां नासि-कायामजीतामोषधिं नस्तः करोति । प्रजावजनीविपुच्चाभ्यां हैके । आ ते गर्भो...न रोदा-दिति । प्राजापत्यस्य स्थालीपाकस्य हुत्वा हृदयदेशमस्या आलभेत यत्ते सुसीमे हृदये हितमन्तः प्रजापतौ । मन्येऽहं मां तद्विद्वांसं माहं पौत्रमवं नियामिति । आश्व. गृ. I. 13. 1-7. For the text of the two verses आ ते रोदादिति, vide note 515.

PAGE 222, NOTE 518—चतुर्थे गर्भमासे सीमन्तोन्नयनम् । आपूर्यमाण-पक्षे यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात् । अथामिमुपसमाधाय पश्चाद्स्यानडुहं चर्मस्तीर्थं प्राशीवमुत्तरलोप तस्मिन्नुपविष्टायां समन्वाद्यायां धाता ददातु दाशुष इति द्वाभ्यां राकामहामिति द्वाभ्यां नेजमेष इति तिसुभिः प्रजापते न त्वदेतान्य इति च । अथास्यै युग्मेन शलाग्नलघ्सेन ब्रेण्या च शलत्या त्रिभिश्च कुशपिञ्जलैरहर्वं सीमन्तं व्यूहति भूभुवः स्वर्गोमिति त्रिः । चतुर्थं । वीणागाथिनौ संशास्ति सोमं राजानं संगायेतामिति । सोमो नो राजावतु मानुषीः प्रजा निविष्टचक्रासाक्षिति या नदीमुपवसिता भवन्ति । ब्राह्मणश्च वृद्धा जीवपत्यो जीवप्रजा यद्युपदिशेयुस्तत्त्वकुर्युः । क्रपभो दक्षिणा । आश्व. गृ. I. 14. 1-9.

PAGE 229, NOTE 526 (जातकम्)—जातेऽमिमुपसमाधायाङ्क आधाय कंसे पृष्ठदाज्ये संनीय संपृष्ठदाज्यस्योपधातं जुहोत्यस्मिन्नदृशं पृष्ठासमेधमानः स्वे गृहे । अस्योपसन्द्यां मा छेत्सीत् प्रजनया च पशुभिश्च स्वाहा । मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टृत् स्विष्टुद्विद्वात् स्विष्टु सुहुतं करोतु नः स्वाहेति । अथास्य दक्षिणं कर्णमभिनिधाय काषायगिति त्रिरथ दधिमधूपृतं संनीयानन्तर्हितेन जातरूपेण प्राशयनि भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूभुवः स्वः सर्वं त्वयि दधामीति । अथास्य नाम करोति वेदोसीति तदस्य तदगुद्यमेव नाम भवन्ति । अथैतं मात्रे प्रदाय स्तरं प्रयच्छन्ति यस्ते स्तनः शशयो यो मयोभूर्यो रसन्धा वसुविद्या खुदत्रः । येन विश्वा पृष्ठसि वार्याणि सरस्वति तमिह धातवे करिति । अथास्य मातरमभिमन्त्रयने । इलासि मैत्रावरुणी वीरी वीरमजीजनत् । सा त्वं वीरती भव यामान्वारवतोऽकर्तिति तं वा एतमाहुरतिपिता बताभूरतिपितामहो बतामूः परसां बन काष्ठां प्रापच्छ्रुया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायते । इति । बृह. उ. VI. 4. 24-28.

PAGE 231, NOTE 531—कुमारं जातं पुरान्यैरालभात्सर्विमधुनी हिरण्य-निकां द्विष्येन प्राशयेत् । प्र ते ददामि मधुनो घृतस्य वेदं सवित्रा प्रसूतं मधोनाम् । आयुषमान्गुणो देवताभिः शतं जीव शरदो लोके अस्मिन्निति । कर्णयोरुपनिधाय मेधाजननं जपति । मेधा ते देवः सविता मेधा देवी सरस्वती । मेधा ते अविनौ देवावाधत्ता

पुष्करस्तजाविति । अंसावभिमूशति । अश्मा भव परशुर्भव हिरण्यमस्तृतं भव । वेदो वै पुत्रनामासि स जीव शरदः शतमिति । इन्द्र श्रेष्ठानि द्रविणानि धेहस्मे प्रयन्थि मघवन्त्-जीषिण्निति च । नाम चास्मै दद्युः । आश्व. गृ. I. 15. 1-4.

PAGE 281, NOTE 653—(उपनयनप्रयोगः)—अलंकृतं कुमारं कुशलीकृतशिरसमहतेन वाससा संवीतमैषेयेन वाजिनेन ब्राह्मणं रौरवेण क्षत्रियमाजेन वैश्यं यदि वासासि वसीरन् रकानि वसीरन् काणायं ब्राह्मणो माजिष्ठं क्षत्रियो हारिद्रं वैश्यः । तेषां मेष्वलाः । ... तेषां दण्डाः । ... समन्वारध्ये हृन्वोत्तरतोऽप्तेः प्राङ्मुख आचार्योविष्टुते । पुरस्तात्पत्यद्वसुत्त इतरः । अपामञ्जली पूरयित्वा तत्सवितुर्वृणीमह इति पूर्णतास्य पूर्णमवक्षाग्यत्यासिच्य देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां हस्तं गृह्णायसाविति तस्य पाणिना पाणिं साकुष्ठं गृह्णीयात् । सविना ते हस्तमग्रभीदमाविति द्वितीयम् । अमिगचार्यस्तवासाविति तृतीयम् । आदिन्यमीक्षयेत् । देव सवितरेष ते ब्रह्मचारी तं गोपाय स मा मृतेत्याचार्यः । कस्य ब्रह्मचार्यांसि प्राणस्य ब्रह्मचार्यसि कस्त्वा कमुपनयते काय त्वा परिदानमिति । खुवा सुवासाः परिवीत आगादित्यर्धर्चनैनं प्रदक्षिणमावतंयेत् । तस्याद्यंसौ पाणी कृत्वा हृदयदेशमालभेतो-त्तरेण । अमिं परिसमुत्त ब्रह्मचारी तूष्णीं समिधमादध्यात् तूष्णीं वै प्राजापत्यं प्राजा-पत्यो ब्रह्मचारी भवतीति विज्ञायते । मन्त्रेण हैके अप्तये समिधमाहर्षं वृहते जात-वेदसे । तथा त्वमेव वर्धस्व समिधा ब्रह्मणा वर्यं स्वाहेति । स समिधमाधायामिसुप-भूत्य मुखं निमार्ष्टि त्रिः तेजसा मा समनजमीति । तेजसा द्येवात्मानं समनकृतिं विज्ञायते । मयि मेधां मयि प्रजां मट्यमिस्तेजो दधातु । मयि मेधां...मयीन्द्र इन्द्रियं दधातु । मयि मेधां...मयि सूर्यो भ्राजो दधातु । यत्ते अप्ते तेजस्तेनाहं तेजस्मी भूयासम् । यत्ते अप्ते वर्चस्तेनाहं वर्चस्वी भूयासम् । यत्ते अप्ते हरस्तेनाहं हरस्वी भूयासम् । इत्युपस्थाय जान्वाच्योपसंगृह्य श्रूयात् । अधीहि भोः सावित्री भो अनुबूहीति । तस्य वाससा पाणिभ्यां च पाणी संगृह्य सावित्रीमन्वाह पच्छोऽर्धर्चशः सर्वाम् । यथाशक्ति वाचयीत । हृदयदेशोऽस्योर्ध्वाङ्गुले पाणिमुपदधानि । मम यते हृदयं ते दधामि मम चित्तमनु चित्तं ते अस्तु । मम वाचमेकवतो युषस्व वृहस्पतिष्ठा नियुनकु महामिति । मेष्वलामावध्य दण्डं प्रदाय ब्रह्मचर्यमादिशेत् । ब्रह्मचार्यस्योपाशान कर्म कुरु दिवा मा स्वाप्तसीराचार्याधिनो वेदमधीष्वेति । द्वादशवर्षाणि वेदब्रह्मचर्यम् । यहणान्त वा । सायंप्रातर्भिक्षेत । सायंप्रातः समिधमादध्यात् । ... तदाचार्याय वेदयीत तिष्ठेदहः-शेषम् । आश्व. गृ. I. 19. 8-1. 22-10.

(धर्मनिर्णयमण्डलसंकलितः उपनयनप्रयोगः)

(गणपतिपूजनसंकल्पपुण्याहवाचनानन्तरं) आचार्यो गोपयादिलिपे शुद्धे स्थले शुद्धमृदा चतुर्विंशत्यद्वगुलमात्रं समचतुरसं चतुर्गुलोन्नतं स्थणिडलं कृत्वा अभ्युक्ष्य तत्र ओं भूर्भुवः श्वः समुद्रवनामानमभिप्रतिष्ठापयामसियुक्तवाभिप्रतिष्ठापयेत् । प्रोक्षितेन्ध-नानि निक्षिप्य धमन्यादिना प्रज्वाल्य अप्ते वैश्वानरं शाणिद्वयं भेषध्वज मम संमुखो वरदो भव इति प्रार्थयेत् । अमिं परिसमुत्त परिस्तर्विं पर्युक्ष्य आत्मनोऽगतो भूमिं प्रोक्ष्य

तत्र प्रादेशमात्रां दर्भमुर्लि प्रकार्यं तत्राज्यस्थालीं निदधाति । दक्षिणेन हस्तेन दर्वीमूलो
प्रताप्य वामहस्तेन गृहीत्वा दक्षिणहस्तेन दर्भायैः दर्वीविलं संमार्लिं दर्भमूलैः दर्वीमूलं
च । पुनर्निष्ट्रिय प्रोक्ष्य आज्यास्थालया उत्तरतो दर्भेषु निदधाति । संमार्गदर्भानप्तौ प्रहरेत् ।
इधमबन्धनरज्जुं भूमौ निधाय वामेन हस्तेनेधमादाय दर्व्याज्येन त्रिरमिद्यार्थं दक्षिणेन
हस्तेन गृहीत्वा औं अयं त इधम आत्मा जातवेदेत्तेनेधस्व वर्धस्व चेन्ति वर्धय चास्मा-
न्प्रजया पशुभिर्ब्रह्मवर्चसेनान्नादेन समेधय स्वाहा इति मन्त्रेणामावाधाय^१ जातवेद-
सेम्य इदं न ममेति त्यजेत् । दर्व्याज्यमादाय स्थण्डिलस्य वायव्यकोणमारभ्य अप्रे-
र्यकोणपर्यन्तमसप्णधारया आज्याहुतिं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय
इदं न मम इति त्यागः । पुनः दर्व्याज्यमादाय नैर्कर्तकोणमारभ्य ऐशानकोणपर्यन्तं ओं
प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । दर्व्याज्येन ओं
अप्यये स्वाहा इत्यमावुत्तरमागे जुहोति । अप्य इदं न मम इति त्यागः । ओं सोमाय
स्वाहा इत्यमौ दक्षिणमागे जुहोति । सोमयेदं न ममेति त्यागः । अस्मिन्काले कुमार
आचार्यस्य दक्षिणतः कृताञ्जलिराचार्यभिमुखस्तिष्ठन्नाचार्यं प्रार्थयते ब्रह्मचर्यमार्गां
ब्रह्मचार्यसानि-इति । आचार्यः ओं नथास्तिवत्याह । तत आचार्यः कुमाराय यज्ञोपवीतं
दद्यात् । कुमार आचार्यदत्तं यज्ञोपवीतं गृहीत्वा ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्य-
त्सहजं पुग्न्तात् । आयुष्मस्यद्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः । इति मन्त्रेण^२
धारयेत् । तत आचार्यः कुमारमाह । ओं सविताचार्यस्तव अमुकनामन् । इति । ओं मम
हृदये^३ हृदयं ते अस्तु । मम चित्तं चित्तेनान्वेहि । मम वाचमेकमना जुषस्व । बृहस्प-
तिस्त्वा नियुनकु महस्यम् । इति च । अथेनं सूर्यमुदीक्षयति । ओं तच्चक्षुर्देवाद्विनं^४ पुरस्ताच्छु-
क्रमुच्चरत् । पश्येम शरदः शर्तं जीवेम शरदः शर्तं नन्दाम शरदः शर्तं मोदाम शरदः
शर्तं भवाम शरदः शर्तं भृणवाम शरदः शर्तं प्रवशाम शरदः शर्तं शतमजतिः स्याम शरदः
शर्तं ज्योक्तुं च सूर्यं दर्शे । इति । तत आचार्यः सवितार्गं प्रार्थयते । ओं सूर्यं एष ते
पुत्रस्तं ते परिददामि इति । अथ कुमारं देवताभ्यः परिददाति । ओं प्रजापतये त्वा
परिददामि । देवाय सवित्रे त्वा परिददामि । अद्रूभ्यस्त्वौषधिभ्यः परिददामि । यावा-
पृथिवीभ्या त्वा परिददामि । विश्वेभ्यस्त्वा देवेभ्यः परिददामि । सर्वेभ्यस्त्वा भूतेभ्यः परिद-
दाम्यरिष्टैः । इति । तत आचार्यः स्वासन उपविश्य स्वदक्षिणस्थकुमारेणान्वारद्ध
आहुतिचतुष्टयं जुहोति । ओं भूः स्वाहा । अप्य इदं न मम । ओं भुवः स्वाहा । वायव
इदं न मम । ओं स्वः स्वाहा । सूर्योपेदं न मम । ओं प्रजापतये स्वाहा । प्रजापतय इदं
न मम । इति । ततः कुमारोमि परिसमुद्द पर्युक्ष्यामी समिधमादध्यात् । ओं अप्य^५
समिधमाहर्षं बृहने जातवेदसे । तथा त्वमप्ते वर्धस्व समिधा ब्रह्मणा वयं स्वाहा । इति ।

१. आच्व. गृ. १. १०. १२; हिरण्य. गृ. १. २. ११

२. औधायनगृह्ण २. ५. ७.

३. आच्व. गृ. १. २१. ७; हिरण्य. गृ. १. ५. ११; पारस्करगृह्ण २. १.

४. वाज. सं. १६. १४; तै. आरण्यक ४. ४२. ५.

५. शतपथबा. १३. ५. ४. ३-४; पारस्करगृह्ण १. २.

६. आच्व. गृ. १. २१. १; हिरण्य. गृ. १. ७. २.

पुनः परिस्मूहनपर्युक्षणे कुर्यात् । ततो दक्षिणमाद्रै पाणिमनो निष्ठ्य तेन स्वमुलं निर्मार्ग्नि । ओं तेजसा^१ मा समनज्ञानि । अथाभिमुपतिष्ठते । ओं मयि^२ मेधा मयि प्रजां मध्यमिस्तेजो दधातु । मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु । मयि मेधा मयि प्रजां मयि सूर्यो धारो दधातु । ओं यते अमे तेजस्तेनाहं तेजस्वी भूयासम् । यते अमे वर्चस्तेनाहं वर्चस्वी भूयासम् । यते अमे हरस्तेनाहं हरस्वी भूयासमिति ।

अथाचार्यो दर्श्या आज्येन स्विष्टकृतं जुहोति । ओं यदस्य^३ कर्मणोत्यरीरिचं यद्वा न्यूनमिहाकरम् । अभिष्टत् स्विष्टरुद् विद्वान् सर्वं स्विष्टं सुहुतं करोतु मे । अमये^४ स्विष्टकृते सुहुतहुते सर्वहुत आहुतीनां कामानां समर्थयित्रे स्वाहा । अमये स्विष्टकृते इदं न समेति त्यागः । इधमन्बन्धनरज्ञुमपावभ्याधाय संस्नावं जुहोति । ओं विश्वेभ्यो देवेभ्यः स्वाहेति । विश्वेभ्यो देवेभ्य इदं न समेति त्यागः । कुमारेण सह तिष्ठन्नुपतिष्ठते ओं^५ च मे स्वरश्य मे यज्ञोप च ते नमश्य । यते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नमः । श्रद्धां मेधां यशः प्रज्ञा विद्या बुद्धिं अथं बलम् । आयुष्यं तेज आरोग्यं देहि मे हृव्यवाहन इति ।

ततः स्थण्डिलादुत्तरतः प्रशस्ते स्थल आचार्य उपविशति । कुमार आचार्यस्य पादयोः शिरसा प्रणम्य रुताज्ञलिस्तिष्ठन् प्रार्थयते । सावित्री भो अनुशूहीति । आचार्यः ओं तथा इत्युक्त्वा आत्मनः पुरास्ताकुमारं स्वाभिमुखं रुतब्रह्माज्ञलिमुप-वेश्य गायत्र्या गाथिनो विश्वामित्र कषिः सविता देवता गायत्री छन्दः । ओं भूर्मुखः स्वः । तत्सवितुर्वरेण्यं भर्तो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ इति सावित्री-मन्त्र^६ त्रिवारमुपादिशाति ।

अथ ब्रतोपदेशं कुर्यात् । ब्रह्मचार्यसि^७ । आद्विः शृण्यस्व कर्म कुरु । दिवा मा स्वाप्त्वः । सत्यं वद^८ । धर्मं चर । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । राष्ट्रदेवो भव । बलमुपास्वेति ।

ततः कुमारः पूर्वाभिमुखस्तिष्ठन् मेधामन्त्रौ^९ पठति ।

मेधा देवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना ।

त्वया जुषा जुषमाणा दुरुक्तात् बृहद्वदेम विदधे सुवीराः ॥

त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्म गतशीर्हत त्वया ॥

त्वया जुष्टश्चित्रं विन्दने वसु सा नो जुषस्व द्रविणेन मेधे ॥

७. आश्व. गृ. १. २१. २.

८. तै. सं. ३. ३. १. २; ३. ५. ३. २.

९. आश्व. गृ. १. १०. १२; हिरण्य. गृ. १. ३. ७.

१०. आपस्तम्बियमन्त्रपाठ २. १८. ११; आश्व. गृ. १. १०. १२.

११. आश्व. आ॒. १. ११. १५.

१२. आ॒. सं. ३. ६२. १०, तै. सं. १. ५. ६. ४, वाज. सं. ३. १५.

१३. शतपथबा. ११. ४. ५.

१४. तै. उपनिषद् १. ११.

१५. तै. आरण्यक १०. ११. १.

ततः पिता अमेरोः पश्चादुपविश्य स्वदक्षिणतः पल्ली तद्वक्षिणतथ्य ब्रह्मचारिण-
मुपवेश्य कर्मसमाप्तिं सोदृकं ब्रूयात् । अनेनोपनयनाख्येन कर्मणा भगवान् परमेश्वरः
प्रीयताम् । ओं तत् सत् । इति । द्विराचामेत् ।

ततः कुमारो ब्राह्मणान्नमेत् । ब्राह्मणाश्च ओं ब्रह्मचर्येण^{१६} तपसा राजा राष्ट्रं
हि रक्षति । आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमित्तिते ॥ ब्रह्मचारी ब्रह्म भाजद् विभर्ति
तस्मिन्देवा अधि विश्वे समोताः । प्राणायानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म
मेधाम् । इति मन्त्रैराशीषं दत्त्वा मन्त्राक्षतान् दद्युः ।

PAGE 314, NOTE 746 (धर्मनिर्णयमण्डलसंकलिता संध्या) — आचमन-
प्राणायामयोरनन्तरं श्रीपरमेश्वरप्रत्यर्थं प्रातःसंध्योपास्तिमिति वा
यथाकालं करिष्य इति संकल्पं कुर्यात् । (ततः अर्धप्रदानम्) ओं भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । श्रीसूर्यायेदमर्थं दत्तं न
मम । इत्युक्त्वा सूर्याभिमुखं जलमुक्तिपेत् त्रिवारम् । (तदनन्तरं जपः) ओं भूर्भुवः
स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । इति दशस्तत्त्वो
जपेत् । (ततः सूर्योपस्थानम्) पूषन्नेतर्कर्षे यम सूर्यं प्राजापत्यं ब्रूह रक्षीन् समूह
तेजः । यत्ते ऋषं कल्याणतमं तत्ते पश्यामि । योसावसौ पुरुषः सोहमस्मि । (अभिवाद-
नम्) । अमुकप्रवरान्वित-अमुकगोत्रोत्पन्नः अमुकवेदस्य अमुकशासा-अमुकसूत्राध्यायी
अमुकशासामोहमभिवादये भोः । अनेन संध्योपासनाख्येन कर्मणा भगवान् श्रीपरमेश्वरः
प्रीयताम् । ओं तत्सत् ।

Page 455, NOTE 1075—(सापिण्ड्य) — असपिण्डां समानः एकः पिण्डो
देहो यस्याः सा सपिण्डा न सपिण्डा असपिण्डा ताम् । सपिण्डता च एकशरीरावयवान्वयेन
भवति । तथाहि पुत्रस्य पितृशरीरावयवान्वयेन पित्रा सह । एवं पितामहादिभिरपि
पितृद्वारेण तच्छरीरावयवान्वयात् । एवं मातृशरीरावयवान्वयेन मात्रा । तथा माता-
महादिभिरपि मातृद्वारेण । तथा मातृष्वसृष्टानुलादिभिरप्येकशरीरावयवान्वयात् । तथा
पितृघ्यपितृघ्यसादिभिरपि । तथा पत्या सह पत्न्या एकशरीरारम्भकतया । एवं भ्रातृ-
भायाणामपि परस्परेकशरीरारध्यैः सहैकशरीरारम्भकवेन । एवं यत्र यत्र सपिण्डशब्द-
स्तत्र तत्र साक्षात्परं परया वा एकशरीरावयवान्वयो वेदितव्यः । ... अवश्यं चैक-
शरीरावयवान्वयेन सापिण्डये वर्णनीयम् । ‘आत्मा हि जड़ा आत्मनः’ इत्यादिश्चुतेः । तथा
‘प्रजामनु प्रजायसे’ इति च । ‘स एवाचं विष्ठः प्रत्यक्षेणोपलभ्यते’ इत्यापस्त-
स्त्रवचनाच्च । तथा गर्भोपनिषदि ‘एतत् पाटकौशिं शरीरं त्रिणि पितृतत्त्वाणि
मातृतोऽस्थिध्नायुमज्जानः पितृतस्त्वद्वांसरुधिराणि मातृतः’ इति तत्र तत्रावयवान्वय-
प्रतिपादनात् । ... असपिण्डामित्यचैकशरीरावयवान्वयद्वारेण साक्षात्परं परया वा सापिण्ड्य-
मुकं तच्च सर्वत्र सर्वस्य यथाकथं चिदनादौ संसारे संभवतीत्यतिप्रसङ्गः इत्यत आह ।
पञ्चमात्समादूर्ध्वं मातृतः पितृतस्तथा । मातृते मातुः संताने पञ्चमादूर्ध्वं पितृतः पितु-

संताने सप्तमादूर्धं सापिण्डयं निवर्तत हनि शेषः । अतश्चायं सपिण्डशब्दोऽवयवशक्त्या सर्वत्र वर्तमानोऽपि निर्मन्ययपद्मजादिशब्दद्वन्नियतविषय एव । तथा च पित्रादयः षट् सपिण्डाः पुत्रादयश्च षट् आत्मा च सप्तमः । संतानभेदेष्वय यनः संतानभेदस्तमादाय गणयेद्यावत्सप्तम इति सर्वत्र योजनीयम् । तथा च मातरमारभ्य तत्पितृपितामहादिगणनायां पञ्चमसंतानवर्तिनी मातृतः पञ्चमीत्युपचर्यते । एवं पितरमारभ्य तत्पित्रादिगणनायां सप्तमपुरुषसंतानवर्तिनी पितृतः सप्तमीनि । मिताक्षरा on या. I.52-53.

PAGE 490 NOTE 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Śr. (pravarapraśna 1-54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravarapraśna (in Dr. Caland's edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āśv. Śr. (XII. 6. 10-15), Āp. Śr. (24. 5-10) and Satyāśādha-śrauta (21. 3). It should not be forgotten that the MSS and printed editions present various forms of the same name.

प्रवर	गोत्र
1 आगस्त्य-दार्ढच्युत-याज्ञवाहेति	यज्ञवाह (अगस्ति)-बौ. 51.
2 आगस्त्य-दार्ढच्युत-सोमवाहेति	सोमवाह (अगस्ति)-बौ. 50.
3 आगस्त्य-दार्ढच्युतैष्मवाहेति	अगस्ति-बौ. 49.
4 आङ्गिरस-गौतम-करेणुपालेति	करेणुपालि गौतम (आङ्गिरस)-बौ. 15.
5 आङ्गिरस-गौतम-वामदेवेति	वामदेव (आङ्गिरस) बौ. 16.
6 आङ्गिरस-गौतम-शारद्वूतेति	शारद्वूत गौतम (आङ्गिरस)-बौ. 11.
7 आङ्गिरस-गौतमौशनसेति	औशनस गौतम (आङ्गिरस)-बौ. 14.
8 आङ्गिरस-पौरुक्तस-त्रासदस्यवेति	विष्णुवृद्ध-बौ. 20.
9 आङ्गिरस-बाहृस्पत्य-भारद्वाजेति	भरद्वाज (आङ्गिरस)-बौ. 17.
10 आङ्गिरस-चाहृस्पत्य-भारद्वाज-वान्दन-मातववसेति	रौक्षायण (भरद्वाज)-बौ. 18.

2 and 3. Āśv. says that Agastis have optionally these two प्रवर, while Āp. and Sat. state that they have only one प्रवर viz. Āgastya or three, viz. No. 3.

8. Āśv. and Āp. agree but Āśv. reads पौरुक्तस्य.

9. Āp. (24. 6) and Sat. agree. According to Āśv. this is the प्रवर of भरद्वाजस and अग्निवेशस.

10. Āśv., Āp. and Sat. say that this is the प्रवर of ऋक्षायण, but Āp. and Sat. add that optionally they are विप्रवर viz आङ्गिरसचान्दनमातववसेति.

प्रवर	गोत्र
11 आङ्गिरस-याईश्वत्य-भारद्वाज-शैन्य-गार्येति } आङ्गिरस-शैन्य-गार्येति }	गर्ग (भरद्वाज)- बौ. 19.
12 आङ्गिरस-भार्येश्व-मौद्रलयेति मुद्रल-बौ. 25.	
13 आङ्गिरस-वैद्यप-राधीतरेति रथीतर-बौ. 24.	
14 आङ्गिरस-साइकृत्य-गौरिवीतेति संकृति-बौ. 23.	
15 आङ्गिरसाजमीढ-काष्ठेति कण्ठ-बौ. 21.	
16 आङ्गिरसामहयवौरुक्षयेति कपि-बौ. 26.	
17 आङ्गिरसाम्बरीष-यौवनाश्वेति हरित-बौ. 22.	
18 आङ्गिरसायास्य-गौतमेति आयास्य गौतम (आङ्गिरस)-बौ. 10.	
19 आङ्गिरसौचथ्य-काक्षीवित-गौतम-कौमण्डेति कौमण्ड गौतम (आङ्गिरस)-बौ. 12.	
20 आङ्गिरसौचथ्य-काक्षीवित-गौतम-दीर्घतमसेति दीर्घतमस् गौतम (आङ्गिरस)-बौ. 13.	
21 आत्रेयाच्चनानस-गाविष्टिरेति गविष्टिर (अत्रि)-बौ. 29.	
22 आत्रेयाच्चनानस-पौर्वांतिधेति मुद्रल (अत्रि)-बौ. 30.	

11. Āsv. agrees but has the order भारद्वाजगार्यशैन्येति and allows optionally three pravaras viz. आङ्गिरसशैन्यगार्येति, while Āp. gives the प्रवर as आङ्गिरसगार्यशैन्येति and also, according to some, भरद्वाजगार्यशैन्येति.

12. Āsv. and Āp. agree, but give another optional प्रवर according to some, viz तादृशभार्याच्चमौद्रगत्येति.

14. According to बौ. this is the प्रवर of संकृति and 16 others, while Āsv. reads it as आङ्गिरसगौरिवीतसाकृत्येति, states that optionally the प्रवर is शाकृत्यगौरिवीतसाकृत्येति and mentions only संकृति and four others as having this प्रवर.

15. Āsv. agrees, but states that according to some the प्रवर is 'आङ्गिरसशौरकाण्डेति'; Āp. states this as the प्रवर of अजमीढः कण्ठः.

16. आप. reads 'आङ्गिरसामहीयवौरुक्षयेति,' आश्व. 'आङ्गिरसामहीयवौरुक्षय-सेति,' सत्याषाढ़ 'आङ्गिरसमहयवौरुक्षयेति'

17. Āsv. agrees, but according to बौ. the Haritas have 19 subdivisions, while आश्व. mentions only हरित, कुस, पिङ्ग, शङ्ख, दर्भ, भौमगव as having this प्रवर group and adds that according to some the प्रवर is मान्धात्राम्बरीषयौष्मान्तेति. Āp. accepts this option of प्रवर.

18. This is the प्रवर of गौतम according to Āsv. and of आयास्य गौतम (a subdivision of आङ्गिरसगण) according to Āp. and Sat.

20. According to Āsv. the प्रवर of दीर्घतमस् is आङ्गिरसौचथ्यवैर्धतमसेति.

21. Āp. and Sat. agree, but Āsv. reads 'आत्रेय-गाविष्टिरपौर्वांतिधेति.'

प्रवर	गोच
23 आत्रेयार्चनानस-वाङ्मुकेति	वाङ्मुक (अत्रि) - वौ. 28.
24 आत्रेयार्चनानस-श्यावाश्वेति	अत्रि- वौ. 27.
25 काश्यपावत्सार-नैधुवेति	निधुवकश्यप- वौ. 41.
26 काश्यपावत्सारैभेति	रेभकश्यप- वौ. 42.
27 काश्यपावत्सार-शाण्डिलेति काश्यपावत्सारासिंतेति काश्यपावत्सारदैवलेति शाण्डिलासिंतदैवलेति	} शाण्डिल- वौ. 43.
28 काश्यपावत्सार-वासिष्ठेति काश्यपावत्सारासिंतेति	} लोकाश्वि (कश्यप)- वौ. 44.
29 गार्त्तमदेति (or शौनकेति)	शुनकगार्त्तमद (भृगु)- वौ. 9.
30 भार्गव-च्यावन-आप्रवान-ओर्ब-जामदमयेति	वत्स (भृगु)- वौ. 3.
31 भार्गवच्यावनाप्रवानोर्ब-वैदेति	विद (भृगु)- वौ. 4.
32 भार्गवच्यावनाप्रवान-आर्षिषेण-अनूपेति	आर्षिषेण (भृगु)- वौ. 5.
33 भार्गव-वाध्यश-दैवोदासेति	मित्रयु (भृगु)- वौ. 7.
34 भार्गव-वैतहृष्य-सावेतसेति	यस्क (भृगु)- वौ. 6.

24. Āśv., Āp., Sat. agree.

25. Āśv. agrees, but आप्. and Sat. give this as the प्रवर of कश्यपः (without qualification).

26. Sat., Āp. and Āśv. agree, but Sat. reads वैदेयेति.

27. According to Āśv. काश्यपावत्सारासिंतेति is the प्रवर of कश्यपः in general and the प्रवर of शाण्डिलः is either शाण्डिलासिंतदैवलेति or काश्यपासिंतदैवलेति. Āp. and Sat. state that Śāṇḍilas have either two pravara sages viz. दैवलासिंतेति or three viz. काश्यपदैवलासिंतेति.

29. According to Āśv. the Sunakas have either one pravara viz. Gṛtsamada or three pravaras भार्गव-शौनकोत्तरार्तमदेति. Āp. and Sat. state that the Gṛtsamada Sunakas have only one pravara ‘Gṛtsamada’ (and there is no option).

30. Āśv., Āp. and Sat. say that this is the प्रवर of जामदग्न्यवत्स (under भृगण) ; Āśv. states that अजामदग्न्यवत्सः are त्रिप्रवर viz. भार्गवच्यावनाप्रवानेति and Āp. Sat. also give an optional प्रवर of three sages according to some, viz. भार्गवैर्जामदग्न्येति.

31. Āśv. reads वैदृ and विद्.

32. Āśv., Āp., Sat. agree, but Āp. and Sat. state that according to some आर्षिषेण are त्रिप्रवर, viz. भार्गवार्षिषेणानूपेति.

34. Āp., Sat. say this is the प्रवर of वीतहृष्यः that have यस्क, वाधुल, मौन, मौक as subdivisions according to Āp. and read सावेद्वस. Āśv. states this is the प्रवर of यस्क-वाधुल-मौन-मौक-वार्कराश्वि-साष्टि-सावर्णि-शालक्षुरायम-जैमिनि-दैवस्त्वायनामां &c.

प्रवर्

गोत्र

- 35 भाग्यव-वैन्य-पार्थेति वैन्यपार्थवाष्टकल (भृगु.)—बौ. 8.
- 36 वासिष्ठेति वसिष्ठ—बौ. 45.
- 37 वसिष्ठमैत्रावरुणकौण्डिन्येति कुण्डिन (वसिष्ठ) बौ. 46.
- 38 वासिष्ठ-शाक्य-पाराशार्येति पराशार (वसिष्ठ)—बौ. 48.
- 39 वासिष्ठ-ऐन्द्रप्रसद-आभरद्वासवेति उपमन्तु (वसिष्ठ)—बौ. 47.
- 40 वैश्वामित्रकात्याक्तिलेति कत (विश्वामित्र)—बौ. 35.
- 41 वैश्वामित्र-दैवतात्मिलेति कुशिक (विश्वामित्र)—बौ. 31.
- 42 वैश्वामित्र-दैवथवस-दैवतरसेति श्रोमतकामकायन (विश्वामित्र)—बौ. 33.
- 43 वैश्वामित्र-पौरणेति पूरण and वारिधापयन्त (विश्वामित्र)—बौ. 40.
- 44 वैश्वामित्र-माधुरचन्दन्दस-धानंजयेति धनञ्जय (विश्वामित्र)—बौ. 36.
- 45 वैश्वामित्र-माधुरचन्दन्दस-आजेति अज (विश्वामित्र)—बौ. 37.
- 46 वैश्वाचित्र-रौक्षक-रेणवेति रौक्षक and रैणव (विश्वामित्र)—बौ. 34.
- 47 वैश्वामित्राघमर्षण-कौशिकेति अघमर्षण कुशिक (विश्वामित्र)—बौ. 38.
- 48 वैश्वामित्राशक्त-लौहितेति लौहित (विश्वामित्र) बौ. 32.
- 49 वैश्वामित्रैन्द्र-कौशिकेति इन्द्रकौशिक (विश्वामित्र)—बौ. 39.
- शाण्डिलासित-दैवलेति शण्डिल कश्यप—बौ. 43. Vide No. 27 above.
- शौनकेति शूनकगात्समद (भृगु)—बौ. 9. Vide No. 29 above.

35. According to Āśv. this is the प्रवर् of Saitas (शैतान) and of वैन्य पार्थेः (no subdivisions named) according to Āp. and Sat.

36-38. Āśv., Āp. and Sat. agree, but they say that the Parāśaras (among Vasishthas) have the प्रवर् stated in 38, while Āp. and Sat. further state that according to some Vasishthas have three प्रवर् viz. वासिष्ठैन्द्र-प्रसदवाभरद्वा (No. 39). Āśv. and Āp. state that Kupindas have the same प्रवर् as No. 37. Āśv. says that the प्रवर् of उपमन्तु is वासिष्ठभरद्वस्त्रिवन्द्रप्रसद.

39. Sat. agrees but reads प्रसदवाभरहसोऽवति

40. Āśv., Āp., Sat. agree, but Sat. reads ॐकाराक्षिलेति.

41. Āśv., Āp., Sat. agree.

42. Āśv., Āp. agree.

43. Āp. and Sat. agree, but Āśv. states that their प्रवर् is वैश्वामित्रदेव-रात्र-पौरणेति.

44. Āśv., Āp., Sat. agree, but Āp. remarks that the Mādhuucchandas are Dhānañjayas.

45. Āśv., Āp. agree, but both read ॐमाधुरचन्द्रसाजयेति.

47. Āśv., Āp., Sat. agree.

PAGE 527 NOTE 1230 (विवाहविधि) - आश्व. गृ. I. 7. 3-22 —

पश्चादप्रेर्षदमश्मानं प्रतिमाध्योत्तरपुरस्ता दुदकुम्भं समन्वारचयायां हुत्वा तिष्ठन्पत्यहूमुखः प्राङ्मुख्या आसीनाया गृणामि ते सोभगल्वाय हस्तमित्यइग्नुष्टमेव गृहीयायदि कामयीत पुमांस एव मे पुत्रा जायेणन्निति । अद्यगुलोरेव खीकामः । रोमान्ते हस्तं साद्यगुष्टमुभयकामः । प्रदक्षिणमप्तिमुकुम्भं च त्रिः परिणयज्ञपतिः । अमोहमस्मि सा त्वं सा त्वंमस्यमोहं योरहं पृथिवी त्वं सामाहमृक्तवं तावेह विवहवहै । प्रजां प्रजनयावहै संप्रियो रोचिष्णा सुमनस्यमानो जीवेव शरदः शतमिति । परिणीय परिणयाश्मानमारोहयानि । इमश्मानमारोहाश्मेव त्वं स्थिरा भवति । सहस्र पृतनायतोऽभिनिष्ठ पृतन्यत हन्ति । वध्वञ्जलावृपस्तीर्य भ्राता भ्रातुरस्थानो वा द्विर्लजानावपति । त्रिंसिद्धन्यानाम् । प्रत्यभिधार्य हविः । अवत्तं च । एषोऽवदानधर्मः । अर्यमणं नु देवं कन्या अप्रिमयक्षत । स इमां देवो अर्यमा प्रनो मुञ्चातु नामुतः स्वाहा । वरुणं नु देवं कन्या अप्रिमयक्षत । स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा । पूषणं नु देवं कन्या अप्रिमयक्षत । स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहेत्यविच्छिन्नत्यञ्जलिं सुचेव जुहुयात् । अपरिणयि शूरपुरेनाभ्यात्मं तूष्णीं चतुर्थेम् । ओष्ठोष्ठं हेके लाजान् परिणयन्ति तथोत्तमे आहृती न संनिपततः । अधास्यै शिखे विमुञ्चनि यदि रुते भवतः । ऊर्णास्तुके केशपक्षयोर्वद्वे भवतः । प्रत्वा मुञ्चामि वरुणस्य पाशादिति । उत्तगमुत्तरया । अर्थानामपराजिनायां दिशि सप्त पदान्वयभुक्तामयतीय एकपयूर्जे द्विपदी रायस्पोषाय त्रिपदी मायोभव्याय चतुष्पदी प्रजाभ्यः पञ्चपद्यतृभ्यः षट्पदी सखा सप्तपदी भव सा मामनुव्रता भव । पुत्रान्विन्दावेदे वहूस्ते सन्तु जगदृष्ट्य हन्ति । उभयोः संनिधाय शिरसी उद्कुम्भेनावसित्य । ब्राह्मण्याश्व वृद्धाया जीवपत्न्या जीवप्रजाया अगार एतां गात्रिं नयन्ति । ध्रुवमरुधर्तीं सप्तऋषीनिति दृष्ट्वा । वाचं विसृजेत जीवपत्नीं प्रजां विन्दयन्ति ।

PAGE 543 NOTE 1258 (मधुपर्क). आश्व. गृ. I. 24. 5-26—दधानि मध्वानीय । सर्पिंवा मध्वलाभे । विश्वः पायमर्द्यमाचमनयिं मधुपक्कों गौरित्येतेषां त्रिलिंगेकं वेदयन्ते । अहं वर्षं सज्जातानां वियुतामिव सूर्यः । इदं तमधितिष्ठामि यो मा कश्याभिदासतत्यिदग्ने विश्व उपविशेत् । आकम्य वा । पादौ प्रक्षालापयीन दक्षिणमधे ब्राह्मणाय प्रयच्छत् । सवयं शूद्राय । प्रक्षालितपादोऽर्घ्यमञ्जलिना प्रतिशृद्य । अथाचमनीयेनान्वाचामति अमृतोपस्तरणमसीति । मधुर्कमाह्यियमाणमीक्षेत मित्रस्य त्वा चक्षुषा तरतीस्त हन्ति । देवस्य त्वा सवितुः प्रसवेऽग्निर्बाहुभ्यां पूषणो हस्ताभ्यां प्रतिगृह्णामीति तदञ्जलिना प्रतिशृद्य मनु वाता क्रतायत हन्ति तृचेनावेश्यानामिकया चाद्यगुष्टेन च त्रिः प्रदक्षिणमालोऽय वसवस्त्वा गायत्रेण छन्दसा भक्षयन्त्विति पुरस्तान्निमार्हि । रुद्रास्त्वा त्रैषुभेन छन्दसा भक्षयन्त्विति दक्षिणतः आदित्यास्त्वा जागतेन छन्दसा भक्षयन्त्विति पश्चात् विश्वे त्वा देवा आनुषुभेन छन्दसा भक्षयन्त्वित्युत्तरतः भूतेभ्यस्वेति मध्यात्रिस्दृगृद्य । विराजो दोहोसीति प्रथमं प्राश्रीयात् । विराजो दोहमशरीयेति द्वितीयं मध्ये दोहः पद्यायै विराज इति तृतीयम् । न सर्वम् । न तृसिं गच्छेत् । ब्राह्मणायोदद्युच्छिष्ठं प्रयच्छेदलाभेऽस्तु । सर्वं वा । अथाचमनीयेनान्वाचामति अमृतापिधानमसीति । सत्यं यशः श्रीमिवि श्रीः श्रयतामिति द्वितीयम् । आचान्तोदकाय गां वेदयन्ते । हतो मे पाप्मा पाप्मा मे हत इति जपित्वो

कुरुतेति कारथिष्यन् । माता रुद्राणा दुहिना वसूनामिति जपित्वोमुत्सुजतेत्युत्तरक्षयन् । नामासो मधुपकर्ते भवति ।

PAGE 633 NOTE 1484—‘अय अमुके मासि अमुके पक्षेऽमुकतिथौ अमुकगोत्रा श्रीमती अमुकी देवी अस्त्वतसिमाचारत्वपूर्वकस्वर्गलोकमहीयमानत्वमान-वाधिकरणकलोमससंख्याद्वावच्छिन्नस्वर्गवासभृत्सहितमोदमानत्व-मावृपितृश्वशुरकुलत्रय-पूतत्व-चतुर्दशेन्द्रावच्छिन्नकालाधिकरणकाप्तरोगणस्त्यमानत्व-पतिसहितकोडमानत्वब्रह्मप्र-कृतप्रमित्रप्रपतिपूतत्वकामा भर्तृचतुर्वितारोहणमहं करिष्ये इति संकल्प्य अष्टो लोकपाला आदित्यचन्द्रावनिलाङ्ग्याकाशभूमिजलहृदयावस्थतान्तर्यमिषुष्वयमदिनगत्रिसंघाधर्मां यूयं साक्षिणो भवत ज्वलचित्तारोहणेन भर्तृशरीरानुगमनसहं करोमि इत्युच्चार्यं ज्वल-चित्तामित्रिः प्रदक्षिणीकृत्य ओमिमा नारी ... अनस्वरो अनमीरा ... जलयोनिमपे हति क्रवेदमन्त्रोके ओमिमाः पतिव्रताः पुण्याः स्त्रियो या याः सुशोभनाः । सह भर्तृशरीरेण संविशन्तु विभावसुम् । हति पौराणिके मन्त्रे च ब्राह्मणेन पठिते नमो नम इत्युच्चार्यं ज्वल-चित्तां समारोहेत् । शुद्धितत्त्व pp. 242-43. When it is अनुमरण the संकल्प is ‘ज्वलचित्ताप्रवेशेन भर्तृनुमरणमहं करिष्ये’ and she says भर्तृनुमरणं करिष्ये for भर्तृशरीरा ... करोमि. The लोकपालs and others are said to be witnesses following the verse ‘आदित्यचन्द्रावनिलोत्तलश्च’ in Adiparva 74. 30. Vide Max Müller’s ‘Chips from a German workshop’ vol. II. pp. 34-36, Prof. H. H. Wilson’s Works vol. II. p. 275.

PAGE 699 NOTE 1673—अथ सूना व्याख्यास्यामः । जङ्गमस्थावरादीन् प्राणिनः सूदयन्तीति सूनाः । ता: पञ्चविधा भवन्ति । द्वन्नावतरणावगाहन-विक्षेपणापूनमहणयानादिभिरायां कुर्वन्ति । अवेलाविस्पद्वृत्तगमनाकमणादिभिर्द्वितीयाम् । आहननभहणवन्धनकुट्टनोत्पाठनादिर्भिर्भृत्यीयाम् । आकमणधर्षणपेणादिभिर्युर्थीम् । आदीपत्तापनस्तेद्वन्नभर्नपचनादीमिः पञ्चमीम् । ता एताः पञ्चसूना निरययोनीरहतः प्रजाः कुर्वन्ति । अभिगुरुश्वशूष्मास्वाध्यायेगादिनः सूनात्रयं ब्रह्मचारिणः पावयन्ति । पञ्चपञ्चमिः पाकयज्ञैर्गृहिवानप्रस्थाः पावयन्ति । पवित्रज्ञानाध्यानैर्भिक्षवः सूनाद्युयं पावयन्ति । अनिर्जयो दन्तसूनायाः । इति । हारीत quoted in आह्विकप्रकाश p. 389. The words अथ सूना व्या० ... सूदयन्तीतिसूनाः are quoted by स्मृतिच० I. p. 208 also. The आह्विकप्रकाश p. 390 explains ‘प्रथमसूनाद्युयस्येव संन्यासिनः संभवात् ।..... दन्तसूना दन्तश्वर्णादिभिर्जिज्ञाकुरादिहिसा । तस्य उक्तेर्न शोधनमित्यर्थः । एवं च बीजभोजननिषेधोऽपि दन्तेर्वीजहिंसादिपर एव । तेन वह्निपक्ष-भम्बरीजादर्भक्षणे न दोषः । अद्वकुरिणोद्वकुरयोग्यस्थावरचिजादेभर्क्षणे परं दोष इति ।’

PAGE 701 NOTE 1679—अथ ब्रह्मयज्ञः । स्वाध्यायो वे ब्रह्मयज्ञस्तस्य वा एतस्य ब्रह्मयज्ञस्य वागेव जुहुमन्त उपभृत्यज्ञुर्वा मेधा सुवृः सत्यमवभृथः स्वर्गे लोकउदयनं पावन्तं ह वा इमां पृथिवीं विसेन पूर्णां ददैङ्गोकं जयति त्रिस्तावन्तं जयति भूयासं

बाक्षर्य्य य एवं विद्वानहरहः स्वाध्यायमधीते तस्मात्स्वाध्यायोऽप्येतत्यः ॥ पयआहुतयो वा एता देवानां यदृचः स य एवं विद्वानृचोऽहरहः स्वाध्यायमधीते पयआहुतिभिरेव तद्वैवास्तर्पयति त एनं तृष्णास्तर्पयन्ति योगक्षेमण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपद्ग्रीवृत्तकुल्या मधुकुल्या पितन्त्वधा अभिवहन्ति ॥... मध्याहुतयो ह वा एता देवानां यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशंस्यः स य एवं विद्वानुशासनानि ... नाराशंसरित्यहरहः स्वाध्यायमधीते मध्याहुतिभिरेव तद्वैवास्तर्पयति त एनं तृष्णास्तर्पयन्ति योग ॥ ... । शतपथबा. XI. 5. 6. 3-4 and 8. Compare Asv. gr. III. 3. 2-3; in Baud. Dh. S. II. 6. 8 the passage स्वाध्यायो वै ब्रह्मयज्ञः ... अप्येतत्यः is quoted as ब्राह्मण. 'यद् ब्राह्मणानीतिहासानुशुराणानि कल्पान् गाथा नागशंसर्मदाहुतिभिरेव तद्वैवास्तर्पयति त एनं तृष्णा आयुषा तेजसा वर्चसा श्रिया यशसा ब्रह्मवचसेनान्नायने च तर्पयन्ति । ते. आ. II. 10. Vide गोभिलसृति II. 52-60 where these ideas (about the Vedas and others being अहुतिः of milk, honey &c.) are put forward.

ब्रह्मज्ञेन यद्यमाणः प्राच्यां दिशि ग्रामादच्छदिर्दर्शं उदीच्यां प्रागुर्दीच्यां वोदित
आदित्ये दक्षिणत उपवीयोपविश्य हस्ताववनिज्य त्रिराचामेद् द्विः परिसूज्य सकुदुपस्पृश्य
धिरश्चक्षुषी नासिंक श्रेत्रे हृदयमालभ्य ... दर्भाणां महदुपस्तर्योपस्थं कृत्वा प्राङ्मासीनः
स्वाध्यायमधीर्यातापां वा एष ओषधीनां स्तो यद्यभीः सरसमेव ब्रह्म कुरुते । दक्षिणोत्तरौ
पाणी पादौ रुत्वा सपवित्रावोमिति प्रतिपृथित एतद्वै यजुख्यां विद्या प्रत्येषा वागेतत्परमक्षरं
तदेतद्वचाभ्युक्तम् । कचो अस्ते... समाप्ते । इति । त्रिनेव प्रायुद्ग्नि भूर्भुवः स्वरित्वाहृतद्वै वाचः
सत्यं यदेव वाचः सत्यं तत्प्रायुद्ग्नि । अयं सावित्रीं गायत्रीं त्रिरन्वाह पच्छोर्ध्वर्चशोऽनवानं
सविता ग्रियः प्रसविता ग्रियेष्वाप्नोत्यथो प्रज्ञातयैव प्रतिपदा छन्दसिं प्रतिपृथिते । तै. आ.
II. 11 (a clause praising अकामाना &c. has been omitted).
(ब्रह्मज्ञ of modern times) आचम्य प्राणानायाम्य श्रीपरमेश्वर ... इति संकल्प्य
दर्भेषु दर्भपाणिः प्रायुमुख एवोपविश्य वामजद्वौप्रिमूलदेशे दक्षिणपादं निधायाथवा वाम-
पादाङ्गुष्ठेष्वरि दक्षिणपादाङ्गुष्ठं निधायैवमुपस्थं कृत्वा दक्षिणजानुस्थे वामकरे उत्ताने
प्राग्नामुग्नुलो प्राग्नेष्वे पृथ्वे वाप्तवा दक्षिणकरेण तथैव संपुटीरुत्य यावापुष्टिव्योः संधि-
मीक्षमाणां निमीलिताक्षो वा उोंकारव्याहृतीः सकुदुच्चार्यं गायत्रीं पच्छोर्ध्वर्चशः
सर्वामनवानामिति त्रिजपेत् । ततोमिमील इति सूक्तं पठित्वा सहिताग्राहणपडङ्गानि एकं
समाप्यापरमिति अप्याद्य द्युक्तमृचं वा यथाशक्ति कमशः पठेत् । मन्त्रवाहाणादीनि
भागशः सवर्णिं यथाशक्ति प्रतिदिनं पठेदिति केचित् । एवं चतुर्वेदाध्यायां क्रमशः श्रुतुवेदान्
भागशः सर्वानेव वा क्रत्येष्वपुर्वकान्पेत् । एकैकशास्त्राध्यायां तु स्वास्त्रामेव । शास्त्रा-
ध्ययनाभावे सूक्तमृचं वा पठित्वेत्कं यजुः साम चोपनिषदश्चेतिहासपुराणादीश्च पठेत् । पुरुष-
सूक्तमुक्त्वा नमो ब्रह्मणे नमोस्त्वमय इति कंच त्रिः पठेत् । नात्र क्रध्यादिस्मरणम् ।
विद्युदसीत्यादरायन्ते पाठस्त्वितीयविषयः । धर्मसिन्धु III. पूर्वी p. 299.

PAGE 704 NOTE 1684 (तर्पण). आश्व. गु. III. 4. 1-5.
 देवतास्तर्पयति । प्रजापतिर्बस्ता वेदा देवा कृष्णः सर्वाणि छन्दांसि ओंकारे वषट्-

कारो व्याहृतयः सावित्री यज्ञा दावापूर्थिवी अन्तरिक्षमहोरात्राणि सारुण्याः सिद्धाः समुद्रा नद्यो गिरयः क्षेत्रोषधिवनस्पतिगन्धवांप्सरसो नागा वयासि गःवः साध्या विश्रायक्षा रक्षासि भूतान्येवमन्तानि । अथ क्रषयः । शतर्चिनो माध्यमा गृत्समदो विश्वामित्रो वापदेवोऽत्रिर्भग्द्राजो वसिष्ठः प्रगाथाः पावामान्यः क्षुद्रसूक्ता महासूक्ता इर्ति । प्राचीनावीती । सुमन्तुजेमिनिवैशाप्यायनपैलसूत्रभाष्यमारतमहाभारतधर्माचार्याः जाननित बाहविगार्यगौतम-शाकत्प्रवृत्त्यमाण्डव्यमाण्डव्यकेया गार्गीवाचकर्त्ता वडवाप्रातिथेयी सुलभामैत्रेयी कहोङ्कोषीतकं महाकोषीतकं पैद्ययं महापैद्ययं सुयज्ञं सांख्यायनमैत्रेयं मैत्रेयेयं शाकलं बाणकलं सुजातवक्त्रमौद्वाहिं महोद्वाहिं सौजामिं शैनकमाश्वलायनं ये चान्ये आचार्यांस्ते सर्वं तृप्यान्तिवति । प्रतिपूरुषं पितृस्तर्पयित्वा गृहनेत्य यद्यदानि सा दक्षिणा ।

PAGE 770 NOTE 1842—कृतनित्यविधिः पादौ प्रक्षाल्य बहिर्द्विराचम्य प्राइमुख उद्दमुखो वा यज्ञोपवीती सोत्तरवासा विभवे रत्नहिण्यपाणिर्गन्धाक्षतमाल्यवान् शुचिः प्रसास्तश्रीपर्णादिश्लक्ष्णे चतुष्पादपीठे सुखासीनो भूमो पादौ प्रतिशुद्ध्यान्तर्जानुकरो वाग्यतस्ताच्चित्तश्चतुरसे गोमयमण्डले सपर्यान्ते विश्रो दीपसंनिधो भुजीति । त्रिकोणमण्डले नृपः । वर्तुले वैश्यः । अभ्युक्षिते शूद्रो भुजीति । ततो मण्डले पाणिकायन्त्रादौ शुद्धं पात्रं निधाय प्रक्षाल्य पञ्चमहायज्ञावशिष्टं पूर्वं तु संस्कृतं विहितं वितं घृताद्यपस्कृतं मातृभार्या-दिद्रक्षमतिथ्यम्यागतभृत्यपुत्रादिपरिवृत एकान्ते भुजीति । तदन्नमकुत्सयन् ब्रह्मग्रन्थिरहित-पवित्रदक्षिणाणाणिर्गायत्र्याऽभ्युक्ष्यान्नं ओम्भूतियादिमन्त्रेणाभिमन्त्य सत्यं त्वर्तेन परिविश्वामि औं चित्राय नमश्चित्रगुप्ताय नमो यमाय नमः सर्वभूतेभ्यो नम इनि भूमो बलि दत्त्वा हस्तपादवदनार्द्धः करमध्येनान्नमलङ्घयन्नमृतेपस्तरणमसीत्यपोशनं गृहीत्वा सर्वाङ्गु-लिभिः सर्वग्रासं प्रसन् प्राणायापानाय व्यानायोदानाय समानायेति स्वाहान्तोः पश्चाद्वितीः सपृताः सक्षीरा वा हुत्वा वाक्पाणिपादचापलयं वर्जयन् कूलं यासं साङ्गुष्ठं प्रसन्नरो भुवत्वा अमृतापिधानमसीनि गण्डाङ्गं पीत्वा अर्घं भूमौ बहिःपाणिनि निनीय पवित्रं विसृज्य भूमौ पात्रे वा क्षित्वा सम्यगुच्छिष्टं प्रक्षाल्य द्विराचामेरु । ततो हस्तो संमृज्य परिस्त्रा-व्याङ्गुष्ठेन चक्षुषोर्नियित्याक्षिणीं स्पृष्ट्वा भिसुपरवृथेष्टेवतां स्मरेत् । स्मृत्यर्थसारं pp. 68-69.

PAGE 811 NOTE 1926—अथातोऽध्यायोपाकारणम् । ओषधीनां प्रादुभवे श्रवणेन आवाणस्य । पञ्चम्यां हस्तेन वा । आज्यभागो हुत्वाज्याहृतीर्जुद्यात् । सावित्रै ब्रह्मणं श्रद्धायै मेधायै प्रज्ञायै धारणायै सदस्सपत्येन्नुमतये छन्दोभ्य क्रषिभ्यश्चोति । अथ दधिमक्तूजुहोति । अग्निक्ले पुरोहितमित्येका । कुषुम्भकस्तदवीन्, आवदंस्त्वं शकुने भद्रमावद, गृणाना नमदप्तिना, धामं ते विश्वं भुवनमधिश्रितम्, गन्ता नो यज्ञं यज्ञियाः सुशमि, यो नः स्वो अरणः, प्रतिचक्ष्व विचक्ष्व, आमे याहि मरुत्सवा, यत्ते राजन्तृतं हाविरीति दृवृत्ताः । समानी व आकूतीरित्येका । तच्छंयोरावृणीमह इत्येका । अयेष्य-माणोऽध्याप्यरन्वारवृथ एताभ्यो देवताभ्यो हुत्वा सौविष्टुरुं हुत्वा दधिसकून्प्रश्य ततो माजनम् । अपरेणामिं प्राक्कूलेषु दर्भेषूपविश्योदपात्रे दर्भान्तुत्वा ब्रह्माजलिङ्गतो जपेत् । ओपूर्वा व्याहृतीः सावित्रीं च त्रिरभ्यस्य वेदादिमारभेत् । आश्व. गृ. III. ५. 3-12,

PAGE 821 NOTE 1943 (श्वरणाकर्म)—श्वरण्या पौर्णमिस्त्या श्वरणाकर्म । अक्षतसूकूनां नवं कलशं पूर्वित्वा दर्वी च बलिहरणी नवे शिक्षे निदधाति । अक्षतधानाः सूत्वा सर्पिष्याऽथां अनकिः । अस्तमिते स्थालीपाकं श्रपयित्वैककपालं च पुरोदाशं अमे नयं सुपथा राये अस्मानिति चतुभूषिः प्रस्तृचं हुत्वा पाणिनैककपालं अच्युताय भौमाय स्वाहेति । अवपूनः स्यादाविःष्टो वा । मा नो अमेजसूजो अघायेत्येत्माशयेनाभिजुहोति । शं नो भवन्तु वाजिनो हवेष्वित्युक्त्वा धाना अञ्जलिना । अमायेभ्य इतरा दद्यात् । कलशात् सकूनां दर्वीं पूर्वित्वा प्रागुपनिषद्कम्य शुचौं देशोऽपो निनीय सर्पेदेवजनेभ्यः स्वाहेति हुत्वा नमस्करोति । ये सर्पाः पार्थिवा ये आन्तरिक्षा ये दिव्या ये दिश्यास्तेभ्य इमं बलिमहार्षं तेभ्य इमं बलिमुपाकरोमीति । प्रदाक्षिणं परित्यं पश्याद्बलेरुपविश्य सर्पेंसि सर्पतां सर्पाणामधिपतिरस्यन्नेन मनुष्यांश्चायसेष्यूपेन सर्पान्यज्ञेन देवांस्त्वयि मा सन्तं त्वयि सन्तः सर्पा मा हिंसिषुर्भवां ते परिददामीति । ध्रुवामुं ते ध्रुवामुं ते इत्यमात्याननुपूर्वम् । ध्रुव मां ते परिददामीत्यात्मानमन्ततः । नैनमन्तरा व्यवेयुग परिदानात् । सर्पदेवजनेभ्यः स्वाहेति सायं प्रातर्बलं हरेदा प्रत्यवरोहणात् । प्रसंस्त्याय हेक तावतो बलीस्तद्दहोवोपहरन्ति । आश्व. गृ. II. 1. 1-15.

PAGE 830 NOTE 1959—निवेशनं पुनर्नवीकृत्य लेपनस्तरणोपस्तरणैरस्तमिते पायसस्य नुहुयुरप श्वेतपदा जहिं पूर्वेण चापरेण च । सप्त च वार्णीरिमाः सर्वांश्च राजद्यान्धवीः स्वाहा । न वै श्वेतस्याभ्यागारेऽहिंजप्रान किंचन । श्वेताय वैदार्वाय नमः स्वाहेति । नात्र सोविष्टकृत् । अभयं नः प्राजापत्येभ्यो भूयादित्यमिमीक्षमाणो जपति । शिवो नः सुमना भवेति हेमन्तं मनसा ध्यायात् । पश्यादम्भः स्वस्तरः स्वास्तीर्णस्तस्मिन्नुर्विश्य स्योता पृथिवी भवेति जपित्वा संविशेषसामात्यः प्राक्शिग उद्दमुखः । यथावकाशमितरे । ज्यायात्र ज्यायान्वानन्तरः । मन्त्रविदो मन्त्राञ्जयुः । संहाय अतो देवा अवन्तु न इनि त्रिः । एतां दक्षिणामुखाः प्रत्यड्मुखाश्चतुर्थम् । संहाय सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्य ब्राह्मणान्मोजयित्वा स्वस्त्ययनं वाचयीत । आश्व. गृ. II. 3. 3-12.

PAGE 862 NOTE 2025—

1. बहुभिर्विसुधा दत्ता राजभिः सगरादाभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

1. This occurs in भविष्यपुराण IV. 164. 22 (सुक्ता for दत्ता), in पश्यपुराण VI. 33. 26-27. This is read as राजभिर्बहुभिर्विसुधा वीपते च पुनः पुनः । पश्य etc. in E. I. vol. 20 p. 159 (in G. S. 159 i. e. 478-9 A. D.). In E. I. vol. 15. p. 133 (G. S. 129) 2nd pada is बहुभिर्विसुधालिता. This verse is बहुस्पति 26 and बहुद्वैतम् p. 541; it is ascribed to Vyāsa in I. A. VI. p. 363 (ake 500) and p. 9 Gupta Inscriptions (G. S. 199), to Manu in E. I. vol. VI. p. 18; vide for other early citations E. I. vol. I. p. 88, vol. II. p. 20, VIII. p. 162, I. A. vol. 19 pp. 16-18, Gupta Inscriptions No. 21 p. 93 (156 G. S.), No. 23 p. 108 (G. S. 191).

2. षष्ठि वर्षसहस्राणि स्वर्णे मोदनि भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥
3. स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥
4. स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स्वविष्टाया रुभिर्भूत्वा पितृभिः सह मज्जनि ॥
5. अप्रेपत्यं प्रथमं सुर्वर्णं भूर्वैष्णवीं सूर्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोकाः यः काञ्चनं गां च महीं च दद्यात् ॥
6. स्वदत्तां परदत्तां वा यत्नाद्रक्षं युधिष्ठिरं ।
महीं सहितां श्रेष्ठं दानाच्छ्रेयोनुपालनम् ॥
7. स्वं दातुं सुमहस्तक्यं दुःखमन्यार्थ्यालनम् ।
दानं वा पालनं वेनि दानाच्छ्रेयोनुपालनम् ॥

2. Quoted by विष्वस्त्रप on या. I. 316, by अपराक्ष from विष्णुधर्मोत्तर on p. 369. I. A. VI. p. 9, E. I. XI. p. 221 (490 A. D.), E. I. X. p. 53 (456 A. D.), J. B. B. R. A. S. X. p. 365 (dated 532 sake) ascribe to Vyāsa. For other early references vide E. I. vol. XIX. p. 16, vol. X. p. 51 and 53, E. I. vol. 21 pp. 16, 18. The latter half is बृहस्पति v. 29. In E. I. vol. 12 p. 135 verses 1, 2, 6, 25 are ascribed to both Vyāsa and Manu. शह. र. p. 517 quotes whole as बृहस्पति's.

3. Quoted as बृहस्पति's in Gr. R. Vide I. A. VI. p. 9. (Valabhi Saṁvat 269), E. I. vol. 8 p. 146 (4th pāda is हन्तुः पिबति बुद्धतम्), vol. 8. p. 162, E. I. XI. p. 111.

4. This is बृहस्पति 28, and Aparākṣa p. 370 from आदित्यपुराण (in both श्वविष्टाया and बृहस्पति reads पद्यते). Vide Gupta inscriptions No. 23 (G. S. 191) and No. 26 p. 119 (श्वविष्टाया) in G. S. 174, I. A. VI. p. 363 (sake 500), E. I. VI. p. 45 (G. S. 300), E. I. XIII. 270 and 333. Pargiter in J. R. A. S. 1912 p. 250 points out that verses 1, 2 and 4 occur in Padmapurāṇa VI. 33. 26-30.

5. पद्मपुराण VI. 33. 32 (तेषामनन्तं फलमश्चुवैत) This is चस्ति 28. 16 (except 3rd pāda), बृहस्पति 30, बनपर्व 200, 128, संवत्स 77. This occurs in Gupta Ins. No. 81 p. 296, E. I. VI. p. 285 at p. 293 (sake 789), E. I. VII at p. 105, E. I. IX. p. 37 (sake 836). The Sat. Br. (S. B. E. vol. 26 p. 63) says 'Gold is sprung from Agni's seed'.

6. It occurs in भविष्यपुराण IV. 164. 38. Last pāda is quoted by मिता on या. I. 320. In some inscriptions it is read as पूर्वदत्तां हिजासिभ्यो यत्नाद्रक्ष &c. It occurs in E. I. 17 p. 345 at p. 348 (G. S. 113), E. I. vol 15 p. 133 (G. S. 129), E. I. XI at p. 221, E. I. V. p. 37 (Cedi Saṁvat 392), E. I. 20 p. 59 (G. S. 199), E. I. VI. p. 285 (sake 789), E. I. VIII. p. 287 (G. S. 199), I. A. vol. VI. 363 (sake 500); Gupta Ins. No. 26 at p. 119 (G. S. 174).

7. E. I. vol. 15. p. 335, E. I. VI. p. 18, E. I. IX. p. 101 (660. A. D.)

8. विन्ध्याटवीज्ञतोद्यासु शुणककोटरवासिनः ।
सूर्णसर्पभिजायन्ते ब्रह्मदेवापहारकाः ॥
9. यानीह दत्तानि पुरा नरेन्द्रीनानि धर्मार्थ्यशस्करणि ।
निर्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीन ॥
10. सवनितान्भाविनो भूमिषालान् भूयो भूयो याचते रामचन्द्रः ।
सामान्योयं धर्मसेतुरूपाणां कालेकाले पालनायो भवद्विः ॥
11. न विषं विषमित्यारुद्ध्रस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुच्चयौत्रकम् ॥
12. आस्कोटयन्ति पितरः प्रवलगान्ति पितामहाः ।
भूमिदोऽस्मद्कुले जातः स नस्त्राता भविष्यति ॥
13. प्रायेण हि नरन्द्राणां विद्यते नाश्यभा गतिः ।
पूयन्ते ते तु सततं प्रयच्छन्तो वसुन्धराम् ॥

8. Quoted as शृहस्पति's in युह. ए. p. 518. It occurs in E. I. vol. 20 p. 59 (G. S. 159), E. I. vol. II. pp. 20-21, E. I. vol. V. 37, E. I. VI. p. 211 (śake 692), and p. 298 (609-10 A. D.), I. A. vol. VI. p. 73 (śake 534), E. I. X. p. 74, E. I. XI. pp. 113-14, E. I. XII. p. 205. In some ins. the reading is ब्रह्मदेवस्वहरिणः and also देवदायं हरन्ति ये. भविष्यत्पुराण IV. 164. 39 is तोयद्विनेत्रवरणयेषु शुणकः.

9. This occurs in E. I. vol. II. pp. 20-21 (Cedi sam. 346), II. p. 220 (śake 922), II. 360 (sam. 1162), E. I. V. 37 (Cedi sam 392), E. I. VI. at p. 298 (609-10 A. D.), I. A. VI. 73 (śake 534), E. I. VIII. 190 (G. S. 320), E. I. XI. 16, 18 (574 A. D.), E. I. XII. p. 35 (609 A. D.).

10. In some inscriptions the order of the halves is reversed. This occurs in E. I. IX. p. 37 (śake 836), E. I. X. at p. 67 (śake 815), E. I. II. 125 and 220 (śake 922), E. I. IV. p. 153, E. I. VI. p. 97 (śake 1114), E. I. XI. pp. 20, 24 (sam. 1186) and p. 141 (1047 A. D.).

11. This is वसिष्ठ 17. 86, शृहस्पति 46, पञ्चपुराण VI. 33. 45, औ. ख. ष. 1. 5. 102 (first half). Some ins. read देवस्वं विषमुच्यते. This occurs in E. I. X. p. 67 (śake 815), E. I. XV. p. 252, E. I. XI. at pp. 312-13 (sam. 1176), E. I. XIII. p. 173 (śake 977), E. I. IX. at p. 305 (sam. 1148), E. I. XIII. at p. 22.

12. This is शृहस्पति 17 (with slight variations) and is quoted by अपराह्ण p. 370 as from विष्णुधर्मोत्तर. It is also पञ्चपुराण VI. 33. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Naihati plate of Ballalasena, E. I. XIV p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).

14. भूवर्णमेकं गामेका भूसेरप्येकमङ्गलम् ।
हरन्नरकमाप्रोति यावदाभूतसंपूर्वम् ॥
15. भूमिः यः प्रतिगृह्णाति यश्च भूमिः प्रयच्छति ।
उभौ तौ पुण्यकर्मणौ नियतं स्वर्गगामिनौ ॥
16. फालकृष्णं महीं दयात्सवीजां सस्यमालिनीम् ।
यावस्त्वर्थकृता लोकास्तावस्वर्गे महीयते ॥
17. भूमिप्रदानान्नं परं प्रदानं दानाद्विशिष्टं परिपालनं तु ।
सर्वेति सृष्टं परिपाल्य भूमि तृष्णा नृगायाज्ञादिवं प्रपञ्चाः ॥
18. भूमिदानसं दानमिह लोके न विद्यते ।
यः प्रयच्छति भूमि हि सर्वकामान्ददाति सः ॥
19. योऽर्चिनं प्रतिगृह्णाति ददात्यर्चिनमेव वा ।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥
20. अपि गङ्गादितीर्थे पु हन्तुर्गामथवा द्विजम् ।
निष्कृतिः स्यान्न देवस्वयमस्वद्वरणे नृणाम् ॥
21. मद्वंशजा परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाषिभूपाः ।
ये पालयन्ति मम धर्ममिमं समस्तं तेभ्यो मया विरचितोऽज्ञालिषेष मूर्धिन् ॥

14. This is बृहस्पति 39 (with slight variations) and is quoted as यम's in शृ. ए. p. 514 (भूसेरप्यर्थमङ्गलम्). विष्वरूप on या. III. 252 quotes this verse but the 2nd half is अपहृत्य द्विजाऽन्येभ्यो नविरात् वध्यते भूवम् ॥. This occurs in E. I. IX. at p. 305 (sam. 1148), E. I. vol. II. p. 363 (sam. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is बृहस्पति 32, पश्चापुराण VI. 33. 35-36, and बृहदारीत VII. 164; it is quoted in the Mit. on Ydg. II. 114. It occurs in E. I. II. p. 360 (sam. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (sam. 1148), XI. p. 20 at p. 24 (sam. 1186) and p. 145 (1047 A. D.).

16. This is बृहस्पति 6, भवित्यपुराण (उत्तरपर्व chap. 164. 16), पश्चापुराण VI. 33. 6. It occurs in the Chiplun plates of Satyashraya Pulakesi II (between 609-642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 205 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209),

18. This occurs in the Pīkīra plates of Pallava Simhavarman (E. I. vol. VIII, p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (sam. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

21. E. I. vol. XII at p. 155.

22. अद्विदत्तं त्रिभिरुक्तं सद्विश्व परिपालितम् ।
एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥
23. शहस्रो भद्रासनं छब्रं वराश्वा वरवारणः ।
भूमिदानस्य चिह्नानि फलभेतत्पुरुदर ॥
24. न तथा सफला विद्या न तथा सफलं धनम् ।
यथा तु मुनयः प्राहुर्दानमेकं कलौ युगे ॥
25. भूमिदानात्परं दानं न भूतं न भविष्यति ।
तस्यैव ह्रणात्पापं न भूतं न भविष्यति ॥
26. पूर्वः पूर्वतौश्चैव दत्ता भूमि होत्तु यः ॥
स निव्यवसने ममो नरके च वसेत्पुनः ॥
27. गण्यन्ते पासवो भूमेगण्यन्ते वृष्टिविन्दवः ।
न गण्यते विधात्रापि धर्मसंरक्षणे फलम् ॥
28. परदत्ता तु यो भूमिमुपहिसेत्कदाचन ।
स बद्वौ वाहौः पाशौः श्लिष्यते पूर्यभोगिते ॥
29. इति कमलदलान्वुधिन्दुलोलां भियमनुचिन्त्य मनुष्यजीवितं च ।
इति विमलमनोभिरात्मनीनैर्हि पुरुषैः परकीर्तयो विलोप्याः ॥
30. वाताध्रविभ्रमसिदं वसुधायिपत्यमापातमात्रमधुरा विषयोपभोगाः ।
प्राणास्तृणाप्रजलविन्दुसमा नराणां धर्मः सक्षा परमहो परलोकयाने ॥

22. E. I. VI p. 18. (plates of Kadamba Kṛṣṇavarman ascribe it to Manu).

23. This is वृहस्पति 15 (with variations), पात्पुरुषण VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1932 vol. VIII. p. 305 (sam. 1079), E. I. X p. 89 (sake 697), E. I. XIV p. 156 at p. 162. देमाद्वि (दानस्त्रङ्ग) p. 501 quotes it.

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark 'इति पराशरपत्सकुत्साहिष्मैतममहुयापाचलक्षणिष्वन्नान्यवधार्य'.

25. The first half is quoted from विष्णुधर्मोत्तर by अपरार्क p. 368. This and the next occur in E. I. VIII. p. 235, in the Chendur plates of Pallava Kumara-Viṣṇu and in E. I. XII. p. 135.

26. E. I. VIII. p. 235.

27-28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Viraballala, sake 1114). वृहस्पति 36 has हरते हारयेष्यस्तु मन्दवुद्धिस्तमोद्वतः । स पात्प्रस्तिर्पयोनिषु जापते ॥. No. 28 is quoted (with slight variations) in दानक्रियाकौस्तुवी p. 41. It occurs in भविष्यपुरुषण IV. 164. 33.

29. E. I. VI. p. 285 at p. 294 (sake 789), E. I. VII. 93 (1077 A. D.), E. I. X. p. 89, I. H. Q. for 1932 vol. VIII. p. 305 (sam. 1079),

30. E. I. XI. p. 20 at p. 25 (sam. 1186), E. I. XII. p. 205.

31. अस्मत्कुलं परमुदारमुदाहरद्विरन्यैश्च दानमिदमत्र तु मोदनीयम् ।
लक्ष्म्यास्तडिंसलिलयुद्युदचञ्चलाया दानं कलं परयशःप्रतिपालनं च ॥
32. अहिमन्वंशे द्विजघोषि यश्चान्यो नृपतिर्भवेत् ।
तस्यापि करलमोहं शासनं न व्यतिक्रमेत् ॥
33. यावन्ति सस्यमूलानि गोरोमाणि च संख्यया ।
नरस्तावन्ति वर्षाणि स्वर्गं तिष्ठनि भूमिदः ॥
34. न्यायेनोपार्जिता भूमिरन्यायेनापहारिता ।
हरन्तो हारयन्तोपि आप्नन्यासप्तमं कुलम् ॥
35. त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती ।
आसपर्मं कलन्त्येते दोहवाहनिवेदनैः ॥
36. सर्वेषामेव दानानामेकजन्मानुगं कलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं कलम् ॥
37. तडागानां सहस्रेण अश्वमेधशतेन च ।
गवां क्रोटिप्रदानेन भूमिहत्ता न शुद्ध्यति ॥
38. सत्यं चैव हुतं चैव यत्किञ्चिद्ग्रन्थसंचितम् ।
अर्धाङ्गुलेन सीमाया हरणेन प्रणश्यति ॥

31. E. I. II. p. 360 (*sam.* 1162), I. H. Q. 1932 vol. VIII. p. 305 (*sam.* 1079, reads अस्मत्कुलक्रममुदार०).

32. E. I. XI. at p. 141 (1047 A. D.), E. I. XI. p. 312-13 (*sam.* 1176 reads अस्मद्वंशे पदा कीणे यः कोपि च त्रु त् । एतस्याहं करे लग्नः &c.), E. I. XII. p. 205 (1073 A. D.).

33. E. I. XI. at p. 312-313 (*sam.* 1176), E. I. XII. p. 205 (1073 A. D.). This is संखर्त 73.

34. Compare बृहस्पति 35 which is quoted with variations by शृङ्ख. ए. p. 517. This occurs in E. I. XI. pp. 312-313, E. I. XII. 205; compare पश्चपुराण VI. 33. 34.

35. First half is वसिष्ठ 29. 19 and बृहस्पति v. 18. This occurs in E. I. XI. at p. 312-313 (*sam.* 1176). पश्चपुराण VI. 33. 18 is very similar.

36. This is संखर्त 78, बृहस्पति 33. This occurs in E. I. XI. at p. 312-13.

37. This is बृहस्पति 38 (वापी कृपसहस्रेण अश्व०), पश्चपुराण VI. 33. 37 (वापी-कृपसहस्रेण) and occurs in E. I. XIII. p. 280-281 (*saka* 690), E. I. XI. pp. 382-383. पराकार XII. 51 is वापीकृपतटाकार्यैर्जपेषशतैरपि । गवां शुष्पति ॥.

38. This is बृहस्पति 40 (हुतं दत्तं उपोषीतं चतु अर्धाङ्गुलस्य &c.) and occurs in E. I. XIII. p. 312-3 and is quoted as बृहस्पति's in वाचकिपाकोहवी p. 41. Vide पश्चपुराण VI. 39. 38,

39. कणहर्ता भूमिहर्ता हारयिना हि ते ब्रयः ।
एते च नरकं यान्ति यावदिन्द्राश्र चतुर्दश ॥
40. भूमिदानं सुपात्रेषु सुतीर्थेषु सुपवर्णि ।
अगाधपारसंसारसागरोत्तारणं मवेत् ॥
41. धवलान्यातपत्राणि दत्तिनश्च मदेद्यताः ।
भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर ॥
42. देवद्विजगता भूमिं पूर्वमुक्ता हरेत यः ।
प्रणष्टमपि कालेन तमाहुर्द्वापातकम् ॥
43. मा भूदफलशाङ्का वः परदत्तेति पार्थिवाः ।
स्वदानाकलमानन्तयं पादत्तानुपालने ॥

PAGE 901 NOTE 2092—अथामौ नित्यहोमान्ते विष्णोर्नित्याचार्य-देवार्चना भवति । अभिर्वै देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्या देवता इति ब्राह्मणम् । तस्मादगृहे परमं विष्णुं प्रतिष्ठाप्य सायंप्रातर्होमान्तेर्चर्यनि । षडङ्गलादहीनं तद्रूपं कल्यायित्वा पूर्वक्षेत्रे पृथ्ये नक्षत्रे प्रतिष्ठां कुर्यात् । तस्मात्पूर्वं तृतीयेऽन्यौपासनाभिकुण्डं कृत्वा पूर्वक्षेत्रेष्वप्नेत्वा दिक् कर्म कुर्यात् । द्वितीयस्यां वेदां षट्बिंशदकुलप्रमाणैर्दर्भैः कूर्वन्व वा परिस्तरिं परिधीनुर्वस्त्रमिधो निधायोर्वेदेयां यथादिशमिन्द्रादि दिग्देवान्दक्षिणे ब्रह्माणमुच्चरे सोमं च पुण्यायेभ्यर्च्य तथैवाघारं जुहोति । दद्भ्यः स्वाहा हनुम्या स्वाहेत्यज्ञाहोममतो देवादीर्थं हृत्वा पुरुषसूक्तं जपन्मूर्खेणाहन्युन्मेषणं करोति । नदां तटाके जल-पूर्णपत्रे वा ये ते शतार्थैरस्त्राणि कुर्शांश्चास्तीर्थं विष्णुसूक्तेन देवं प्राकृशिरः शाययित्वा-धिवासयति । द्वितीयदिवसे स्नात्वा रात्रौ पूर्ववदाघारं हुत्वाई कलशानाहन्त्य पञ्चगव्य-पृतदधिक्षिराक्षतोदकफलोदककुशोदकरत्नोदकैः पूर्वित्वा देवमध्यर्च्य वसोः पवित्रमम आयाहीर्षं त्वोर्जं त्वा शशो देवीश्वत्वात् शृङ्गां सोमो धेनुं चत्वारि वागिन्द्रं विष्णुरिति कलौः स्नापयित्वापोहिण्यपवमानैर्गन्यतोर्यैश्च स्नापयति । अमेरुतरस्यां वीहिभिर्वेदिं कृत्वा विष्णुन्यस्य वस्त्राण्यास्तीर्थं देवमारोप्य वस्त्रायैरलंकृत्याचर्यति । पुण्याहं कृत्वा स्वस्तिसूक्तेन नामभि भूर्य स्वस्तिदा विशस्यतिराति प्रतिसर्वं बद्रव्या पूर्ववदेवं शाययीत । कालविहीनं कुम्भमुत्पूतैराधविरापूर्य देवस्य पार्श्वे निधाय प्रणवेनाभिमृश्य कूर्चाक्षतसुवर्णरत्नानि प्रक्षिपेत् । निष्कलं देवं हृदये तथाधावे रुक्माभं रक्षस्येन्नेत्रपाणिपादं श्रीवत्साङ्कं चतुर्मुखं पीताम्बर-धरं शङ्खचक्रधरं सौम्यसकलं ध्यात्वा प्रणमेत् । अभिं परिषेद्य हैत्रं प्रभास्य दक्षिण-प्रणिध्यामो भूः पुरुषमां भुवः पुरुषमो भुवः पुरुषमो भूर्मुखः भुवः पुरुषं नारायणं विष्णुं

89. E. I. XIII. p. 281 (sake 690, reads नरकाज्ज निवर्तन्ते यावदाभूतसंहषम्), E. I. XI. p. 313.

40-41. Both occur in E. I. II. p. 219 (sake 922).

42. This occurs in E. I. vol. XIII. at p. 173 (sake 977).

43. E. I. XV at p. 5 (about 8th century A. D.).

पुरुषं सत्यमस्युतमनिरुद्धं थियं महीमिति नाम्नावाहा निर्वाणं कृत्वाज्येन विष्णुसूक्तपुरुष-
सूक्ताभ्यामतो देवादीत्र् थिये जातो मेदिनी देवीति चतुरावस्त्वं हुत्वा नाम्ना साज्यं चर्ह
जुहुयात् । प्रभाते स्नात्वा पणवेन देवमुत्थाप्य शकूनसूक्तं जगन्सह कुम्भेन देवमानीय गृहे
वायम्बाणं देवायतनेऽभिशालायां वाचीपिठि रत्नं सुवर्णं वा संन्यस्य विष्णुसूक्तपुरुषसूक्ताभ्यां
विष्णुं प्रतिष्ठापयामीति प्रतिष्ठाप्य विष्वस्य मूर्धिं नाभौ पादे च सुवर्मुब्भूर्गति हृदये पणवं
विन्वन्स्येद् विष्णुरिति देवं ध्यायन्कुम्भस्थामाधावं शक्तियुतं कूर्चेनादाय विष्वस्य मूर्धिं
विष्णुमावाह्यामीति संसाध्यावाहनं करोति । विधिनैवाराप्य हविनिवेदयति । वैसानसस्मार्त
VI. 10-11.

PAG 1066 NOTE 2384—इडोपहूता सह दिवा बृहतादित्येनोपास्मौ इडा
हृयता सह दिवा वृहतादित्येनेडोपहूता सहान्तरिक्षेण वामदेव्येन वायुनोपास्मौ इडा हृयता
सहान्तरिक्षेण वामदेव्येन वायुनेडोपहूता सह पृथिव्या रथन्तरेणामिनोपास्मौ इडा हृयता
सह पृथिव्या रथन्तरेणामिनोपहूता गावः सहाशिर उप मां गावः सहाशिरा हृयतामुपहूता धेनुः
सहकर्षभोप मां धेनुः सहकर्षभा हृयतामुपहूता गौर्ध्वतपद्युप मां गौर्ध्वतपदी हृयतामुपहूता
दिव्याः सप्त होतार उप मां दिव्याः सप्त होतारो हृयतामुपहूतः सप्ता भक्ष उप मां सप्ता
भक्षो हृयतामुपहूतेडा वृश्टिरूप मासिडा वृश्टिरूपतामित्युपश्वभोच्येः इडोपहूतोपहूतेडोपास्मौ
इडा हृयतामिडोपहूता मानवी धूतपदी मैत्रावरुणी ब्रह्मदेवकृतमुपहूतं देव्या अप्वर्यैव उपहूता
उपहूता मनुष्याः । य इमं यज्ञमवान्ये च यज्ञपतिं वर्धानुपहूते द्याकाशृथिवी पूर्वजे कनावरी
देवी देवपुत्रे । उपहूतेऽयं यजमान उत्तरस्यां देवयज्ञायामपहूतो भूयसि हविष्करण
हृदं मे देवा हविजुषन्तामिति तस्मिन्नुपहूत इनि । आश्व. श्रौ. I. 7. 7.

GENERAL INDEX

(N. B.—Full references to works and authors like the *Mahābhārata*, *Manu*, *Yājñavalkya* that are quoted dozens of times have not been given. After the first dozen references the attempt has been given up in such cases. The only exceptions made are about 'Inscriptions', 'Jaimini', and 'Śabara'.

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ERRATA

A few misprints due to the loss of such loose parts as
 anusvāras have not been specified here, since
 they can be easily detected)

Page	Line or note	
4	note 7	read हन्त्यासत् for हन्त्यसत्
26	note 57	read वस्तूत् for दस्यूत्
54	note 126	read कन्यायां for कन्यायाशां
56	note 132	read सर्वाणीं for सर्वाणा
57	line 3	read ' pratiloma ones '
58	note 138	read संकरजीताना for संकरजीताना
61	note 149	read मर्वे for सव
70	note 170	read ' 172 ' for ' 202 '
100	line 4	read ' Sandhanvana '
117	note 252	read दुर्वेदा for दुवेदा
126	note 276	read सर्वों न निषिद्धयते
151	note 345	omit 'for कलिबर्ज्य texts vide Appendix'
152	line 5	read 'kratavartha' for 'kvatvartha'
"	note 351	read वचनाक्षात्र for वचनात्र
168	note 391	read ' N. K. Dutt ' for ' N. P. Dutt '
172	note 402	read शबं तत्सृष्टिनं
186	note 435	read यत्यास्त्वमी तस्य
236	in last line but one	read 'rites' for 'rights'
241	line 6	read ' Phālgunis '
249	note 565	read चूडामणिश्वेदीश-
266	line 13	read 'Raghu' for 'Aja'
"	line 18	read 'Hartlib' for 'Hartile'
271	note 623	read वेदा वा एते
285	note 666	read 'on sūtras 6-7 says'
293	note 691	read 'वसिष्ठ 8. 17 ' for 'वसिष्ठ 8. 9 '
308	note 729	read प्रादेशाकाधिका
322	note 766	read त्वादिष्टिपतेति
359	note 875 line 7	read वृद्धपतिः
373	line 14	read 'vratāni' for 'vratam'
391	line 31	read 'notes 2218a and 2219 ' for 'notes 2321-22 '
395	note 938	read सुन्वरकाण्ड 59. 35-36
432	note 1025 last line	read भीतश्चायमर्योऽङ्गसा
453	note 1071	read -शरीरारभकतया
463	note 1092	read 'III. 4. 6 ' for 'III. 4. 15 '
489	note 1142	read हारितो for हारतो
"	"	" वालम्भट्टी
529	note 1235	read पञ्चम्यः
559	note 1299	read सर्वाणां

Page	Line or note	
597	line 20	read 'Yuddbakāṇḍa 117. 27' for 'the same kāṇḍa 116. 28'
646	note 1519 last line	read 'महीपाश्विन्तयस्त्वर्थजातम्'
649	note 1527	read हिस्तिषुरीवरा:
657	note 1555	remove the bracket before आ and after 108
733	note 1746	read '102. 30 and 103. 15' for '103. 30 and 104. 15'
757	note 1810	read सत्त्वशुद्धौ
"	"	" विषयविज्ञानं
761	note 1821	read मृण्ये भोक्तव्यम् । आश्रीतं
791	line 13	read 'a kṣatriya'
813	note 1933	read 'would be'
854	note 2015	read सुवर्णे दक्षिणा
870	line 22	read 'of Prayāga'
896	note 2088	read एव एव विधिरूपः
983	line 9	read 'adhvaryu' for 'hotṛ'
1008	note 2270	read -द्रवेत् for -द्रजेत्
1032	note 2322	read 'asvattha'
1034	note 2328	read सत्त्वव्यञ्जयो
1040	line 9	read 'ājyasthālī' for 'ayusthālī'
1066	note 2383	read आचर्युवाच्यतरतः
1070	note 2993	read 'pratihartṛ'
1077	note 2408 line 4	read त्वद्वृ
1094	note 2455	read अभ्यर्य उपङ्गयस्व
1106	note 2477	read अग्ने अयनं
1186	line 10	read 'succinctly indicates'
1187	line 26	insert 'VIII. 72. 7' after VIII. 72. 8
1191	note 2616	read in line 15 अस् and मधवक्षिन्म in line 16
1206	note 2636	read पानं for यानं
1227	line 18	read 'to Aditi'
1253	line 13	read 'navel'

बोर सेवा मन्दिर
पुस्तकालय